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NOTES AND QUERIES:

A

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FOR

LITERARY MEN, GENERAL READERS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

FIFTH SERIES.—VOLUME THIRD.

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Notes.

ST. PAUL'S CATHEDRAL.

After five years of deliberation, and the expenditure of large sums upon drawings and experimental models, the Committee who have been entrusted with the "completion" of St. Paul's have been compelled by the almost unanimous verdict of public opinion to repudiate their own work, and to postpone indefinitely all further action. This Committee is not, like the "restoration" committee of an ordinary parish church, made up of men of little knowledge and no previous experience of such work, but whose local position gives them an interest and entitles them to a voice in the matter. Some men of this sort there are on the St. Paul's Committee, as, indeed, there must and ought to be on every committee charged with the expenditure of funds raised by general subscription; but besides them there are men whose names have long been familiar as those of leaders of public taste in this country. The complete failure of such a body is a remarkable fact, the consideration of which ought to be instructive.

The proximate causes of failure have been, no doubt, internal dissensions of the Committee itself and the resolute opposition of a minority, backed up by a strong party outside; but the real causes lie much deeper. The opposition in and out of the Committee agree only in negatives. They are united against the majority and their architect; but take away that band of union, and they are ready to fight quite as fiercely against one another. The position must have been felt to be untenable, or it would never have been yielded, with scarcely a show of defence, to such assailants.

Too much personal matter has been introduced into this discussion, and it will be well, before going further, to get rid of that. The party, if indeed it amount to a party, of which Mr. Fergusson is the constituted spokesman, has relied a great deal upon personal abuse of Mr. Burges, and its stock argument is the supposed absurdity of appointing a Gothic architect to deal with a classic building. Now, without going so far as to defend the selection of Mr. Burges, I contend that this argument is beside the question, for the simple reason that the Committee had none but Gothic architects to choose from. The old classic school was so completely dead before the Gothic revival, that at the present time all our architects, who *are* architects, belong, either by education or by long practice, to the Gothic school. So completely is this the case, that the few classic or *quasi*-classic buildings of merit which have been erected of late years have all been the work of men who would be classed as Gothic architects. It was surely more important that the Committee should obtain a *good* architect than a *classic* architect.

Mr. Burges's published designs, although they have certainly hastened, have not been the cause of the present suspension of public confidence, so much as the Committee's total want of definite principles of action.* To the very distinct charges brought against the Committee they could reply only with references to individual taste. They did indeed at first profess a strict adherence to Sir Christopher Wren's intentions; but, after proposing and partly carrying out the wholesale obliteration of the best, indeed almost the only trustworthy record of those intentions, to wit, the church itself, that position became untenable. Before the work can be resumed with any chance of its going on, some clear basis of operation must be agreed upon; and we cannot use the present breathing-time better than by discussing what that basis ought to be.

When we are going to alter an ancient building, the matter ought to be examined from three aspects, namely: the historical, the practical, and the æsthetic. (1.) The historical question ought to be a very simple one at St. Paul's, which is the result of one effort, not the growth of many centuries, as are most of our other cathedrals; but

* At once symptoms and consequences of this have been the continual changes, and the constant doing and undoing, which has been going on ever since the work was begun.

during the late controversy it has been not a little obscured. First, there has been the strange doctrine, very generally received, if not openly expressed, that St. Paul's being a classic and post-Reformation building, is not of the same historical importance, or entitled to the same respect, as are the Gothic and pre-Reformation cathedrals. But the truth is exactly the other way; for deplorable as would be the loss of any one of our mediæval cathedrals, it would be less than that of St. Paul's. They are many; it stands alone.

Next there has been a cloud of misunderstandings about the intentions of the architect: not the least of these has been the extraordinary assumption that where any record, even by hearsay, exists of the architect ever having had any idea on any matter which differs from what is found in the existing building, then such record, and not the executed work, is to be taken as representing the architect's matured judgment on that matter. One would have thought that the existence of any such sketch, model, or report, so far from justifying any alteration in the fabric to agree with it, is a proof that the idea embodied in it was carefully considered and deliberately *rejected* by Wren. Yet, on the strength of an old story, which, if true, proves no more than that he thought the organ too large, we have heard the destruction of his screen defended as being in accordance with his own wishes; and quite recently, on the authority of an old sketch, a less important, but perfectly unnecessary, alteration has been made in the steps at the west end.* Nay, further, because Wren is known to have searched for some blocks of marble, which he failed to obtain, it has even been argued that the just-abandoned scheme for marbling the interior was in accordance with the intentions of the architect. Though how it was discovered that he "intended" to inspire himself from "the best artists and architects of the sixteenth century," as Mr. Burges was directed to do, is more than I know. And, lastly, because the extant model, commonly called Wren's first design, shows a smaller dome as well as the large one, Mr. Fergusson proposes to carry out Wren's intentions by pulling down the choir which he built and building a second dome on its site. It is a great pity Wren is not allowed to speak for himself. Surely what he *did* is, so far as it is itself concerned, tolerably safe evidence as to his intentions.

But other influences besides the intention of the architect were at work in the designing of St. Paul's. Wren's intentions are in a manner historical only so far as he carried them out; and even if we had perfect *data* to work upon, which we have not in any one case, to set up now as his what he was prevented from setting up in his own time would be a kind of historical forgery. If we want to know Wren's own ideal of a cathedral, we can find it in the model just named; but in the existing building we have, or rather had before the alterations, what is much more important, namely, Wren's formulation, if I may use the word, of the then prevailing opinions on the subject. The mediæval plan is just as characteristic of St. Paul's as the dome is.

The history of a building in use is not confined to the period of its erection, but is progressive; and if not deliberately falsified, as unfortunately has been lately very much the fashion, is itself the record of its own life. This it is which gives such a living interest to our old churches; and if we value it, as most of us at least pretend to do, it behoves us not only to preserve but to continue it. If work has now to be done, let it not be what we fancy might, could, would, should, or ought to have been done two, three, four or five centuries ago, but that which will best serve our purpose and satisfy our taste and sense of propriety now at this present time. In short, we must treat our buildings as our mediæval ancestors did theirs, but with this one important difference. They, except in rare instances, entirely disregarded past history; we, who have learned its value, ought to be most careful to preserve it. Thus, in the case of St. Paul's, or any building not needing structural repairs, we may alter what is there just so far as is necessary to fit it to our own uses; we may add what is not there to any extent we please, so long as what we introduce is good of itself and appropriate to its position; but we must not take anything away if it can possibly be retained.

(2.) Now let us look at the matter from the practical point of view. Wren was, as has been said, compelled by the public opinion of his time to adopt a mediæval plan. That he did so against his will is nothing to the point. Having accepted it, there is every cause for believing that he endeavoured to interpret it in the best possible manner. The most notable feature of this plan is the choir entirely fenced off from the rest of the church, and fitted up for services intended to be confined to it, thus differing altogether from the parish chancel, which is intended to be used with the rest of the church, and is separated from it only by open screen-work. The most important alterations hitherto carried out at St. Paul's have had their origin in an attempt to substitute the latter arrangement for the former. By the abolition of the organ-screen, and the removal of all the

* It has been said that these steps were not Wren's; but the only authority for the statement I have heard of is the existence of the above-mentioned sketch. I do not know whether the door under the steps at the side is original, but if it is, it is quite enough to account for the change in the plan. By an oversight, the steps are drawn as they now are in the printed plan showing the arrangement of the church proposed by Mr. Somers Clarke and myself.

old fittings, the eastern limb of the building has been made into a sort of enormous chancel, and the whole plan made to resemble as nearly as possible that of an overgrown village church. This has been done, no doubt, with the very best intentions; and, if the desired result had been obtained, and the usefulness and convenience of the building much increased thereby, that might have justified the great liberties which have been taken with the original plan. But the church as altered is as awkward and ill-contrived as could well be, and, in fact, only suitable for those Roman Catholic services where it is not thought important that the congregation should hear or see what is going on, they being guided to their own share of it by the ringing of a bell. The chancel, professedly reserved for the clergy and choir, is vastly too large for the ordinary numbers, and its long narrow form does not give facilities for the convenient and effective massing and control of the very large bodies of singers and instrumentalists which have occasionally to be accommodated. This chancel only communicates with the people's part of the church through a comparatively narrow arch, and that is partly blocked up by the organ, the position of which, between the choir and the people, is almost the worst which could have been chosen. The altar too is remote and insignificant, being visible to but a small proportion of the congregation, and over 150 feet away even from the nearest of them. And all those who are in the chancel, numbering perhaps nearly a thousand, are behind the pulpit, and except it may be a few at the west end, are beyond the range of any preacher.

Now, methinks, it was scarcely worth while to destroy Wren's screen and choir to produce this state of things. The old arrangement was good of its kind, and at least had history on its side:—but it is urged that it only made use of one, and that not the larger part of the building, and that the remainder ought not to be wasted. True; but it was surely possible to use one division without destroying the other. The impossibility of satisfactorily uniting them ought to have been seen at the beginning, and now that at great cost its futility has been demonstrated by actual experiment, the attempt ought to be abandoned at once and for ever. Let Wren's choir be replaced in its old state as near as is now possible, let his screen and the organ over it be re-erected, and then let us do our best to turn to account the other division of the church.

If the dome-area, nave, and transepts are to be used for public worship, they must be furnished for public worship. They must have their own altar, pulpit, choir accommodation and organ. Into the details of this arrangement I shall not now enter, having already discussed them at length in a pamphlet* which may be read by any one who wishes to follow the subject up. But I will just point out that this furnishing of the part of the church, which Wren left empty, besides meeting our wants best, is a matter of addition only, and therefore, as we saw just now when looking at the matter historically, cannot possibly do any harm, and may add very greatly to the value of the building.

Although, for myself, I regard the precedent of mediæval church arrangement as practically valuable only so far as it may suggest to us the best ways of meeting the requirements of our own time, yet as there are many who attach a much greater importance to it, it may be well to show that such authority as precedent gives is entirely in favour of the treatment I am advocating. We are so accustomed to seeing our cathedral naves empty and unfurnished that we have quite overlooked the fact that they were not always so. The old churches with enclosed choirs were never without altars for public services in the naves. Sometimes there were side altars under the roodlofts, but often much greater importance was given to the nave altar, and it stood centrally against its own reredos, somewhat westward of the choir screen. Unfortunately we have but one example of this reredos remaining, which is at St. Alban's;† but there is documentary evidence of its existence at Canterbury and Durham, and good cause may be shown for believing that it also existed in other important churches, as York, Winchester, and Westminster. At Durham we also know how the singers were accommodated, and that there was a special organ for the service at this altar. We are not to suppose that these altars were removed upon any polemical grounds:—the plain fact is that the naves were stripped of their furniture because they had ceased to be used. And now that we again want to use them, our proper course is to furnish them again, and not to hack and hew

* *What shall be done with St. Paul's? Remarks and Suggestions as to the Alterations made and proposed to be made.* London: J. Hodges, Bedford Street, 1874.

† This reredos at St. Alban's is generally confounded with the choir screen; and I do not think the former existence of a real choir screen east of it has ever been pointed out. Three facts combine to prove it:—First, the existing screen is so adorned on its east side that it is evident there were never stalls against it. Secondly, the original floor level, just east of the screen, is some inches lower than it is found to be still farther east, in what really was the choir. Thirdly, the stalls having extended through the tower space, there would have been too many of them if they had reached westward so far as the present screen. We owe the retention of the western screen at St. Alban's, whilst elsewhere it is always the eastern which remains, to the fact that the choir of St. Alban's was demolished, and a parish church formed in its place; but in the other churches the eastern screen was wanted as a boundary to the choir, the use of which continued. I am glad to say an altar once more stands in the nave of St. Alban's; and a temporary one, similarly placed, is said to have been set up at York recently. May it become permanent!

the churches about in the vain endeavour to make the furniture of the choirs available also for the naves. This attempt has not been made only at St. Paul's, but at half the cathedrals in England; and terrible has been the mangling of them which it has caused. The changes and chances of three centuries have left us very few of the old rood-screens, and even these are now falling victims one after another to the unthinking zealots who clamour for the "utilization" of the cathedrals. The last case of this sort was at Exeter, where two great holes have been punched in the screen. They are too high up for any one in the nave to see through, so that it is difficult to know what is gained by them. But when the fierce outcry of the screen-haters for the destruction of this screen is remembered, there appears some excuse for those who mutilated it, and who probably regarded what they did as the breathing of a vein, which was to save the life of the whole work. How much better it would have been had the Exeter authorities, instead of urging antiquarian objections only, and finally agreeing to an unsatisfactory compromise, met their assailants on their own ground, and shown how the church could be "utilized" much more effectually than by the destruction of the screen. Probably the only large collegiate church in England in which the distinction of choir and nave might without objection be ignored is Westminster Abbey, where there is no structural division, and the old choir fittings have long ago perished, and the modern ones are not worth preserving. The mere removal of the screen would do little good, and whatever might be done ought to be done very cautiously, but I think the combination might be made.

But to return to the case of St. Paul's, which it remains for us to consider (3) from the æsthetic standpoint. The duality of the church is so innate that it would be impossible to get rid of it by any process short of razing the building to its foundations. The choir, though really large, is, by comparison, small, and the dome is so completely the climax of the building that its eastern extension has absolutely no architectural importance until it is centred and the dome left out of account. The first apartment distinctly ends at the eastern arch of the dome, and the eye instinctively demands some treatment of that part which will centralize and justify the whole. Wren, who regarded the first apartment chiefly as a grand approach to the second, very properly made it culminate in a stately entrance to the choir. This was his solid screen with the organ, which, notwithstanding all that has been said about them, were Wren's work, and, with all deference to his modern critics and would-be improvers, I really believe he knew what he was doing when he designed them.

Now we are not content with Wren's plan of making the greater part of the building only a vestibule to the less, and we wish to make it available for public worship. But to destroy the partition, and throw the two divisions into one, is to produce an architectural anti-climax quite destructive to all true dignity. The only rational course is to work the same way that Wren did. We must substitute for the choir door, the natural end of his vestibule, an altar the natural end of the church, into which we would convert it. And Wren seems almost to have anticipated this arrangement, for he placed his screen so far back that the whole of the space between the great eastern piers of the dome may be given up to the new altar and its surroundings, and yet there would remain a sufficient approach through the aisles to the old choir door east of it.

I have now discussed the question in its three possible aspects, and have endeavoured to show that in each of them a satisfactory result can only be obtained by the restoration of the old choir and the separate furnishing of the dome space; and I contend that unless these are accepted as the basis of all future work, we must not hope ever to see a satisfactory "completion of St. Paul's."

J. T. Micklethwaite.

6, Delahay Street, Great George Street, S.W.

"THE WAYWARD WIFE."

In these seasonable days of joyous thoughts you may perhaps allow me to rescue from unmerited oblivion a sweet Scottish songstress, Miss Jenny Graham of Dumfries, of whose poetical talents Burns, in one of his letters, though I have omitted to note it with precision, speaks thus favourably:—

"There is a beautiful song to this tune ('Bide ye yet'), 'Alas, my son, you little know,' which is the composition of Miss Jenny Graham of Dumfries."

In Miss Mary Carlisle Aitken's valuable selection of Scottish song, lately published (Macmillan & Co., London, 1874), this poem is given, omitting, however, the second stanza, which in my copy runs thus:—

"Your ain experience is but small,
As yet you 've met with little thrall;
'The black cow on your foot ne'er trode,'
Which gars you sing alang the road,
Sae bide ye yet and bide you yet," &c.

A friend has furnished me with the few following facts respecting her:—

"Miss Graham was the eldest daughter of William Graham, who lived at Shaw, near Lockerbie, and was born about the year 1724. She was the friend of the witty Lady Johnstone of Wester Hall, daughter of Lord Elibank, and was a frequent visitor at the house of her brother-in-law, Major Johnstone, who was one of the projectors of Messrs. Johnstone, Lawson & Co., bankers, who first issued bank notes in Dumfries. The Major had an unfortunate habit, very common in those days, of swearing at his servants, especially for any mistakes while waiting at table; and once, when he poured forth a volley of abuse and malediction, she added such a peal of curses as astonished the whole company, and none more

than the Major himself, who burst out into a fit of loud laughter. It is said to have had the effect which she intended, as the gallant Major was ever after scarcely known to swear at his servants. An anecdote is told of her in reference to a remark of John, second Lord Hopetoun, who was so much charmed by her graceful movements in the dance, that he inquired in what school she was taught. 'In my mother's washing-tub,' she replied; but in after-times used to say, 'Guid forgie me for saying sae! I was never in a washing-tub in my life.' Her later years were spent principally in Edinburgh, where she died, April, 1805, aged eighty-two."

Her humorous pieces were once in the mouths of many of the inhabitants of Annandale, but I am not aware that any of them now exist. Mrs. Stewart, her niece, says:—

"Her private and uneventful life can offer little of interest to the public, while the higher endowments of heart and intellect still endear her memory to a few sorrowing friends; of the playful wit and genuine humour which rendered her the delight of her acquaintances, only the remembrance now remains. And the fugitive pieces of poetry, or rhymes, as she would have called them, though the frequent sources of amusement and admiration to an attached circle, were merely intended to enliven the passing hours, and with them have mostly passed away. The mutilated fragments would now do little justice to her memory."

I have tried to recover the letter from which the above extract from Burns is taken, but have been unable to do so, as all the editions of his works with which I am acquainted are greatly deficient in a good index. I am glad to see in a note to Mr. M'Kie's curious and interesting *Burns Calendar*, just issued (Kilmarnock), that this defect is to be amended by a complete concordance to the whole of the works of Burns, which I understand to be ready for the press. If it be thoroughly done, Mr. M'Kie will deserve and receive the thanks of all who have occasion to refer to the poet's works. C. T. Ramage.

THE SERRES SCANDAL.

THE PRINCESS OLIVE, MISS CARY, LADY ANNE HAMILTON.

Among the original Serres papers which I am examining with a view to my proposed "Passages in the History of the *soi-disant* Princess Olive and her Associates," are five very curious documents, uniformly written on brief paper, four of which profess to be copied from originals "in the Princess of Cumberland's handwriting." Of these I may have something to say at a more fitting opportunity. The fifth is of considerable length, and contains some diabolical charges, as absurd as they are infamous, against many most distinguished personages; and after announcing the writer's intention "to give up every name and deed, and also every mystery in my first and second book," and specifying no less than twelve subjects on which the writer proposes to treat, beginning with "The Quaker and George III.," and ending with "The Mistress of the Robes"—the document concludes, "(signed) C. E. Cary."

The name of Cary reminded me that I had in my possession a book, purchased many years since, one of those books to be found in all libraries, "that never are, but always to be read," which is probably one of the two books referred to by the writer. It is entitled—

Memoirs of Miss C. E. Cary (written by herself), who was retained in the service of the late Queen Caroline to fill the situation in Her Majesty's Household next to Lady Anne Hamilton, &c. 3 *vols.* 8*vo.*, 1825.

and a very curious book it is. So curious, that I should like to know something more of the writer, what is the other book to which she refers, and whether there exist any other works by or relating to her. In a cutting from a bookseller's catalogue pasted into my copy, these *Memoirs* are described as "very rare," "but few copies are in existence, it having been rigidly suppressed immediately after publication." How far this statement is to be depended upon, I know not; but I believe the book to be very far from common.

Miss Cary is as high-flown, rambling, and illogical in all she says as Mrs. Serres herself. She takes care to tell us that she has no acquaintance with that lady, whom, indeed, she seems to regard with the feelings proverbially said to exist between two of a trade. But if not personally intimate with the *soi-disant* Princess Olive of Cumberland, Miss Cary knows much, and tells much, about her and her associates.

Thus, in what she entitles "Historical Documents," a sort of supplement to her third volume, at p. lxxx, Miss Cary, speaking of Mrs. Serres's documents, says:—

"I can prove by living witnesses that His Royal Highness never wrote them, nor was Lord Warwick privy to the forgeries of her claims. The attestations pretended to have been written by the Duke of Kent never appeared till after His Royal Highness's death. There is also a living evidence to prove the writing of the bond of £15,000 which, the pretended Princess says, was bequeathed to her by the late King."

On the next page we have the following curious statement:—

"In the month of March, 1822, Mrs. Serres, the *soi-disant* Princess Olive, laid an information of High Treason against Mr. Knight at the Secretary of State's Office, for having declared that the Princess Charlotte was poisoned, and that he had proof to that effect in his possession. This was done, as she declared, to procure Mr. Knight honours and a large sum of money for his silence, or to bring the matter to an investigation, when they hoped to have been able to have established this horrid fabrication. How far these two persons understood each other I shall leave for the discrimination of the public, as Mr. Knight had assisted this woman in her cause with more than £1,000, besides all her large legal expenses."

From a paper now before me, in the handwriting of Lady Anne Hamilton, I can have no doubt that

whatever notice the Secretary of State may have taken of the charge, such a charge was brought by Mrs. Serres against Mr. Knight, who was one of many solicitors with whom she seems to have quarrelled; and there is nothing to show that there was any understanding between her and Mr. Knight.

The next passage, which in the *Memoirs* follows that which I have just quoted, is a very curious one, and goes far to prove that the book is by no means common, since it must have escaped the attention of so painstaking and well-informed a writer as the late Mr. Jesse:—

"The forged documents of this female impostor are best exposed by the certificate of the Quaker's marriage of December 11, 1753, at Keith Chapel, to Isaac Axford, which is now in the hands of the royal family. It is a direct proof against the possibility of the King having legally married a woman in 1759, who was previously married in 1753, and was still alive."

Had such a precise statement as to the date and place of Hannah Lightfoot's marriage to Isaac Axford come under the notice of Mr. Jesse, he would assuredly have followed up the hint, and, having ascertained the facts, would certainly have written very differently respecting George III. and the fair Quaker. The gentle passage of arms between that gentleman and myself would never have taken place, and certainly the curious spectacle of Mr. Jesse and myself simultaneously rushing into print—he in the *Athenæum*, and I in "N. & Q."—with our simultaneous discovery of Hannah's marriage to Axford, would have been avoided had we known that our supposed discovery was no discovery at all, but had been publicly proclaimed as far back as in 1825!

My next and last extract relates to Mrs. Serres's daughter, Mrs. Ryves. Speaking of one of the documents which was forged, Miss Cary proceeds:

"But let the daughter of Mrs. Serres be produced, she who constantly resided with her mother, who declared, in the presence of the most respectable persons, that *all her papers were forgeries executed by her mother*, and who threatened her with an exposure, by laying the matter before Lord Sidmouth when he was Secretary of State for the Home Department."

This statement may surprise those who remember the language of Mrs. Ryves in her *Appeal*, and in the witness-box, when speaking of her "revered" mother, but not those who remember that when Mrs. Serres died in November, 1834, an advertisement appeared in the *Times*, inviting her daughter Lavinia to view the remains of that "revered" mother before they were committed to the grave.

I will conclude with two more queries. At p. lxxi, Miss Cary tells us that "the supposed Confession of the Countess of Jersey was written by Lady Anne Hamilton." Does this refer to the *Death-Bed Confession of the Countess of Guernsey*. But my copy of this was published in 1828, three years later than Miss Cary's *Memoirs*, which were published in 1825. Is there an earlier edition or any other evidence as to the authorship?

In the MS. to which I have referred, Miss Cary promises to treat of *My Lady Anne and her Times*. Is this the title of an autobiographical work, said to have been published by that lady at Newcastle, but afterwards suppressed; if not, what is the correct title, date, &c., of the Autobiography referred to? WILLIAM J. THOMS.

St. George's Square, S.W.

NEW YEAR FOLK-LORE.

THE NEW YEAR CUSTOMS.—As bearing on this subject, "sweeping out the old year," I may name that "letting in the new" is still considered unlucky in most of the villages in the Teme Valley, Worcestershire and Herefordshire, unless it be accomplished by a man or boy. In the old climbing-boy days, chimneys in that district used to be swept on New Year's morning, that one of the right sex should be the first to enter; and the young urchins of the neighbourhood went the round of the houses before daylight singing songs, when one of their number would be admitted into the kitchen "for good luck all the year." This is still practised; and at some of the farm-houses, should washing-day chance to fall on the first day of the year, it is either put off, or to make sure, before the women can come, the waggoner's lad is called up early, that he may be let out and let in again. I lived in that district for many years, and the boys of the village used to come up to me over night, New Year's Eve, to know beforehand if I should "want the New Year let in." I do not think the custom is confined to that locality. S. A.

OBSERVANCE ON THE MORNING OF THE NEW YEAR.—It may be interesting to notice the continuance of an old custom, and the way in which it is likely to be kept up to future generations. It has long been an old superstition that it is unlucky if any other than a male person crosses the threshold of a house on New Year's morning. I was, however, surprised to hear that this custom is still kept up even in the suburbs of the city of Worcester by a band of young boys going about early on New Year's morn to people's houses, knocking up some of the inmates, and then entering the dwellings, for which service they receive a trifling consideration, and thus pocket a considerable amount of half-pence; and while these are dispensed by the believers in luck, the old observance will be kept up. A farmer's daughter informed me that the orthodox plan was for man or boy to enter at the back-door, go through the rooms on the ground floor, and go out by the front door. If it should happen that the family were out at any merry-making on New Year's Eve, and did not return home till the morning, then it would be necessary, to ensure luck in the ensuing year, that a strange

man or boy (not one of the family) should open the front door and let the party in.

I add a word as to it being unlucky to receive shoes or tanned leather in the Christmas week. The same informant, who from her country connexions is well versed in rural lore, also informed me that it is considered very unlucky for new shoes or tanned leather to be received into the house during the Christmas week or on New Year's day. A small Herefordshire farmer some time since made lamentation to her, that a pair of new shoes had been unwittingly received into his house on Christmas morning, and he said it was "a bad job," for "he lost a sight of cattle that year."

Edwin Lees, F.L.S.

Worcester.

Last New Year's Day.—On this day I observed boys running about the suburbs at the County Down side of Belfast, carrying little twisted wisps of straw, which they offer to persons whom they meet, or throw into houses, as New Year's offerings, and expect to get in return any small present, such as a little money or a piece of bread.

About Glenarm, on the coast of Co. Antrim, the "wisp" is not used, but on this day the boys go about from house to house, and are regaled with "bannocks" of oaten bread, buttered; these bannocks are baked specially for the occasion, and are commonly small, thick, and round, and with a hole through the centre. Any person who enters a house at Glenarm on this day must either eat or drink before leaving it.

This morning, at Belfast Quay, the screw-steamer "Ailsa" of Glasgow was decorated with a large bunch of mistletoe at her mainmast-head, *i.e.*, at what landsmen would call the masthead; I believe sailors call it the "truck." I think this was the only vessel so decorated. W. H. Patterson.

Belfast.

The New Year Odes of the Laureates.—In the last century it was the custom for the royal family to assemble on the first day of the New Year to listen to the laureate's ode, recited and sung to music. Cibber's odes, and those of Whitehead, his successor, were thus performed. Cibber's annual poems for the New Year, or the king's birthday, produced from 1730 to 1757, were so bad that his friends were driven to affirm that he made them so on purpose. The bad odes gave rise to some lively epigrams, of which the following is a sample:—

"*On seeing Tobacco-Pipes lit with one of the Laureate's Odes.*

While the soft song that warbles George's praise
From pipe to pipe the living flame conveys,
Critics, who long have scorn'd must now admire,
For who can say his ode now wants its fire?"

Other epigrammatists aimed at the king as well as at the poet:—

"Augustus still survives in Maro's strain,
And Spenser's verse prolongs Eliza's reign;
Great George's arts let tuneful Cibber sing,
For Nature form'd the Poet for the King."

But it was rather at the laureate than at the monarch that the satirists flung their shafts:—

"In merry old England it once was a rule,
The King had his Poet and also his Fool.
But now we're so frugal, I'd have you to know it,
That Cibber can serve both for Fool and for Poet."

In Shelley's *Dirge of the Old Year* will be found one of the noblest and most pathetic of annual tributes. E Duobus.

Chaucer.—The *Monthly Catalogue* for January, 1714–15, contains the original advertisement of Urry's edition of Chaucer. It runs thus:—

"By Subscription.

"Whereas John Urry, Student of Christ Church, Oxon. has obtained from her late Majesty Queen Anne, a Licence for Printing the Works of the celebrated Jeffrey Chaucer, corrected from all the Printed editions, and from several rare and ancient MSS. not hitherto consulted. From the collating of which he has restored many single Lines, and added several Tales never yet printed; by which Alterations, Amendments, and Additions, the Work is in a manner become new. Thirty Copper Plates by the best Gravers, will be printed before each Tale, a more compleat Glossary and Table will be added at the end. A small Number will be Printed on Royal Paper at 50*s.* per Book; and those on the finest Demy at 30*s.* Half to be paid in Hand.

"Subscriptions are taken in by the Undertaker Bernard Lintott, between the Temple-Gates, and by most Booksellers in London and the Country. N.B. A new Black Letter, Accented, has been cast on purpose for this Work, for the Ease of the Reader."

W. E. A. A.

Rusholme.

Jolly.—It. *giulivo*, Fr. *joli*. This word, introduced into France and Italy by the Normans, is derived from the Icel. *Jól* (cp. O.E. *Yule*), the great mid-winter feast of the Scandinavians in the heathen time. Grimm thinks that *Jól* is connected with the Lat. *Julus* or *Julius*, the one being a mid-winter month, the other a midsummer month: he derives the word from Icel. *Hjól*, a wheel, as referring to the sun's wheeling round at mid-winter and midsummer time. See Cleasby-Vigfusson, *Icelandic Dictionary*; Littré, *Dictionary of the French Tongue*.

A. L. Mayhew.

Oxford.

Puff-Balls.—As I dare say many of your readers may not be aware of the fact, perhaps you will permit me to draw attention to the excellent flavour of those little white balls (so common on many lawns) when properly cooked. I happened to be staying in a delightful part of Surrey, and a friend of mine went out early in the morning and picked a handful of these puff-balls from the grass and gave them to the cook, who skinned them and then, I believe, laid them in the frying-pan over

the fire. However, when sent into the breakfast-room, the smell was delicious, and the taste not less so, and I heartily enjoyed part of the plateful. It was by the suggestion of a medical man that the cook prepared and cooked them, as he assured her and those in the house that they were harmless, and excellent as an extra relish for breakfast, &c. Of course it is only when young and fresh that these delicacies are available for eating purposes. When old and full of brown powder, they are called the snuff-boxes of a certain individual whose name is attached to many places and things.

D. Harrison.

Birkbeck Institution.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

EPISCOPAL BIOGRAPHY.

In the Preface to his edition (1865) of Dr Plume's *Life of Bishop Hacket*, the Rev. M. E. C. Walcott asserts that—

"The Church of England is unhappily deficient in ecclesiastical biographies. The four lives written by Izaak Walton, and the excellent collection made by Dr. Wordsworth, are classics in the language; and when we have added Fell's Hammond, Nelson's Bull, Heylin's Laud, Dr. Pope's Seth Ward, Hacket's Abp. Williams, Lowth's Wykeham, and Mr. Anderdon's Bishop Ken, the list is well-nigh exhausted with the exception of brief notices in funeral sermons."

It is difficult to understand how such an inaccurate statement as this could have been put forth by an editor of such note. In my own library, in addition to the nine above mentioned, are copies of the following fifty-one, all published before 1865:—

1. Academia Jesu Christi, par Abb. Schopffium. 1593. Sm. 4to.
2. Godwin's Lives of the Bishops of England. Black Letter. 1615. Sm. 4to.
3. Godwin's Lives. Continued by Richardson. 1743. Folio.
4. Young's Tillotson. 1717. Sm. 8vo.
5. Birch's Tillotson. 1753. Sm. 8vo.
6. Philip's Archbishop Williams. 1700. 8vo.
7. Le Neve's Archbishops of Canterbury and York. 1 vol., 1720 (all published). 8vo.
8. Wilmot's Hough. 1812. 4to.
9. Strype's Grindal, (10) Cranmer, (11) Parker. Folio; and (12) Aylmer. 8vo.
13. Fiddes's Wolsey. 1724. Folio.
14. Dart's Canterbury. Folio. Containing many biographies.
15. Blomfield's Blomfield. 1864. 8vo.
16. Watson's Warburton. 1863. 8vo.
17. Hill's Shirley. 1349. 8vo.
18, 19. Pearce and Newton. Autobiographies. 1816. 2 vols. 8vo.
20. Todd's Walton. 1821. 2 vols. 8vo.
21. Todd's Cranmer. 1831. 2 vols. 8vo.
22. Cassan's Bishops of Salisbury. 1824. 8vo.
23. Cassan's Bishops of Bath and Wells. 1830. 8vo.
24. Cassan's Bishops of Winchester. 1827. 2 vols. 8vo.
25. Kilvert's Hurd. 1860. 8vo.
26. Jones's Horne. 1795. 8vo.
27. Harford's Burgess. 1840. 8vo.
28. Coverdale's Life. Published by Bagster. 1838. 8vo.
29. Butler's Hildesley. 1799. 8vo.
30. Jones's Hall. 1826. 8vo.
31. Dugdale's Geste. 1840. 8vo.
32. Stanley's Stanley. 1852. 8vo.
33. Copleston's Copleston. 1851. 8vo.
34. D'Oyly's Sancroft. 1821. 2 vols. 8vo.
35. Hodgson's Porteus. 1813. 8vo.
36. Watson's Watson. 1818. 2 vols. 8vo.
37. Life of Kennett. 1730. Sm. 8vo.
38. Lives of English Divines—Andrewes, Bull, and Wilson, by Trale. 1846.
39. Bathurst's Bathurst. 1837. 2 vols. 8vo.
40. Wood's Athenæ Oxonienses.
41. Sharp's Abp. Sharp. 1825. 2 vols. 8vo.
42. Dr. Johnson's Sprat. (In *Lives of the Poets.*)
43. Markland's Ken. 1849.
44. Le Bas's Cranmer. 1833. 2 vols.
45. Le Bas's Jewel. 1835.
46. Le Bas's Laud. 1836.
47. Diary of Abp. Laud. Oxford, 1839.
48. Wright's Oldham. (In *Hist. of Lancashire.*)
49. Hook's Abps. of Canterbury. Commenced, 1860. 8vo.
50. Biographia Britannica. 4 vols. 8vo.
51. Downe's Cranmer, Ridley, Goodrich, Holbech, Skip, Thirlby, Day, Taylor, and Cox, prefixed to Sparrow's *Rationale*. 1722.

In addition to these, I know of—

(1.) Porteus's Life of Secker, 1810. (2.) Halifax's Butler, 1844. (3.) Churton's Pearson, 1844. (4.) Horne's Beveridge, 1824. (5.) Stowell's Wilson. (6.) Keble's Wilson. (7.) Chandler's Waynflete, 1811. (8.) Van Mildert's Waterland, 1843. (9.) Hurd's Warburton, 1809. (10.) Life of Stillingfleet, 1710. (11.) Res Gestæ, S. Thomæ Apost. S. Thomæ Archiepiscopi Cantuariensis et Martyris, Thomæ Moræ quondam Cancellarii, sm. 8vo., 1588. (12.) Vitæ quorundam eruditissimorum et illustrium Virorum, Thos. Smith, 4to., 1707. (13.) Whittaker's Sandys, 1812. (14.) Robertson's A'Becket. (15.) Vie de St. Thomas, Archevesque de Cantorbéry et Martyr, &c., par le Sieur de Dauleau, 4to., 1674. (16.) Ridley's Ridley, 4to., 1763. (17.) Chalmers's Reynolds, 1826. (18.) Bp. Patrick's Autobiography, 1839. (19.) Patteni, Gul. cui Waynfleti agnomen fuit vita obitusque, &c., 4to., 1602. (20.) Lewis's Pecock, 1820. (21.) Paley's Archdeacon Law, 1820. (22.) Watkins's Latimer, 1824. (23.) Lawson's Laud, 1829. (24.) Lanfranci Vita, Venetiis, 1745. (25.) Russell's Hough, 1821. (26.) Hone's Lives, 1839. (27.) Life of Hoadley, by his Son, 1773. (28.) Hawkins's Kerr, 1713. (29.) MS. Life of Oldham, by Hooker, in Rawlinson Collection in the Bodleian. (30.) Möhler's Anselm, 1842. (31.) Hasse's Anselm, 1843. (32.) Franck's Anselm, 1842. (33.) Saint Anselme de Cantorbéry, Rémusat, Paris, 1853. (34.) Montalembert's Anselm, 1844. (35.) M. Charma's Anselm and Lanfranc, 1853. (36.) Biographia Britannica Literaria, 1846. (37.) Biographical Dictionary, Scratchley, 1843. (38.) Isaacson's Andrewes, 1650. (39.) M. Crozet-Mouchet's Anselm, 1859. (40.) Andrewes, Memoir of, in volume of Sermons, 1830. (41.) Stock's Berkeley, 1784. (42.) Eden's Bilson, 1843. (43.) Abp. Dawes's Blackall, 1717. (44.) Gilchrist's Corbet, 1807. (45.) Memoir of Abp. Drummond, 1803. (46.) Van Mildert's Life, Oxford, 1838.

Making a total of ninety-seven biographical works. As I am engaged in making a continuation

of Bp. Godwin's work, I should be obliged if any correspondent would help me to complete the list of episcopal biographies. W. H. B.
Clayton Hall.

Tortosa.—Can any one tell me in what year Tortosa,—which I take to be the seaport town of that name in Syria, or the island with its fortress opposite the town,—was taken by the Genoese? It was in one of the years between 1595 and 1598, both inclusive. B. Nicholson.

Printers' Devils.—

"Talking of a very respectable authour, he told us a curious circumstance in his life, which was, that he had married a printer's devil.—*Reynolds.* 'A printer's devil, Sir! Why, I thought a printer's devil was a creature with a black face and in rags.'—*Johnson.* 'Yes, Sir. But I suppose he had her face washed, and put clean clothes on her.'"—*Boswell*, iv. 349, ed. 1811.

In this anecdote neither Sir Joshua, nor Johnson, nor the "large company" who were present, express any surprise at the existence of a *female* printer's devil. Is it the fact that women or girls, of marriageable age, were commonly or at all employed as "printers' devils" in Johnson's time, or have been so employed before or since; and who was the "respectable authour"?

A. J. M.

Schomberg's Dukedom.—Sir Bernard Burke and others say that the Marshal was created Duke of Schomberg. Didot's *Biographie Générale* says that he was created Duke of Telfort, or Telford; and I have an idea that Harris also, in his *Life of William III.*, calls him Telford. Can you explain this discrepancy, or throw any light on the question? W. G. C.

"The Clan Maclean."—Will any one inform me of the name of the "Seneachie," the author of *The Clan Maelean?* The book was published in 1838, and bears the names, "Smith, Elder & Co., London," and "Laing & Forbes, Edinburgh." The first firm advise having received the book for sale only, and can give no further information, and the other I endeavoured to trace when in Edinburgh lately, but failed. D. S.

Tyburn Tickets.—Any one who had prosecuted a man to death for a criminal offence used to obtain a "Tyburn Ticket," which conferred on him and his heirs male future exemption from serving on a jury. The late Mr. Bird, of Hampton Bishop, Herefordshire, inherited two of these tickets, which passed, like a freehold estate, from father to son. Perhaps some reader of "N. & Q." can give further information on this point.

E. H. J.

[See "N. & Q.," 4th S. xi. 266.]

W. Ball.—Wanted a few biographieal particulars regarding him. He was the author of numerous pieces, poetical and dramatic. He wrote *Freemen and Slaves*, a tragedy, 1835; *Belshazzar*, a drama, 1834 or 1835. *Ruth* (libretto), an oratorio, 1857; also an English version of Mendelssohn's *St. Paul*, and *The Triumph of Faith*, libretto of oratorio, music of which was composed by Häser. I should like to have the titles of any other dramas, or librettos of operas and oratorios, written by him, printed or MS. Mr. Ball died in May, 1869, aged 85. If I mistake not he was, while still a very young man, a poetic contributor to the *Monthly Mirror*, or to *The Theatrical Inquisitor*, in the early part of this century.

R. Inglis.

Henry Greenwood was one of the preachers at Paul's Cross, and on the 14th June, 1614, he delivered there a most remarkable sermon on Hell. I have a copy of the fourth edition, in black letter, with this title-page:—

"Tormenting Tophet; or, a Terrible Description of Hell, Able to breake the hardest heart, [and cause it quake and tremble."

The text is "Esay xxx. 33." The dedication is as follows:—

"To the Right Worshipfull and my verie deare friends, Sir Lestraunge Mordaunt, of Massingham Hall, in the Countie of Norfolke, Knight Barronet, and Lady Frances Mordaunt, his most louing Bed-fellow, Henry Greenwood Wisheth all increase of Grace in this Life, and Eternall Life in the Life to come."

Wanted some further information as to this worthy and his works. D. Blair.
Melbourne.

Adolphus's "England."—I have *The History of England from the Accession to the Decease of George III.*, by John Adolphus, Esq., in 7 vols. The work was published by subscription, the Queen, many members of the royal circle, a great number of peers, judges, M.P.s, and persons of note being amongst the subscribers, a list of whom is given in Vol. I. It is in library 8vo.; Vol. I. having been published in 1840, Vols. II., III., and IV. in 1841, Vol. V. in 1842, Vol. VI. in 1843, and Vol. VII. in 1845, carrying the history up to May 12th, 1804. I shall be glad to know whether (1) the work was ever completed, and (2) if it is identical with the same author's *Continuation of Hume and Smollett from the Accession to the Death of King George III.*, published in 1840.

Was the historian of the reign of George III. also the writer of the celebrated series of Letters proving the author of the Waverley Novels and of *Marmion*, *The Lady of the Lake*, &c., to be one and the same person?

S. R. Townshend Mayer.
Richmond, Surrey.

Cock, Cocks, Cox.—Whence comes this very common termination to surnames? One can account for Pycock and Peacock, but whence

come Allcock, Badcock, Hiscock, &c.? I have a list of sixteen names before me ending with cock, cocks, cox. E. L. Blenkinsopp.

Robert Herbert, 1690–1718.—Is anything known of this poet? He wrote odes, epithalamia, translations, and lyrics, some of which were set to music by Dr. Blow, Jeremiah Clarke, and Purcell.
J. H. Cooke.

"Be the day short or never so long,
At length it ringeth to evensong."

Whence come these lines? They are quoted in Mr. John Cordeaux's *Birds of the Humber District*, p. 222. K. P. D. E.

Replies.

OSCAR.

(5th S. ii. 388.)

As I have lately been interested in inquiring into the etymology of this and other names of Ossianic heroes, I shall be happy to give Mr. Hawes the result of my investigations. Of the derivation of *Oscar*, two theories only seemed to be worth noticing. The first was that it came from the Gaelic *os-ghaothar* (pronounced *os-gar*), "a deer-hound," *os* being a kind of deer, or perhaps the elk. This seemed plausible, since many of the old Caledonian names are derived from words connected with the chase; but as the propounder of this etymology gave in the same paper one or two other very eccentric derivations, which materially detracted from his value as an authority, I sought for some other account of the word in question, and finally lighted upon the word *oscarra*, "fierce," which seemed to satisfy all requirements. I have therefore given this derivation (with a qualifying "perhaps") in a note on l. 66 of the *Gaul*, one of two "Ossianic" poems edited by me during the present year, with translation and notes, and published by Messrs. M'Lachlan & Stewart, Edinburgh. If Mr. Hawes is interested in the etymology of other Gaelic names, he will find in the said book the best information I have been able to procure on the subject.
C. S. Jerram.

Wachter (*Glos. Germ.*) says *os* in German names is probably *i.q.* the Welsh *od*=excellens, præstans, egregius: "Inde Osmund, vir præstans; Oswald, tutor egregius." He renders *gar* totus, totum, totaliter; also valde and paratus; and *ger*, telum missile, bellum, ultro, sponte, libenter, amanter, ex animo; also cupidus et cupide, studiosus et diligenter; whence the names Gero, Kero, Notker. Oscar may therefore mean very excellent, or renowned in war. Wachter, under "Ot," refers to *od*, which he translates præstans, substantia, bona, opes, possessiones, res et divitiæ; and says *od*, a bonis transfertur ad felicitatem, quia beati possidentes. Inde Anglo-Sax. *cad*, felicitas, *eadig*, felix, felicitate præditus. From this root he derives Atech, Ædico, Odoacer, Ataulphus, Edward, Edmund, Edred, Edwig, Edgar, Otfrid, Otmar, Otbertus. Meidinger renders *as, os, us, is, aus*, house, protection, origin, source; whence Asmund, Osmond, Asulf, Osulf, Aspirin, Asperin, Osbert, Isbert, Asbert, Asbrand, Osbrand, Isbrand, Osfrid, Isfrid, Osmod, Osred, Osric, Oswald, Oswin, Oswinde; the A.S. Osbald, Osbert, Osdaeg, Osred, Oslac, Osweald, Osborga; the Icelandic Asbioern, Aslang, Aslakr; and the Keltic Ascar, Osgar. R. S. Charnock.
Gray's Inn.

P.S.—Meidinger gives also under *gar, ger, geir, ker, car, char* (Geyer, Krieger), the following from Ossian; viz., Ascar, *Oscar*, Colgar, Salgar, Toscar.

This is a compound of *os* and *car*, the first part of which is taken from the name of a species of Teutonic gods—O. Icel. *As*, Goth. and O. H. G. *Ans*, A.S. *Os*. The second part derives from the Goth. *gais*, A.S. *gâr*, a javelin. Both are frequently used to form proper names, of which I will give a few instances.

Instances for the first: Oslaf, Oswald; Answald, Anshelm or Anselm, Ansgar; Oscar; O. Icel. Asgeir, Oswin, Ansdrut.

Instances for the second: Hroðgar (from Beowulf), Gârmund, Garibald, Gerhard, Notker, Gerlint, Gaiserich, Radagais. The two last examples show the Gothic form.

Exact information on such nouns will be found in Teutonic mythologies, *e.g.*, Jakob Grimm, *Deutsche Mythologie*. Also in Otto Abel, *Die Deutschen Personen-namen*. Berlin, 1853.
F. Rosenthal.
Universität, Strassburg.

In part-reply as to what is the derivation of this proper name, Oscar is the name of one of the heroes in Ossian. (See the poem of Croma.) I do not know what Oscar means in Gaelic. In modern times, it is not in use as a personal name in the Highlands. Ossian was a great favourite of the first Napoleon; so much so, that this book was one of the few he usually travelled with. With reference to this partiality, Bernadotte, King of Sweden and Norway, gave his son the name of Oscar. It is likely that on this account the name has become somewhat common in Sweden and Norway. It is in use to some extent in France. After disuse for centuries, it is interesting to see the revival of a name famed in Celtic story.
Thomas Stratton.

This proper name is the A.S. form of the old German *Ausgâr*. It means "the spear of the *Æses*" (the old heathen gods of the Goths). The same word (in Icelandic *Ass*) appears in the English name *Osborn*, "the bear of the gods," *Oswald*, "the power of the gods." The A.S. *gâr*, "a spear,"

is cognate with Icel. *geirr*, and Teut. Lat. *gæsum*. Cp. Cleasby-Vigfusson's *Icelandic Dict.*, in vv.

A. L. Mayhew.

Oxford.

Catullus: "Hoc ut Dixit," &c. (5th S. ii. 396, 429, 469.)—Mr. Collins, as far as I can learn, is mistaken as to the particular work of Landor to which he refers. That work has a chapter on Catullus, and a paragraph on this very 45th Ode, but a very short and slight one, and not adverting to the "sneeze."

I am glad of Mr. Randolph's support, especially as it seems an independent opinion (I mean, for the sneeze being favourable on *both* sides), given without his having noticed mine to the same effect. ἐπέπταρον is a mistake for ἐπέπταρον.

I agree with T. J. A. that accusative or ablative makes no appreciable difference. But I much doubt his unhesitating assertion that the poem is ironical, of which I see no sign, unless it is meant that all poems about lovers' vows are so.

There is no doubt the difficulty he mentions about the interpretation of *approbatio*. It seems to me insuperable, except in the way that I called, in a slovenly fashion, an ellipsis πρὸς τὸ σημαινόμενον. That would be in this wise: "sternuit dextrâ approbationem, ut ante (sternuerat) sinistrâ (*dis*approbationem" [if there were such a word]). My impression is that this is just possible; but the awkwardness is undeniable, and it tends much to confirm the view that had occurred to Mr. Randolph and myself, that *both* sneezes were propitious. I think Mr. Collins's notion is overstrained, that this is below the usual significance of the poet.

Doering's *Memorabile est* simply indicates the difficulty without an attempt at a solution, and Mr. D'Israeli merely assumes that the right side was the only favourable one.

J. C. J. is, no doubt, quite analogical, and he has Liddell and Scott with him as to εὐώνυμος. I will only say the case is not quite clear, as it is certain the left hand was sometimes the lucky one. See the commentators on this ode of Catullus, and on the well-known *Intonuit lævum* of Virgil, *Æn.* ii. 693. Lyttelton.

I am fain to add one note more, from the *Commentary* of Isaac Voss (London, 1684), to the "farrago of conjectures":—

"*Hoc ut dixit amor sinistra, ut ante.*

"Vitiosam esse hanc lectionem vidit Scaliger, sed non vidit qua ratione emendari debeat. In quibusdam libris bis repetitum legitur *ante*, hac nempe ratione *sinistrante ante*. Profecto scripserat Catullus:—

'Hoc ut dixit, Amor sinister ante,
Dextram sternuit adprobationem.'

De adoratione autem sternutationis sive πταρμοῦ opus non est quidquam dicamus, cum exempla passim obvia sunt. Hoc tantum monemus, non esse ut quemquam moveat, quod complura etiam loca apud Græcos et Latinos occurrant, ubi sinistra omina pro felicibus, dextra vero pro infaustis habeantur. Hujus enim rei ratio satis ex Varrone est manifesta, cum dicit, si meridiem contemplemur, jam partes Orientis, id est dextras, fieri nobis sinistras, ac proinde hinc lætiora captari auspicia. Idem eveniebat in avibus cavea inclusis, quæ enim sinistræ erant, dextra faciebant omina et contra."

From this it would appear that right and left were considered as lucky or unlucky according as they were regarded from the point of view of the observed or of the observer, an explanation I do not remember to have seen elsewhere.

Mr. Nott, who published a translation of Catullus in verse, with a revised text and classical notes, preserves the word "sneezing," but entirely overlooks the point of the passage. B. E. N.

When Lord Lyttelton (p. 429) says, "This is the more elegant as to language, and is quite correct in sense; for it is well known (as illustrated by the Greek word εὐώνυμος) that the left hand was, in omens, considered lucky," he has two great authorities, at least, Homer and Æschylus, dead against him:—

"τῶν οὔτι μετατρέπομ' οὐδ' ἀλεγίζω,
Εἴτ' ἐπὶ δεξί' ἴωσι πρὸς ἠῶ τ' ἠέλιόν τε,
Εἴτ' ἐπ' ἀριστερὰ* τοίγε, ποτὶ ζόφον ἠερόεντα."
Il. xii. 238-240.

"οἵτινές τε δεξιοὶ φύσιν,
εὐωνύμους τε."
Prometh. 497, 498.

J. C. J. has not put the matter badly. εὐώνυμος is euphemistic, and euphemisms are mostly used to convey a sense which in their ordinary meaning they do not convey. The examples given are quite to the point. Edmund Tew, M.A.

"Sanadon" (5th S. ii. 285, 456, 494.)—Lord Lyttelton may rest assured that this is not a joke, of any kind or colour. The reading is to be found at p. 197 in a 12mo. edition of Horace, said to be "Ad fidem editionis | Gesnero-Zeunianae. | Oxonii: | Impensis Bliss et Baxter: | Et F. C. et J. Rivington; Longman, | Hurst, Rees, Orme, et Browne; | et W. H. Lunn, | Londini, | 1812."

I have had a copy of this edition for at least a quarter of a century in my possession; and at one time took great pains to trace the origin of this mysterious expression. I remember a friend of mine, who had the character of being an accurate and elegant scholar, suggested that "Sanadon" was the Hebrew name for a demon of lust; but this was guess-work. I found at last that "Le Rév. Père *Sanadon*" published in 1728 *Les Poésies d'Horace suivant l'Ordre Cronologique (sic) et Traduites*, &c., *avec des remarques*, &c.," Paris, 2 vols. 4to. This was an expurgated edi-

* ἀριστερὰ. The western signs were considered unlucky, and to a Greek augur facing the north the western signs would be on his left hand.

tion, though not stated to be so. The third Sat. of Bk. 1 is therein placed as the third of Bk. 2; and the reading of vv. 107–8 is,—

"Nam fuit ante Helenam *mulier* teterrima belli
Causa:"

Thus far for facts: the rest is surmise.

The probability is, that whoever prepared the edition for Bliss & Baxter either struck out the naughty word from v. 107, or substituted *mulier* for it, and wrote "Sanadou" in the margin, as a reference for what the reading was, or ought to be; and that the printer, misunderstanding this, put the *name* in the text.

However this may be, there the name is, and "Le Rév. Père" stands as, according to Byron, the "teterrima causa" of all "belli."

This curious error is perpetuated in a later edition, published in London, 1820.

The edition of Sanadon is in the British Museum; as also is that of Bliss, which, curiously enough, just after a long investigation with Mr. Panizzi on the subject in 1857, I picked up at a book-stall and sent to the Museum, and received a due letter of thanks accordingly. T. J. Arnold.

Noël Étienne Sanadon, a Jesuit, published, in 1728, a translation of Horace, 2 vols. 4to. or 8 vols. 12mo., which, although rather prolix, is neither bad nor decried, but still held in esteem on account of the learned notes illustrating the text. The same Jesuit is the author of *Carminum Libri IV.*, Paris, 1715, 12mo., a work which may be added to the lists of Latin verse lately given in "N. & Q."

The edition of Horace published by Ant. Gryphius, "eum Aldi Manutii et M. Antonii Mureti adnotationibus," Lugduni, 1582, has also the reading *deterrima* instead of *teterrima* in the passage referred to. Henri Gausseron.

Ayr Academy.

Tied=Bound (5th S. ii. 326.)—The use of the former of these words as an equivalent for the latter prevails in Lancashire and Westmoreland. The other day I remarked to a friend, "How well Mrs. —— looks! She must be over seventy?" The reply was, "She's *tied* to be seventy-four or more." I have also heard people using such expressions as these,—"He is *tied* to be there at two o'clock"; "I am *tied* to rise early." This use of the word in question is not confined to Northumberland or Scotland. Wm. Morris.

Low Wray Vicarage, Windermere.

This use of *tied*, "Oh, you're *tied* to know him," is quite common in the neighbourhood of this city. In the West Riding of Yorkshire *bound* is used in two ways:—(1) pronounced *bāān'*, expressing futurity or intention, as we speak of "going" to do anything; (2) pronounced *bŭn'*, expressing necessity. "It's *bŭn'* to be so" (with emphasis).

I do not think "tied" is used so far south. There is no doubt that many "Americanisms" were English provincialisms at first, taken with them by the first settlers.

Will not some philologist equal to the task give us a critical edition of the works of Artemus Ward? It would be extremely interesting to see all the *bonâ fide* peculiarities in dialect traced as far as possible to their origin.—N.B. This is *not* "wrote sarcastic." J. T. F.

Hatfield Hall, Durham.

The word "bound," in the sense which Mr. Fergusson thinks incorrect, was in common use among us (as it is at this day) long before "Americanisms" were heard of. One example will suffice:

"We are bound to thank God always for you, brethren, as it is meet," &c.—2 *Thessalonians* i. 3.

The meaning, of course, is that the person or persons referred to are under an obligation, legal, moral, or conventional, to do a certain thing. This word obligation, by the way (*obligo*), which I have employed to explain the other, has, curiously enough, precisely the same meaning—a tying or binding. C. Ross.

The use of *bound*, as in the sentence given, is most thoroughly English. Johnson gives examples of it from Sidney, Shakspeare, Knolles, and Clarendon. Spenser also uses the word in the same sense:—

"We both are bound to follow Heaven's behests."
Faerie Queene, b. iii., c. 6.

Johnson gives one meaning of the verb *to tie*=to oblige, constrain, and gives numerous examples, which, indeed, will occur to any one. Massinger, in the first act of *The Virgin Martyr*, uses the word *tied* in the sense of *bound* or *obliged*. H. L.

Bristol.

The use of the word *tied* to express the idea that anything is absolutely incumbent upon one, or that he must, of necessity, be aware of something,—as, for example, "You are *tied* to finish this work to-day," or "You are *tied* to know his father,"—is quite common in the rural districts of the North-West Riding of Yorkshire. I have also heard it in South Durham. R. A. Lawrence.

Herald Office, Barum.

The question whether the word *tied*, in the sense of *bound*, be "common in Northumberland or elsewhere," may well seem strange to a Yorkshire man. There is not a commoner word in the county. Why, every man is *tied* to know it, even if he be a miserable southerner, who cannot "frame" to speak the language. A. J. M.

Osbern, Bishop of Exeter (5th S. ii. 426.)—Mr. Solly, referring to my note (5th S. ii. 304) where I pointed out that Leofric, Bishop of Exeter,

is said, in the Chartulary of Mont St. Michel, to have signed a grant respecting St. Michael's Mount in Cornwall in 1085, gives a document from William of Malmesbury, showing that at Pentecost, 1072, Osbern appears as Bishop of Exeter, and justly argues that, if this is correct, Leofric could not then have held that Bishopric. The point is rather an interesting one, and worthy of being cleared up. There is no doubt that Osbern was the immediate successor of Leofric, but there seems no authority as to the precise date. Leofric was certainly Bishop in 1073, if the Tables by Lord Hailes (third volume of *Annals of Scotland*) of the succession of Scottish Kings, the contemporary Popes, and other crowned heads, are correct; for Gregory VII. commenced his pontificate in that year, and Leofric expressly refers to this Pope, who lived till 1086, in the Deed of 1085 which I have cited. Perhaps the witnesses may help to ascertain the true date. These are Robert, Earl of Mortain; Mathildis, his Countess; William, their son; William Fitz-Osbern; Roger de Montgomerie; Tosten, the sheriff; Guarin; Turulf. As to Osbern, Mr. Freeman calls him "a son of Gilbert of Brionne, a brother of the Earl of Hereford"; if so, he was, of course, a foreigner.

ANGLO-SCOTUS.

JOHN BUNYAN, A GIPSY (5th S. ii. 421.)—MR. HENRY KILGOUR says:—

"There can be no doubt of the truth of the statement which has been made (and there is no reason why we should doubt its truth), that the tinker, John Bunyan, the author of the *Pilgrim's Progress*, was a gipsy by extraction."

As I have in vain endeavoured to find the slightest evidence that Bunyan was a gipsy by extraction, I shall be glad if MR. KILGOUR will allow me to ask if he knows on what grounds this statement has been made, and so often repeated. Physically there was nothing of the gipsy about Bunyan, for he is described to have been—

"Tall of stature, strong-boned, with sparkling eyes, wearing his hair on the upper lip after the old British fashion, his hair reddish, but in his latter days sprinkled with grey, his nose well cut, his mouth not too large, his forehead something high, and his habit always plain and modest."

To my mind there is more of the Saxon than the Zingari in that description, as there is in all the portraits I have seen of Bunyan. It should also be borne in mind, in the discussion of this question, that the registers of parishes in the district show that the family had been settled in Bedfordshire for a long time, and some of them were persons of property, and in position they were mostly above the class suggested by the term "gipsy." I think that too much has been made of the mere *idea* that John Bunyan was of obscure origin, and a mere travelling tinker, catching a precarious livelihood. It is far nearer the truth to accept the suggestion that Bunyan's father was a settled tradesman at Elstow, a brazier; that John himself had an education above the average, for he says, in one of his works, that he went to a Grammar School (possibly the Bedford School, a mile and a half distant). In local contemporary documents he is not described as a tinker, but as a "brazier," which implies something better; and in his own Deed of Gift (often called his Will) he describes himself as a brazier at Bedford. It was characteristic of his turn of mind, when he first received religious impressions, for him to decry himself, and especially in reference to his sinfulness; but he was not the wandering outcast gipsy, suddenly converted, enlightened, and educated into a skilful writer, as some of his admirers have represented.

JAMES WYATT.

Bedford.

FAMILY RECORDS, &c., ENGRAVED ON COINS (5th S. ii. 427.)—I possess an engraved family coin, yet am diffident of there being anything in it to interest CRESCENT. When a boy I received from my great-aunt what looked like a dump, but had been a shilling, on the flattened sides of which are engraved, obverse, a figure of Britannia standing beside an altar surmounted by a bow and quiver in saltire, the altar-front bearing my aunt's initials, "E M" (Ellen Mackenzie); on the reverse, within a garland, the inscription—

"Louis XVIII.
Restored
to the Throne
of his Ancestors
April, 1814."

This little piece of workmanship was executed as a token of thankfulness for kindness shown to the French prisoners of war during their captivity, and presented to my aunt on their release and departure for their native country, at the conclusion of the war in 1814. H. D. C.

Woodmancote.

I have a George III. shilling (1816), one side of which has been filed smooth, and some ornamental scrolls and the following inscription, in Hebrew, have been engraved on it: "1820. Sheba, daughter of Signor Joseph Cohen. May her memory be blessed. E. C." A Hebrew Christian friend of mine, who translated it for me, said it was some family token, and did not seem to consider it at all a curiosity. LAYCAUMA.

THE GRAND JURY (5th S. ii. 408) must consist of not less than twelve, or more than twenty-three persons; and twelve must always concur in finding every indictment. FREDK. RULE.

TUNSTEAD, NORFOLK (5th S. ii. 409.)—In the Lady Chapel at Fountains Abbey, immediately under the east window, there is a platform similar to that described by A. B. C. Like that he writes

of, this at Fountains Abbey is gained by stone steps, but it has no grating, if I remember rightly. I have heard various suggestions as to the former use of such platforms, but none came with much authority. YLLUT.

Broughton, Manchester.

WILLIAM DE REDVERS (5th S. ii. 448) was uncle to Baldwin and Richard, the preceding Earls of Devon. He was called De Verona, says St. John's Chartulary, "quia Veronæ scolariis fuerat." He died 11th September, 1207. (Harding's *Tiverton*, vol. i. part 2.) SAMUEL SHAW.

Andover.

TALENT AND TACT (5th S. ii. 389.)—A more lengthened quotation, embodying the words adduced by W. S. S., will be found in Southgate's *Many Thoughts of Many Minds*. The author is stated to be Mr. W. P. Scargill. *Essays and Sketches* by this gentleman was published by Mr. Hardwicke, London, in 1857. J. MANUEL.

"INCOMPLETENESS" (5th S. ii. 408.)—W. A. C. will find it in *Legends and Lyrics* (First Series), by Adelaide Procter. ARTHUR WELCH.

Temple.

"THOU GOEST THINE, I GO MINE," &c. (5th S. ii. 408.)—See *Phantastes*, by Macdonald. J. D.

FICTITIOUS MARRIAGES (5th S. ii. 306.)—I am confident that from the files of a single newspaper, published in Philadelphia, I could glean a hundred instances of alleged marriages, regularly announced, and subsequently contradicted on the authority of one or both of the parties.

GASTON DE BERNEVAL.

Philadelphia.

"PUT UP WITH IT" (5th S. ii. 388.)—The phrase "put it up" is at least Elizabethan :—

"*Saturninus.* What, madam, be dishonour'd openly,
And basely put it up without revenge!"

At one time I had thought it meant "put up the wrong, as you put up your sword," for this latter phrase was most common (Shaksp. freq.). Several passages, however,—of which unfortunately I did not take a note,—have convinced me that it is "put up the wrong in your pocket and keep it there," and that it is of the same origin with, and a variant of, the phrase :—

"*Austria.* Well, ruffian, I must pocket up these wrongs
Because—
Faulconbr. Your breeches best may carry them."

I apprehend that when "put up" came by frequent use to have, substantively as it were, this idiomatic meaning, it allowed of the alteration, "put up with it, *i. e.* with the wrong." But when we first meet with this latter I know not, nor when "put it up" was first used.

B. NICHOLSON.

NEWBY (5th S. ii. 429.)—The termination *by* is not neeessarily Danish, being also found in Swedish, Ieelandie, and Anglo-Saxon.

R. S. CHARNOCK.

Gray's Inn.

AUNA (5th S. ii. 448.)—While inquiry is made for the origin of this name, may a query be put touching *Renira*, a name I noticed in the *Times* of Saturday, the 5th ult.? W. T. M.

Shinfield Grove.

STANDARD WEIGHTS AND MEASURES OF SCOTLAND (5th S. ii. 368.)—S. N. will find, in Oliver & Boyd's *Almanack*, part ii. seetion 1, "Useful Tables," Imperial and Old "Weights and Measures," every information he ean desire. These tables are too numerous to be here transcribed. The years when the weights and measures were changed from Old to Imperial also are given. These tables will be found in the larger arithmetic books used in schools in Scotland, though very mueh reduced. SETH WAIT.

IRON IN OAK (5th S. ii. 426.)—The quantity of metallic matter in trees is far too small to produee any effect in determining an electric discharge; the conducting power of a growing tree depends almost entirely on the moisture which it contains, and its power in determining a discharge depends upon situation, form, and other mechanical circumstances. The proportion of iron in oak wood is *rather less* than the average proportion in other forest trees. If there were more than a very minute trace of iron, the sap of oak trees would be black, in fact, ink, from the mutual action of the tannin and gallic acid, which it always contains, and the oxide of iron. EDWARD SOLLY.

COUNT VON DER MARK (5th S. ii. 368.)—The Prussian Counts Von der Mark, at the end of the last century, were natural sons of Frederick William II. of Prussia.* F. McP.

INSCRIPTION ON GOLD RING (5th S. ii. 528.)—With respect to the reading of the inseription on the gold ring mentioned by MR. H. T. WAKE, of Cockermouth, it may be observed that his translation of the legend is very wide of the mark. *Jo sui signe de amiste* is the true old Freneh spelling of *Je suis signe d'amitié*, I am a pledge of friendship. Neither "Joshua" nor "love" has any part in it. WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

THE DE LA VACHE FAMILY (5th S. ii. 514.)—With reference to the latter part of C. L. W.'s inquiry, I, as a deseendant from Sir Richard and Sir Philip De la Vache (both K.G.'s), shall be most happy to give C. L. W. all the information that I have gleaned respecting them, and to send

* W. Menzel's *Geschichte d. Deutschen*, vol. iv. p. 213.

him a pedigree of some of their descendants, which I contributed to the *Miscellanea Genealogica* a year or two ago. He can either communicate with me, and send his address here, or I will willingly, on returning to the country (most likely next week), send the pedigree to you.

WILLIAM MARSH HARVEY.

New University Club.

[Kindly send us the pedigree, and we will forward it to the right quarter.]

Sir Philip De la Vache, with another, had a grant of the manor of Woodstock, previously to Sir Thomas Chaucer's having it. May I refer to my *Woodstock Manor and its Environs* for the documents relating to this? ED. MARSHALL.

WILLIAM FORSYTH, 1791 (5th S. ii. 463.)—The composition used by William Forsyth for the wounds and diseases of trees was a mixture of clay, slaked lime, and fresh cow-dung, about equal parts of each, well mixed together. It went by the name of "Forsyth's plaister," and was much used and valued by my father, who had great experience in planting trees as long ago as 1790.

COLLINS TRELAWNY.

THE SALIC LAW (5th S. ii. 513.)—Alas! we should have been a republic for seven hundred years. The male descendants of William ended with Henry I. and the son who predeceased him; and since the Conqueror himself was illegitimate, he could have no heir beyond his own posterity.

HERMENTRUDE.

It is well known that there is no heir male at all *of the body* of William the Conqueror; therefore, since A. C. limits his supposition to the time of the Conquest, it is utterly impossible to give any answer whatever to the first half of his query.

CHARLES F. S. WARREN, M.A.

"VIRGIN" (5th S. ii. 248, 415.)—Since writing my former note I have seen the manuscript to which MR. J. O. PHILLIPPS refers. But, first, I would point out that a small misprint, on p. 415, makes me appear to have mentioned Mr. Wm. Wirt Virgin rather discourteously. "One 'Virgin' is the Reporter to the State of Maine," should be, "'One Virgin' is the Reporter," &c. I quoted the exact words of the manuscript to give point to the reference to the learned gentleman's name.

The question MR. J. O. PHILLIPPS asks is, "Does the word 'virgin,'" in an entry in the Journal of the Rev. Richard Madox, under the date of February 22nd, 1582, "mean a female singer, or is it the name of a man?" Here is the passage as I read it:—

"[1582. Februarie] 22. A virgin play. ℔ we went to y^e^ theater to se a scurvie play set owt al by one virgin, w^h^ ther proved a fyemarten w^t^ow[t] voiee so y^t^ we stayd not y^e^ matter."

The three words in the margin of the Journal, most important in getting at the meaning of the entry, MR. J. O. PHILLIPPS has omitted. I can only conjecture that, as he mentions the MS. as "Sloane, 5008," when it has for some time been known as "Cotton. Appendix xlvii.," he must have copied the passage some years ago, and in now sending it to "N. & Q." have accidentally omitted the three words, or have mistaken them for a note of his own. To overlook the words in the original manuscript would be impossible.

The question is of much interest, for it has hitherto been supposed that women did not appear on the stage till long after the date of the entry; indeed, Mr. Peter Cunningham says that, "from the earliest epoch of the stage in England till the theatres were silenced at the outbreak of the Civil War, female characters had invariably been played by men, . . . with the Restoration came women on the stage" (*Story of Nell Gwynne*, pp. 9, 10). Although I am doubtful whether this is quite correct, we have here evidence of their presence at a much earlier date than was before suspected, if, indeed, what *now* appears the plain meaning of the entry in Mr. Madox's Journal be the true one.

SPARKS HENDERSON WILLIAMS.

Kensington Crescent, W.

CLOCK-STRIKING (5th S. ii. 268, 432, 478.)—Allow me to say, in rejoinder to DR. DIXON, that I have since inquired of a friend at Hamburg, and he says I am not mistaken in saying that the clock at St. Michael's, in that city, strikes the next hour at half-past the preceding one, *e.g.*, seven at half-past six. DR. DIXON objects that the hour has not arrived, but I maintain that in this the German clock is right, and the Italian clocks are wrong, because half of the hour has arrived. It is half of seven, not half of six, so the Germans call it correctly *halb sieben*. JOSIAH MILLER, M.A.

At Bruges, at one o'clock, the hour is struck on a great bell, and immediately after a small bell sounds *three*. At 1.30 the great bell sounds two and the small bell *two* (what we call half-past one Flemings call *half-twee*, Germans *halb-zwei*). At a quarter-past, or a quarter to any hour, the small bell strikes *one*, the only difference is in the tune played by the chimes that precede the striking.

W. H. JAMES WEALE.

THE EARLY ENGLISH CONTRACTION FOR JESUS (5th S. ii. 265, 375, 437.)—I have always believed the monogram IHS to signify "Jesus Hominum Salvator." The belief rests upon personal memory and tradition. I can refer to no authority for it; but it is strengthened by the absurdity pointed out by MR. WARREN, which was certainly the ground of my acceptance of the initial solution many years ago. HERBERT RANDOLPH.

Ringmore.

There is no absurdity whatever in the form

IHS; it simply consisting of the first two and the last letters of Ihesus, the way in which Our Lord's name was spelt by English, Germans, and Low Dutch during all the mediæval period, both in Latin and in the vernacular, just as they wrote Iherusalem, Iheronimus, varied by Hierusalem, Hieronimus, the first two letters being pronounced like a *y*. The *j* is modern, and of French origin.

W. H. James Weale.

The monogram should be written IHΣ. See further "An Argument for the Greek Origin of the Monogram IHS," read before the Cambridge Camden Society, May 25, 1841; *Gent. Mag.*, March, 1842, and Minshew. R. S. Charnock.

Gray's Inn.

I have noted the following from the MSS. of Col. Townley (fourth Report of Hist. MSS. Com., p. 411), an order for observing Maunday Thursday, entitled, "L'ordre de la Maundye fait al Grenewiche, le 19 jour du Mars l'an du reigne del Roigne Elizabeth 15°, et del incarnatio de Jh'u Christie, 1572°," in Lambarde's writing, and signed "W. L., 20 Martis, 1572." G. Laurence Gomme.

"God save the mark," &c. (5th S. ii. 169, 215, 335, 437.)—Mr. Chattock says that—

"Quite recently there existed a peculiar mode of swearing amongst the profane and vulgar in Warwickshire. A man would utter an imprecation, and then immediately add, parenthetically, 'God forgive me that I should say so.'"

This reminds me that when I was a boy I was often a guest at the house of a Worcestershire squire, who kept a pack of hounds, and was quite a picture of the "fine old English gentleman." But he was terribly given to profane swearing, though every oath was instantly followed by the exclamation, "May God forgive me for swearing."

Cuthbert Bede.

Double Christian Names (5th S. ii. 226, 271, 294, 316, 477.)—The earliest instance of a double surname that I have met with is that of Philip Crese Erl, in the fourteenth year of Edward I. (A.D. 1286). He was an influential townsman of Bridgewater, and his name appears three or four times on a list of contributors towards the making of a new church-bell.

In the Corporation records of the City of London, mention is made in the fifth year of Henry V. (A.D. 1418) of a surgeon by name John Severelle Love. H. T. Riley.

English Translations (5th S. ii. 287, 334.)—

"The Manuell of Epictetus, translated out of Greeke into French, and now into Englis-h . . . . and also the Apothegms of the same author. By Ja. Sanford. Lond., 1567, 16mo."

"The Life and Philosophy of Epictetus, with the Emblem of Human Life by Cebes; rendered into English by John Davies. Lond., 1670, 8vo."

"The most Excellent Morals of Epictetus, made English in a Poetical Paraphrase, by Ellis Walker. Lond., 1692, 8vo. Reprinted 1697, 1701, 1709, 1716, 1732."

"Epictetus' Morals with Simplicius his Comment, made English from the Greek, by George Stanhope, D D., with the Life of Epictetus from Boileau. Lond., 1694, 8vo. Reprinted in 1700, 1704, 1721, 1722, 1741, 1750."

"The Manuel of Epictetus the Philosopher, translated from the Original Greek, by William Bond. Lond., 1736, 12mo."

Miss Carter's translation (referred to p. 334) has been commended on all hands. Dr. Johnson called her the best Greek scholar that England had produced; and it was said of this translation that it excelled the original:—

"Plutarch's Morals, translated from the Greek by several Hands. Lond., 1684-94, 5 vols. 8vo. Corrected and amended. Lond., 1704, 5 vols. 8vo. Revised and corrected from the many errours of the former editions. Lond., 1718, 5 vols. 8vo. Reprinted, Lond., 1730, 12mo. With an Introduction by Emerson. Boston, U.S., 1871, 5 vols. 8vo."

"Plutarch's Morals, by way of Abstract, done from the Greek. Lond., 1704, 8vo. Reprinted, Lond., 1707, 8vo."

There was an anonymous translation of the *Shepherd of Hermas*, published by Rivingtons, London, 1870, 12mo. Gaston de Berneval.

Philadelphia.

"Sinople" (5th S. ii. 88, 155, 277, 417.)—These references should be read in conjunction with 4th S. xi. 56, 160, 354, 433, where the term "Cynoper" (Cinoper or Sinoper) was discussed. The Editor pointed out at the first of the last references that that word meant "Cinnabar," vermillion (the red sulphuret or sulphide of mercury), a statement I was able to corroborate.

The fact, however, is this: the term κιννάβαρι was originally applied by the ancient Greeks to the so-called *Sanguis draconis*, or Dragon's Blood, which is, as is pretty well known, a red resin that exudes from certain trees growing in the tropics. In the course of time the old physicians and chemists (who were extremely fond of generalisms*) came to apply the same word, or its derivatives, to all manner of earths and minerals, or compounds, apparently for no other reason than because of *similarity of colour*. This has naturally given rise to much confusion, and entirely different substances have been confounded one with the other. But that the word "Cinnabar" is now exclusively applied (though most improperly) to the sulphide

* Opium (ὀπός), now only applied to one particular well-known substance, formerly meant *any juice*; vitriol (*vitrum*) represented any glassy or crystalline substance having a certain degree of transparency; and alcohol, now signifying only spirits of wine, formerly used to denote any *very fine* or *impalpable powder*, because the "kohol," or antimony with which the Eastern ladies adorned their eyelids and eyebrows, was reduced to a very subtle powder. [The "kohl" used by modern Egyptian ladies is, according to Lane, quite a different thing.] Numerous other instances might be cited.

of mereury found in quieksilver mines, or the purer artificial eompound known as vermillion, I ean speak confidently. "Sinople," I believe, is the same as "ruddle," or the well-known earth, Venetian Red or Red Oehre, which it is almost needless to say eontains no mercury whatever.

If Coates (as quoted by the Rev. Edmund Tew) is to be relied on, "Sinople," *green*, as applied to Freneh heraldry, appears not to be a derivative from the Greek word, but as applied to substanees it undoubtedly is. Medweig.

Dante and his Translators (5th S. ii. 364, 430, 515.)—Mr. Picton has not translated the passage from *Daniello da Luca* quite correctly. "L'uno, cioè (better printed together) cielo" is not "the one, that is *the* sky," but "the one, that is, sky," or "sky to wit." Again, "non potrebbe esso lume penetrando per quelli mostrarsi" eannot mean "it could not be the penetrating light by which all things are manifest," &c. *Penetrando* is a gerund, and the passage should be rendered "that light could not, by penetrating them, show itself," or "penetrate them and show itself." This removes all obscurity, and the whole passage clearly refers to the belief in several heavens.

Fratieelli, who reads *il raggio*, explains the whole as follows:—

"Non ti maravigliare, più di quello che ti maravigli de' cieli, l'uno de' quali *non ingombra*, non impedisce all' altro il traspassare del raggio luminoso. Secondo il sistema d'allora (Dante) ritiene i cieli diafani, o trasparenti, quasi di cristallo."

A fatal objeetion to the reading—

"Chè l'uno all' altro raggio non ingombra"

—is that it has no construction. If the meaning were—

"Because one ray impedeth not another,"

the line should run—

"Chè l'uno l'altro raggio," &c.

—and not "all' altro." But in that ease, to eomplete the sense, some word like *colà* or *ivi* would be required. H. K.

Berlin.

Movable Figures in Books (5th S. ii. 287, 396, 435.)—I have before me a book with movable figures, printed at a much earlier date than Cowley's *Perspective*, 1766, mentioned by H. Y. It is the *Kalendar* or *Ephemerides* of Johannes de Monte Regio, printed at Venice in 1482, small 4to. There are four tables at the end, the second of which, "Instrumenta veri motus lune," has two movable eards attached by a thread through the eentre, showing the moon's motions; it is quite perfect in my copy. The fourth, "Quadratu borariu generale," has had a card or index attaehed by a movable two-jointed brass arm, seeurely fastened to the leaf. The arm is still in good order, but the eard, or whatever it was, is gone. The first and third tables seem to have had no sueh attaehments.

The first edition of this Kalendar was without date—supposed to have been printed at Nuremberg in 1473, where the second edition appeared in 1474. There was also another edition printed in Veniee in 1476. They may also have had the same movable figures.

I have also a manuseript eopy of Raymundi Lullii *Ars Generalis*, dated 1306, which has four astrological figures or tables, one of which has two round movable pieees of parehment attached, also through the eentre, by a thread.

It is evident from these examples that movable figures were used at a very early day. If H. Y. will examine early astrologieal MSS. or printed books and almanaes in the British Museum, he may find other examples quite as early as the above. R. C.

Cincinnati.

Marriages in Lent (5th S. ii. 367, 495.)—At the eommencement of the old register book of St. Mary's Beverley is the following curious verse:—

"Rules for Marriage, the Time, &c.
When Advent comes do thou refraine
till Hillary sett ye free againe;
next Septuagesima saith the nay;
but when Lowe Sunday comes thou may;
yet at Rogation thou must tarrie
till Trinitie shall bid the mary.
Nov. 25, 1641."

There used to be a library of good old books in one of the vestries of this chureh, but it has now entirely disappeared. John Pickford, M.A.

Newbourne Rectory, Woodbridge.

The Marriage of the Adriatic and the Doge of Venice (5th S. ii. 287, 454, 478.)—Under the head "Venise," in the *Dictionnaire Général de Biographie et d'Histoire*, by Ch. Dezobry and Th. Bachelet (Paris, Ch. Delagrave & Cie., 1873, 2 vols.), I read:—

"Au XIIe siècle, la république de Venise ayant pris parti pour le pape Alexandre III. contre l'empereur Frédéric I. Barberousse, le Saint-Père donna au doge un anneau, qu'il devait, tous les ans, jeter dans la mer, comme un symbole d'hymen."

Now, the Doge could not drop every year into the sea the ring given by the Pope, if he did not reeover it after each performance of the ceremony.

A good deal of information on that matter will be found in Comte Daru's *Histoire de la République de Venise* (Paris, 1853, 9 vols. 8vo.); but, as I have not the book before me now, I cannot safely refer to it as another authority to support my assertion. Henri Gausseron.

Ayr Academy.

None of your eorrespondents seem to have been struck with the absurdity of a marriage between the Doge and the Sea, *il mare*, a being as maseuline as himself. I have no books by me, but will

venture upon the statement that such an idea could not have entered the mind of an Italian. The real ceremony, as I have always believed, consisted in the giving away, by the Doge, of the city of Venice to her bridegroom, the Sea. This, at all events, means something, and agrees besides with the sense of the word *desponsare*, or, at all events, of *despondere*, which properly signifies to give in marriage, and not to marry. I further contend that the French, who say *la mer*, were the first to misunderstand the ceremony, and to give currency to the error. H. K.

P.S.—I think that Tassoni, in the *Secchia Rapita*, calls Venice *dell' Adriatico la fiera sposa*. Some of your readers can ascertain this. It will be found, I think, that I am right.

Vide Hazlitt's *History of the Origin and Rise of the Republic of Venice*. London, 1863. Vol. ii. pp. 36–37; and the *Quarterly Review*, October, 1874, p. 423. When was this ceremony (performed for the first time in June, 1177) discontinued?

J. Manuel.

Newcastle-upon-Tyne.

Humourist (5th S. ii. 513.)—Does not the word, as here used, mean "a man who humours another" =falls in with his fancies? Hermentrude.

Unsettled Baronetcies (5th S. i. 125, 194, 252; ii. 15, 297, 410.)—What "S. appears to think" is often very different from what he really says. W. M. has given me the credit of having had only his observations in view, while remarking on those of Mr. Passingham.

I referred to a baronetcy being assumed, on the verdict of a peculiar jury, as a strange fact, especially as that particular baronetcy is not extinct, but is universally recognized (at any rate, by the non-official world), and in consequence it necessarily comes into all discussions of the subject.

I certainly supported Mr. Passingham's view, that something is required; but I am not aware that I favoured the idea of placing Scottish baronetcies under the judges of the English Court of Probate.

Lastly, many things (and this is only a general remark) that "cannot for a moment be entertained," nevertheless sometimes come to pass.

S.

Miscellaneous.

NOTES ON BOOKS, &c.

Shelley Memorials. From Authentic Sources. Edited by Lady Shelley. With, now first Printed, an Essay on Christianity. Third Edition. (H. S. King & Co.)

There was never a life more gloomy in its romance, more painful in its reality, than that of Percy Bysshe Shelley, which began full of bright hope in 1792, and which was quenched in the dark waters of the Bay of Spezia in 1822. It lasted the time of a generation. In its early years, the handsome, wayward, daring boy had something weird about him which charmed and awed his own sisters. His mind was truly as the mind of one who brought into this world the experiences of some former state of existence, confused, and not to be rooted out. As we look back on the drama of his life, Shelley takes the form and bearing of the doomed victim of tragedy. His innate hatred of despotism raised cruel tyrants against him at Eton; and his rash humour of outspokenness, his dealing with the subject of Atheism, led to his expulsion from College. For a long time, Shelley appeared to the world that knew least of him like a spirit accurst. Savage indignation, wanting, however, any tinge of maliciousness, carried him to the highest flights of poetry; but, if men cried *anathema* at his name, so did they shout *maranatha* against his works. Neither the man nor his poetry was without cloud, shadow, something here and there that one wished had been otherwise; but a poet is not like a chain, which is only as strong as its weakest link, he is emphatically poet by virtue of his grandest utterances. Accordingly, Shelley has rightfully succeeded to the poet's inheritance, and has taken his place among the enthroned Sons of Song by general acclaim. With this there has been pity for the man, and a feeling of how still greater he might have grown had the world been not more tender, but more fair towards him. And this pity for the man does not spring so much from the record of his life told by others, as from the passages in his poetry told by himself, in which are to be read revelations of his outward and inward life. One of these is to be found in the dedication to the *Revolt of Islam*. The blameless king of the *Idylls* could hardly have entered on the path of his glory with brighter resolution of manlike duty. In these lines, Shelley refers to his painful days at Eton:—

"Thoughts of great deeds were mine, dear friend, when first
The clouds which wrap this world from youth did pass.
I do remember well the hour, which burst
My spirit's sleep, a fresh May dawn it was
When I walk'd forth upon the glitt'ring grass,
And wept, I knew not why, until there rose
From the near school-room voices that, alas!
Were but one echo from a world of woes—
The harsh and grating strife of tyrants and of foes.

And then I clasp'd my hands and look'd around,
But none was near to mark my streaming eyes,
Which pour'd their warm drops on the sunny ground;
So, without shame, I spake, 'I will be wise,
And just, and free, and mild, if in me lies
Such pow'r, for I grow weary to behold
The selfish and the strong still tyrannize
Without reproach or check.' I then controll'd
My tears; my heart grew calm, and I was meek and bold!"

Mortal resolve lacks fulfilment through mortal weakness. Poor human resolution stumbles despite intention to walk upright and blameless.

Shelley was no exception to the general circumstance; but Lady Shelley, in whom the poet has a sympathizing editor, remarks, in this new edition, "The time has not arrived at which it is desirable that facts already known to the poet's own family and a few private friends should be disclosed. . . . We feel confident, the more is really known, the more will all mists of false aspersion and misconception clear away from Shelley's memory." A full life of the poet is, nevertheless, promised; meanwhile, we have these affecting memorials, a book for wonder, for pity, and for tears.

A Year's Botany, adapted to Home and School Use. By Frances Anna Kitchener. Illustrated by the Author. (Rivingtons.)

This pleasant-titled volume, one well adapted for a New Year's gift, owes its appearance to a request made by some teachers experienced in botany, that certain papers, which appeared in the *Monthly Packet* of 1872 and 1873, should be reprinted in the present form. By leading her students from the "known to the unknown," that is to say, by making them examine first the fruit, then successively the flower, leaf, stem, and root, the authoress appears to us to have adopted the course most likely to remove botany from the category of dry, uninteresting studies. The illustrations, as a rule, are drawn from nature, and are only diagrammatic when necessity compelled their being so. Those representing a bee with pollen masses now sticking to his face, now drooping, testify to the minute painstaking experiments of the writer.

The Book of Psalms "of David the King and Prophet," disposed according to the Rhythmical Structure of the Original. With Three Essays, Map, and Illustrations. By E. F. (Longmans & Co.)

Critical readers of the Holy Scriptures may read this work again and again with profit. The author evinces much careful reading, originality of ideas, and genuine scholarship. His arrangement of strophes, antiphons, and parallels, is a source of interest as well as of instruction. The notes and pictorial illustrations throw considerable light on numerous passages. The writer must not be surprised if future commentators should strongly call in question more than one of the conclusions arrived at in the Essays; but, on the other hand, such men will readily acknowledge that the merits of the Essays are neither few nor poor in quality. The spirit of the whole work is worthy of note; criticism serves its right end—it reveals the Messiah: hence the protest against any chronological arrangement which obscures inspiration.

Select Private Orations of Demosthenes. With Introductions and English Notes. By F. A. Paley, M.A., and J. E. Sandys, M.A. (Cambridge, University Press.)

The object of the present work—an object that the weight of the names of its joint-editors cannot fail to advance—is to promote and facilitate the study of the *Private Orations*. "It is remarkable that (with the exception of a small volume, long ago out of print, published by the late Mr. Penrose) no such work as the present exists, even in Germany." These words, taken from the Preface, speak to a want that must long have been felt. This want, then, is now in course of being supplied—and well supplied too. The present part (I.) contains the orations "Contra Phormionem," "Lacritum," "Pantænetum," "Bœotum de nomine," "Bœotum de dote," "Dionysodorum."

An Almanack for the Year of Our Lord 1875. By Joseph Whitaker. Containing an Account of the Astronomical and other Phenomena; a large amount of Information respecting the Government, Finance, Population, Commerce, and General Statistics of the British Empire throughout the World; with some Notices of other Countries, &c. (Whitaker.)

This marvellous shilling almanack has become familiar and indispensable to the public. The copious title-page indicates only a fractional part of the information it contains. The "&c." may be said to cover more than as much again. It is a work most creditable to its editor and his brigade of intelligent assistants. As far as we have tested the almanack, it has never disappointed nor deceived us. Any one who compares Whitaker's shilling with Old Moore's half-crown almanack, will congratulate himself and laugh at the costly simplicity of his ancestors.

Arctic Expeditions (from the *Times*, December 29, 1874).—"The following is a list of ships, comprising Government and Private Expeditions, British and Foreign, which have been on exploring service within the Arctic Circle since the Franklin Expedition sailed. It will be seen that the crews of all these vessels have returned in safety to their respective countries, with only such loss of life as might well have occurred had the men stayed at home:—

1. 1848 to 1849.—H.M.'s ship Enterprise, Sir J. C. Ross. One winter, 25 days in Melville Bay.
2. 1848 to 1849.—H.M.'s ship Investigator, Captain Bird. One winter, 25 days in Melville Bay. Seven deaths (one officer) on board the Enterprise and Investigator.
3. 1849 to 1850.—H.M.'s ship North Star, Mr. Saunders. One winter, 57 days in Melville Bay. Four deaths.
4. 1849.—H.M.'s ship Plover, Captains Moore and Maguire. Three winters. Three deaths.
5. 1850.—H.M's ship Enterprise, Captain Collinson. Three winters. Three deaths.
6. 1850.—H.M.'s ship Investigator, Captain M'Clure. Four winters. Six deaths (one officer).
7. 1850.—H.M.'s ship Resolute, Captain Austin. One winter, 45 days in Melville Bay. One death (accident).
8. 1850.—H.M.'s ship Assistance, Captain Ommanney. One winter, 45 days in Melville Bay. No death.
9. 1850.—H.M.'s ship Pioneer, Lieutenant Osborn. One winter. No death.
10. 1850.—H.M.'s ship Intrepid, Lieutenant Cator. One winter. No death.
11. 1850.—Brig Lady Franklin, Captain Penny. One winter. No death.
12. 1850.—Brig Sophia, Captain Stewart. One winter. No death.
13. 1850.—Schooner Prince Albert, Captain Forsyth. Summer Cruise.
14. 1850.—Schooner Felix, Sir John Ross and Captain Phillips. One winter. No death.
15. 1850.—Advance (American), Lieutenant Griffith. One winter drifting.
16. 1850.—Rescue (American), Lieutenant Dehaven. One winter drifting.
17. 1851.—Schooner Prince Albert, Mr. Kennedy. One winter. No death.
18. 1852.—H.M.'s ship Assistance, Sir E. Belcher. Two winters, 38 days in Melville Bay. No death.
19. 1852.—H.M.'s ship Resolute, Captain Kellett. Two winters, 38 days in Melville Bay. Six deaths.
20. 1852.—H.M.'s ship Pioneer, Commander Osborn. Two winters. No deaths.
21. 1852.—H.M.'s ship Intrepid, Lieutenant M'Clintock. Two winters. No death.

22. 1852.—H.M.'s ship North Star, Mr. Pullen. Two winters, 38 days in Melville Bay. Three deaths.
23. 1852.—Steamer Isahel, Captain Inglefield. No detention in Melville Bay; summer cruise.
24. 1853.—H.M's ship Phœnix, Captain Inglefield. Nine days in Melville Bay; summer cruise.
25. 1854.—H.M.'s ship Phœnix, Captain Inglefield. Took the pack—30 days; summer cruise.
26. 1854.—H.M.'s ship Talbot, Captain Jenkins. Summer cruise.
27. 1853.—Advance (American brig), Dr. Kane. Two winters. Took the pack—10 days.
28. 1857.—Steamer Fox, Captain M'Clintock. Two winters; first winter in pack, second season through in nine days. Three died.
29. 1860.—Schooner United States, Dr. Hayes. One winter, two days in Melville Bay. One death (accident).
30. 1871.—Steamer Polaris, Captain Hall. Two winters; no detention in Melville Bay. One death.
31. 1873.—Steamer Juniata, Lieutenant Merriman. No detention in Melville Bay; summer cruise.
32. 1873.—Steamer Tigress, Captain Green. Summer cruise.

Per-centage of deaths to people employed, 1·7."

The Hermit of Red Coat's Green.—Mr. Mortimer Collins says, at page 497, with reference to the Hermit of Red Coat's Green, "I was told by the late George Hodder, that Charles Dickens employed him to see this eccentric person, and report on him, and that he never himself visited him." Mr. Collins will pardon my expressing a strong hope that he has made some mistake in this matter; for, if the late George Hodder made the statement attributed to him, he stated—I am sorry to be obliged to use strong language—that which was, and which, of course, he knew to be, absolutely untrue in every particular.

My father, accompanied, I believe, among others by Sir Arthur Helps, did visit the so-called hermit, who afterwards did duty in *Tom Tiddler's Ground*, and did not send Mr. Hodder to see him and report on him.

Charles Dickens.

Maturin's (or Wills's) "Universe."—My attention has been called to a paragraph in your paper of Nov. 28, p. 428, relative to a poem entitled *The Universe*, supposed to have been written by C. R. Maturin, but in fact written by my father, Rev. James Wills. In the second edition of Lord John Russell's *Life of Moore*, a foot-note explains the matter. Mr. Maturin received a commission from Colburn for a poem on very liberal terms. Mr. Maturin chanced to read my father's manuscript, was much struck with it, and proposed to publish it under his (Mr. Maturin's) name, promising solemnly, after publication, to acknowledge the true authorship. My father, then a very young man, refused at first; but at the piteous solicitation of Mr. Maturin, then in great pecuniary difficulties, he yielded. Mr. Maturin received the money, and refused to acknowledge the obligation. Fortunately, many of my father's friends had read the manuscript before he had become acquainted with Maturin. I may add, that both Sir Walter Scott and Thomas Campbell considered the poem as the best work Maturin had produced. W. G. Wills.

The Scottish Company of the Body Guards of the King of France and Navarre, has found an historian of its latest days, 1791–92. When the four companies of the Body Guard (Gardes du Corps) were broken up in 1791, the greater number of the Scottish Company emigrated to Coblentz. One of their officers, the Vicomte de Flavigny, made a note of their names, adding some details of interest. The *Revue Bibliographique Universelle* only regrets that no biographical information is given as to the hundred and seventy Scottish Body Guardsmen, who, after being dismissed in Paris, re-mustered at Coblentz.

Mr. Elliot Stock, of Paternoster Row, has published a fac-simile of the first edition of *The Pilgrim's Progress*. It is in every respect perfect, as a copy of the work which was quietly put forth by "Nathaniel Ponder, at the Peacock in the Poultrey, near Cornhil, 1678." Type, woodcuts, margin, and errors, all are faithfully reproduced; and a more acceptable old book could hardly have been offered to the appreciative public of the present time.

Notices to Correspondents.

H. B. C., on "Booty's Ghost" (5th S. ii. 508), writes:—"Ghosts are tenacious of their spiritual life. H. R. P. will find the story of 'Old Booty' in 'N. & Q.' 1st S. iii. 170, where, and in my note, 4th S. v. 79, I have shown that the evidence is insufficient, and the law impossible."—Mr. C. F. S. Warren dates the event in 1687; and refers to Neale's *Unseen World*, p. 151, for extracts from the trial.

Mr. J. Manuel, our esteemed correspondent, referring to "The Bairn's Piece" (5th S. ii. 512), says *vide* 4th S. viii. 506; ix. 47, 129; and, with reference to "Oh, Roger!" &c. (5th S. ii. 487), says it is evidently an adaptation of a north Lancashire song, quoted *in extenso* 4th S. vii. 543.

T. W. C. (p. 468.)—A correspondent suggests that you might possibly procure the information required on application to George A. Grierson, Esq., Old Manor House, Malahide, Dublin.

H. will find a correct explanation of the marriage of the Princess Zenaïde (daughter of Joseph Bonaparte) with Charles Lucien (eldest son of Lucien Bonaparte) in "N. & Q." 4th S. xi. 92.

C. F. S. W. (Bexhill) calls attention to the fact that Messrs. Bradhury & Agnew's *Handy Volume Bible* (admirable in all other ways) is imperfect and incomplete, by reason that it does not contain the Apocrypha.

A. A. states that Christ Cross Row was the first Row (Criss Cross Row) in the old horn books, the first character of which was invariably a cross +.

To Publishers.—W. G. E. asks:—"Who are the publishers of *Gleanings among the Vineyards*, and *Wine, the Vine, and the Cellar*."

Friar Tuck.—The lines quoted form the commencement of *The Hermit*, written by Thomas Parnell, the poet, born in Dublin, 1679, died at Chester, 1717.

A. S.—Quite right. The brother of Louis XIV. was not named Gaston, but Philippe of Orleans; and from him Louis Philippe legitimately descended.

N. H. R.—"Buzz the Bottle." See "N. & Q." 1st S. v. 187; 3rd S. iv. 212; and 4th S. ii. 92.

E. A. D. (Baltimore.)—Letter forwarded.

H. T. Tilley.—Next week.

A. L. Mayhew.—Received.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONDON, SATURDAY, JANUARY 9, 1875.

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Notes.

THE "SOUL'S ERRAND."

The inability of our learned critics to establish the authorship of these spirited verses has often surprised me. I have long thought that their paternity is not only not questionable, but self-evident in every stanza. The importance of clearing up the point is manifest, for one of our best poets (Campbell) says:—

"The 'Soul's Errand,' by whomsoever written, is a burst of genuine poetry. I know not how that short production has ever affected other readers, but it carries to my imagination an appeal which I cannot easily account for from a few simple rhymes. It places the last and inexpressibly awful hour of existence before my view, and sounds like a sentence of vanity on the things of this world, pronounced by a dying man, whose eye glares on eternity, and whose voice is raised by strength from another world."

I will first enumerate the poets to whom it cannot with any force of truth be attributed. Campbell has ridiculed and entirely set aside the pretensions of Joshua Sylvester, as advanced by Mr. Ellis. Of Sir Walter Raleigh, he says:—

"The 'Soul's Errand' possesses a fire of imagination we would willingly ascribe to him. The tradition of his having written it on the night before his execution is highly interesting to the fancy, but, like many fine stories, it has the little defect of being untrue, as the poem was in existence more than twenty years before his death."

Besides this, the known poems of Raleigh do not evince sufficient "fire" to sanction our attributing this "genuine burst" to him; and, moreover, he would never surely have penned stanzas two and three, as to the Court and Church, as long as a chance existed of respite and pardon. The only minor poet worthy of mention as at all likely to be master of such a theme is Southwell, who, being a Roman Catholic, would not have called the Church of Elizabeth "*the* Church," and he, like Ralcigh, not only lacked the "fire," but had written on the same subject the "Triumph over Death." There now only remain three other poets worthy of note at this period—Shakspeare, Jonson, and Marlowe. No one ever thought of attributing it to Shakspeare or Jonson, and I now claim it for the renowned "Kit" Marlowe. Campbell has said, "If Marlowe had lived, Shakspeare might have had something like a competitor."

This poem is traced in MS. to the year 1593, when Francis Davison published it in a compilation called *Poetical Rhapsody*. Now, singularly enough, Marlowe is our only poet who died in that year, and Campbell says, "His death at the age of thirty is alike to be lamented for its disgracefulness and prematurity, his own *sword* being forced upon him in a quarrel at a brothel." And as to the purport of the poem in question, "It sounds like a sentence pronounced by a *dying man*." Notwithstanding his tragical end, sufficient time elapsed between the moment he was stabbed and his actual death for such a "ready writer" to bequeath this noble legacy to posterity. And now as to the wording of this great epilogue. The very first stanza runs:—

> "Go, since I *needs must die*,
> And give the world the lie."

This "give the lie" (as though descriptive of the actual cause of the quarrel in which he fell) is repeated in every verse, and the concluding one, to my mind, clearly establishes the authorship, thus:—

> "And when thou hast, as I
> Commanded thee, done blabbing,
> Although to give the lie
> Deserves no less than *stabbing*,
> Yet *stab* at thee who will,
> No *stab* the soul can kill."

Marlowe was our only great poet who died from a "stab," and I do not recollect any of the smaller fry dying from the like cause.

In "N. & Q." (4th S. i. 529) this poem is traced to a MS. in the British Museum, and two verses are there found that do not occur in the ordinary editions. These were omitted by Davison in his compilation, on account of their being rather coarser than the others, I suppose; but the latter of the two is even more confirmatory than any of the others as to Marlowe being the author. If Marlowe's handwriting is known, and the MS. in the British Museum is not his, it does not follow that he is

not the author, because he might be able to dictate, if not write, such a composition between the time of the sword-wound and his actual death.

Marlowe, like Byron and Churchill, has been accused of atheism by the sanctimonious. They were, it is sad to relate, like many others, professed doubters and libertines during a great portion of their lives, but as free from the charge of atheism as their accusers were void of Christian charity. C. Chattock, F.R.H.S.

Castle Bromwich.

EXTRACTS FROM OLD SCOTTISH ACTS OF PARLIAMENT.

I have a small duodecimo, entitled "*Laws and Acts of Parliament made by King James I. and his Royal Successors, Kings and Queens of Scotland;* collected and extracted from the Public Records of the said Kingdom, by Sir Thomas Murray, of Glendock, Knight and Baronet." The date of the volume is 1682, and it is dedicated to Charles II.

I propose to send for insertion, in your valuable paper, occasional short extracts from the abovementioned volume, as I think many of the Acts are very curious and not generally known.

At the first Parliament of King James I., held at Perth, the 26th day of May, the year of God, 1420:—

"1. The freedom of the Halie Kirke.

"In the first to the honour of God and Halie Kirk, it is statute and ordained, that the halie Kirk joyis and bruke, and the Ministers of it, their aulde Privileges and freedomes. And that na man let them to set their landes and teindes, under the paine that may follow be Spiritual law, or Temporal."

"10. Of slaying of Salmond in forbidden time.

"Item. Quha sa ever be convict of slauchter of Salmonde in time forbidden be the Lawe, he sall pay fourtie Schillinges for the Unlaw. And at the third time, gif he be convict of sik trespasse, he sall tyne (lose) his life, or then bye it. And gif anie man be infeft to fish, in forbidden time, all sik priviledges sall cease for three Yeires to cum. And gif anie dois the contrair, he sall tine ane hundred shillinges for the Unlaw before the Justice; Upon the Quhilk trespasse, the Justice Clerke sall inquire at the receiving of the inditement as of uther poyntes belangand his Office."

"13. That na Clerkes passe over the Sea but (without) the Kingis licence.

"Item. It is statute by the haill Parliament, and be the King forbidden, that na Clerke passe nor send procuratour for him over sea, but leave of our Lord the King asked and obtained."

"17. That na man play at the fute-ball.

"Item. It is statute, and the King forbiddis, that na man play at the fute-ball, under the paine of fiftie schillings, to be raised to the Lord of the land, als oft as he be tainted, or to the Schireffe of the land or his Ministers; gif the Lordes will not punish sik trespassours."

"18. That ilk man busk them to be Archerers.

"Item. That all men busk them to be archeres, fra they be twelfe yeir of age, and that in ilk ten pundes worth of Lande, their be made bow markes, and speciallie neare to paroch Kirks, quhairin upon halie daies men may cum, and at the least schutte thrise about, and have usage of Archerie, and quha sa usis not the said Archerie, the Laird of the Land sall raise of him a Wedder, and gif the Laird raisis not the said paine, the Kings Schireffe or his Ministers sall raise it to the King."

"19. Of bigging of Ruikes in trees.

"Item. For thy that men considderis that Ruikes biggand in Kirk-yairdes, Orchardes, or Trees dois greate skaith upon Cornes, it is ordained that they, that sik trees perteins to, lette them to big, and suffer on na wise that their birdes flie away. And quhair it be tainted that they big, and the Birdes be flowin, and the nest be funden in the trees at Beltane, the trees sall be foirfaulter to the King (bot gif they be redeemed fra him, throw them that they first perteined to), and hewin downe, and five schillings to the Kingis unlaw."

The second Parliament of King James I., held at Perth, March 12, the year of God, 1424:—

"28. Of Hereticques.

"Item. Anent Hereticques, that ilk Bishoppe sall gaue inquire to the inquisition of Heresie, quhair anie sik beis founden, and that they be punished as law of Halie Kirk requires. And gif it misteris, that secular power be called, in support and helping of halie Kirk."

"31. Of selling of Horse.

"Item. It is ordained that na horse be sauld out of the Realme, quhill at the least they be three yeir auld out-gane, under the paine of escheit of them to the King."

"38. How meikle gudes ane Merchant sayling suld haue.

"Item. It is statute and ordained that na merchand of the Realme passe over the Sea in Merchandice, bot (unless) he have of his awin proper guds, or at the least committed till his awin governance, three serplaithes of Wooll, or the value of them in uther Merchandice, quhilk sal be kend or (before) he passe, be (by) an inquest of his nichtboures, under the paine of ten pound to the King."

A. A.

MARAZION: MARKETJEW.

Marazion (*marázhun*) is said to have been anciently inhabited by Jews, who held markets here for the sale of tin, and named it Mara-Zion, the "Bitter-Zion," from being their allowed place of rest. "It is sometimes called Market Jew, but this designation is not in use on the spot." Pryce (*Corn. Voc.*) says, "Marazion (vulgo, Market-jew), the sea-coast market, Market-Jew, Maraz-ion, Maraz-ian, the market on the sea-coast." Norden (p. 39), "Marca-iewe signifies in English market on the Thursday." Carew (p. 156), "Marcaiew, of Marhas Diew, in English, the Thursdaies market, for then it useth this traffike." Camden, "Markiu, Forum Jovis, quod ibi mercatus die Jovis habeatur." Leland (*Itin.*, vii. 117), "The name of Market-jew is the original and proper designation of that town, which had a market conceded to it in a concession to the Mount; while the name of Marazion is the designation only of a new, a Jewish, and a western part." (See also Polwhele's *Cornwall*, iii. 222,

supp. p. 13; Kingsley's *Yeast, a Problem*, p. 255, and "N. & Q.," 2nd S. ii. 432). Polwhele, bk. ii. chap. iv., says, "Marazion, or Market Jew, derived, according to some authors, its principal support, if not its origin, from the resort of pilgrims and other religious devotees to the neighbouring sacred edifice on St. Michael's Mount. But its name indisputably came from the Jews, who are reported to have traded here several centuries ago, and to have held an annual market for selling various commodities, and purchasing tin and other merchandize in return"; and, in a note, he adds, "On the confines of this parish is situate the ancient manour and borough of *Marasxey-an*, that is, the Jew-market in Cornish-English; alias Marhas-dyow, that is, Thursday market; alias Marhas-jew, or gew, that is to say, the spear market, otherwise, after the English-Cornish, the Jews market, though Ethewon is a Jew in Cornish. [The name is Mara-zion, or Zion on the sea, I believe, and Market-Jew is merely a similar appellation in English. A Jew in the Cornish language is Ethow, and Edheuon, Ethohan are Jews.] 'To which purpose Hollingshed (*Chron.*, 1570) said, 'that near this place, or Mousehole opposite to it, not many years before that time, certain tinners, as they were working under ground, found spear-heads, battle-axes, and swords, of copper, wrapped up in linen clouts, but little impaired through their long lying.' [It was obviously this fact, the discovery of spear-heads under ground, which can have no possible connexion with the name of Marazion, that made Mr. Hals, in his 'servility to every skyey influence,' change Marhas Jew, the Jew-market, into Marhas Gew, the spear-market.] 'In Domesday Roll 20 Wil. I., 1087, this place was taxed by the name of Tremaras-toll, that is to say, the cell, chapel, or hole market-town.' [This impertinence is founded only on the middle part of the name *Maras*, actually *Marus* in the original.] *W. H.* vol. i. pp. 34, 35." Gilbert, under St. Hilary, writes the name Marasseyan; and in Appendix he says, "With respect to Marazion, or Marketjew, I need not examine what has been said about Sion, Jerusalem, and the Jews, for it is wholly unfounded and absurd. *Marghas*, or in its softer form *Maras*, signifies a market; and *iin* of or belonging to an island. Hence *Marasian* means the island market. This name is derived from St. Michael's Mount, which is in fact an island; and to its monastery the market belonged. *Marghasjew*, as it is called in Elizabeth's charter, or as we now speak *Marketjew*, signifies Thursday-market: the charter, by which the privilege of a market was granted to the monks by Robert, Earl of Cornwall, having appointed it to be kept on the fifth day of the week. In Domesday the town is called *Tremarastol*, which signifies the market-town of the *monastery*. These three names therefore mutually explain one another; and their signification is confirmed by the historical facts." If circumstances will warrant it, I take it that the two appellations may have been derived from two plurals of the Cornish *marhaz, maraz*, a market; thus *maraz, marazon*, Marazion; *maraz, marazow*, by corruption *marzet-jou*, Market-jew. But the name Marazion may also come from *maraz*[e]i[gi]on, "the market by the sea"; and Market-jew from *maraz-ui*, "the market by the water."

R. S. Charnock.

Gray's Inn.

SHAKSPEARIANA.

Shakspeare on the Dog.—At p. 253 of *Recollections of Past Life*, by Sir Henry Holland, Bart., 1872, there is a foot-note as follows:—

"At a dinner now long ago, Lord Nugent (the greatest Shakespearian scholar of his day) affirmed that there was not, in the whole series of the plays, a single passage commending, directly or indirectly, the *moral qualities* of the dog. Thinking this to be impossible, I accepted a wager which Lord Nugent offered me on the subject, with the concession of a year to make my research. Even with the aid of several friends, I failed to find any such passage; and at the end of the year I paid the guinea I had lost. At a dinner at the Bishop of Exeter's some time afterwards, where I related the anecdote, Mr. Croker, with his wonted ingenuity, struck upon a passage which came nearest perhaps to the point; but it was an ingenious inference only, and would not have won me my wager."

In the plays of Shakspeare there are about two hundred allusions to the dog. Perhaps the most favourable are the following:—Shallow says of his dog, in *Merry Wives of Windsor*, i. 1, "Sir, he 's a good dog, and a fair dog: can there be more said?" *Titus Andronicus*, v. 1, "As true a dog as ever fought at head." *Henry IV.*, Part ii. 2, "As familiar with me as my dog." But nearly all the allusions are most unfavourable; *e. g.*, "no more pity in him than a dog," "lie like dogs," "cowards, dogs," "cruel-hearted cur," "a creature to be flattered," "easily won to fawn on," "snatch at his master when compelled to fight." This last is in *King John*; and the idea is repeated in *Henry V.*, "cut-throat dog." "I had rather be a dog and bay the moon," &c. How is this? Shakspeare speaks of "a harmless necessary cat," a "poor hen," "modest as the dove," "as patient as the female dove," "a gallant horse fallen in first rank"; and in *Henry V.* there is a passage devoted to the praise of a horse. He speaks also of "a valiant lion." Can any of your learned Shakspearian correspondents give any idea why the great poet is so hard on the dog, an animal noted for intelligence, patience, and faithfulness, and often the friend, companion, and helper of man?

Josiah Miller, M.A.

"The Greville Memoirs": "The Derby Dilly."—Surely Mr. Henry Reeve makes a curious blunder in his note to the *Greville Journals* (vol. iii., p. 237), with respect to the "Derby Dilly." He describes this term as—

"The nickname given to Lord Stanley's section of a party, from a joke of O'Connell's, who had applied to it the well-known lines,

'So down thy hill, romantic Ashbourn, glides
The Derby Dilly, carrying *six* insides.'"

I had always thought that this couplet originally occurred in "The Loves of the Triangles," from the *Anti-Jacobin*, and, if I am right in my supposition, "three" should be read for "six." The lines, as printed in the *Anti-Jacobin*, are as follows :—

"So down thy hill, romantic Ashbourn, glides
The Derby dilly, carrying *three* Insides.
One in each corner sits, and lolls at ease,
With folded arms, propt back, and outstretch'd knees;
While the press'd Bodkin, punch'd and squeezed to death,
Sweats in the midmost place, and scolds, and pants for breath."

The whole point of the poem consists in the reproduction of coincidences of *three;* and I am sure I have also seen it stated, but where I cannot now say, that O'Connell applied the term "Dilly" to Stanley and two of his immediate allies, in the same way as Mr. Bright applied the celebrated Scotch terrier simile to Messrs. Horsman and Lowe. There would have been an equal lack of wit in both of these nicknames, if they had been applied to a party of uncertain numbers, however limited.

"Dilly" is a mere abbreviation for Diligence, and was a term not only given to the vehicle that used to run between Derby and Ashbourn at the beginning of this century in colloquial talk, but was actually painted on the back "Derby Dilly" as its distinctive title. Now, this vehicle I have always understood to have been built on a different principle to the coach, and that the reference in the couplet in question was to the *coupé*, where three sat abreast.

On looking, however, into *Ashbourn and the Valley of the Dove* (1839), I find that the lines are there given as quoted by Mr. Reeve, and they are described as "the well-known and often-quoted motto prefixed by Sir Walter Scott to the first chapter of his *Heart of Mid-Lothian*." I am, therefore, anxious to know if this couplet had any existence prior to number xxiv. of the *Anti-Jacobin*, and also as to the date of O'Connell's speech in which this reference to the "Derby Dilly" occurs. J. Charles Cox.

Hazelwood, Belper.

Warwickshire Bells.—

Baddesley-Clinton.

1st. H. SACTE. NICOLAE. ORA. PRO. W. NBIS (black letter).

3rd. S. TOMA (shield).

Bubbenhall.

1st. + A + ABDC. BCBDC. EFG (coins on lip).

Curdworth.

3rd. +. SANCTA. MARIA. VIRGO. INTERSEDE. PRO. TOTO. MUNDO.

Sheldon.

3rd. +. S. MARIA (shield).

Bagginton.

2nd. PRES. THE. LORD.

Haseley.

2nd. +. W. 315. K. I. H. G. F. E. D. C. B. A. (Between most of the letters there is a small figure of a dog.)

Frankley, Worcestershire.

+ SIR. IHON. LITTILTTON. 1580.

Henry T. Tilley.

Testimony After an Event.—In the *Daily Telegraph* review of the *Life of the Prince Consort* it is stated :—

"A letter from Baroness Lehzen to her Majesty in 1867 says—

"'I ask your Majesty's leave to cite some words of your Majesty's at the age of 12. . . . .

"'I understand now why you urged me so much to learn even Latin. My cousins Augusta and Mary never did.'"

Her Majesty was born 24th May, 1819, consequently would be twelve in 1831. At this date her cousin Augusta would have been nine, and her cousin Mary could not have learned Latin at that time, as she was not born till two years afterwards, viz., the 27th November, 1833.

Clarry.

"The Philosophy of Natural History."—The title of this work continues thus : "An Essay, in confutation of the Scepticism of the Present Day, which obtained a prize at Oxford Nov. 26, 1872." I regret to find that Oxford has awarded a prize to scepticism ! What will the *Rock* say to this ? But, jesting apart, I must say that my namesake, the Rev. William Jackson, ought to be more cautious how he words his sentences; for his advertisement most certainly asserts that Oxford has rewarded the scepticism of the present day !

Stephen Jackson.

Shorthand in 1716.—The *Monthly Catalogue* for November, 1716, contains a modest advertisement for a Professor of Shorthand :—

"There hath lately appear'd in Print three sorts of trifling Shorthands, which seem to me each worse than other, and the last (which ought to have been the best) worst of all, in many other respects, as well as boldly and falsly assuming the Title of Lineal, when in good truth 'tis the reverse of it, and like Ignis Fatuus, or Jack with a Lantern, will certainly lead Learners out of the Way of Learning; and therefore it 's thought advisable by the most Skilful in the Art, quickly to forsake such false Guides, and return to the long Experienced, and truly Lineal Way of Short Writing, which only one living Author can truly pretend to, and that is the Author of

La Plume Volante; which for the encouragement of all that lay hold on the present opportunity of learning several together, he the said Author, William Mason, designs to teach it twice a Week at his very next Door, being Leaden-Hall Coffee-House in Leaden-Hall-Street, where is a Room for the purpose called the Stenographical Club Room, to teach in Monday and Thursday Evenings, for two Hours together, at such Times as all may agree to, for One Shilling a Week, each paying for their Entrance; where all will receive ample satisfaction. Likewise all the Author's Books Sold by Joseph Marshall at the Bible in Newgate Street."

This advertisement shows how general the study of shorthand was at this time. The absence of professional reporting would make it incumbent upon those who desired a record of a speech on a trial to make such a note of it as he was able. In the present day the general adoption of Phonography—the most beautiful and philosophical of all stenographies—has again called into existence an army of amateur reporters anxious and able to preserve memorials of meetings where no reporters are present. WILLIAM E. A. AXON.

Rusholme.

MR. PLANTAGENET GREEN.—A black witness has very recently figured at a Metropolitan Police Court, who gave the above name. My friend, Mr. John Tanner Hart, the well-known American sculptor and poet, and whose studio is at Florence, informs me that the negroes of America are fond of grand Christian names, such as Pompey, Cæsar, Marius, Stuart, Tudor, &c.; and so there is no reason to doubt that Plantagenet was given to Mr. Green at the baptismal font. The police report (*Weekly Dispatch*, Nov. 22, ult.) is worthy of preservation. Mr. Green's evidence is amusing, and is a good specimen of pugilistic slang and verbal misusage:—

"Wm. M'Carthy and James Rowland, labourers, were charged, on Wednesday, with assaulting Walter Townsend and other constables of the Metropolitan Police Force. One of the witnesses for the prosecution was a black man, who gave the name of Plantagenet Green, calling himself an 'artist,' and who said that he stood between the policeman and the prisoners, and threatened to give the latter, in the event of their assaulting the police, a 'domino.' Mr. Moody, who prosecuted, was entering on the examination of the witness, when his lordship said,—'One moment, Mr. Moody; the witness said something about dominoes.' Mr. Plantagenet Green—'Yes, my lord; I told him I would give him a "domino."' The Judge—'Give him a "domino." What does that mean?' Mr. Plantagenet Green—'I meant that I would land him one.' The Judge—'Land him one!' Mr. Moody—'I believe, my lord, the term "domino" is a vulgarism for striking a man in the face.' Mr. Plantagenet Green—'It means landing him one. I had it ready.' The Judge—'The "domino"?' Mr. Plantagenet Green—'Yes, my lord.' In cross-examination, Mr. T. Cole, who appeared for the defendants, said the witness had described himself as an artist, and asked him what he was an artist in. Mr. Plantagenet Green—'In these' (holding up his fists). 'I am a pugilist, and that is an artist.' Mr. Cole—'An artist in black eyes?' Mr. Plantagenet Green—'Yes; I paint them black.' The Judge—'By giving them dominoes?' Mr. Plantagenet Green—'That's about it.' The Judge—'Then, Mr. Green, you are accustomed to these dominoes.' The jury found both prisoners guilty."

STEPHEN JACKSON.

"NONE BUT HIMSELF CAN BE HIS PARALLEL."—So wrote Theobald; and to the like effect, as has been shown, wrote Seneca and Massinger. The same idea was, in Massinger's time, expressed in prose:—

"I cannot speak of her without prayse, nor prayse her without admiration; sith shee can bee immytated by none, *nor parraleld by anie but by herselfe.*"—*Votivæ Angliæ*, by S. R. N. I. (Utrecht, 1624), sig. D 3 r.

F. H.

Marlesford.

"PLUNDERING AND BLUNDERING."—Whilst reading D'Israeli's *Charles I.* the other day, I came across the paragraph of which I enclose a copy. I could not help remarking that the Premier, in the above famous phrase, should have employed a term, the origin and use of which, at the time of its introduction into this country, has been thus described by his father. You may think some allusion to the coincidence not unworthy of insertion in "N. & Q.":—

"It is remarkable that the term 'Plunder' for military spoliations and robberies, which we find in the rhyming motto of the Club-men, was now first introduced into our language; it was brought from Germany by some of those soldiers of fortune whose deeds here were the clearest comments on a foreign term, which time has by no means rendered obsolete. It is curious to observe the latitude which the partisans of that day, and of all days, whenever such of the mobocracy are in power, chose to affix to the term, which was by no means limited to military execution. An unlucky 'malignant' indicted several of the mob-worthies for 'plundering his house': the prisoners did not deny the fact, so that there were the fact and the law alike against them. The petty jury, however, persisted in returning *Ignoramus*. The Bench asked how they could go against such clear evidence. The foreman would return no other answer than this:—'Because we do not think plundering to be felony by the law.' Such was the magic of a new name for most ancient thievery! But the truth was, that the men at the bar were all 'honest men,' being all Parliamentarians."—D'Israeli's *Charles I.*, vol. ii. chap. 24, "Civil Wars."

J.

GEORGE GROTE AND EDWARD GIBBON.—I find it asserted at p. 333 of Mrs. Grote's book, *The Personal Life of George Grote*, in the narrative which she copies from the *Morning Post* of the funeral in Westminster Abbey, that "the body of our modern Greek historian . . . is deposited near to the grave of an equally illustrious historian . . . namely, that of Edward Gibbon." This is not the fact. Gibbon does not slumber among the mighty dead who sleep in that great cemetery. The historian of *The Decline and Fall of the Roman Empire* died at the house of his friend Lord Sheffield, and was buried in his lordship's family vault at Fletching, in Sussex. There is not even

a cenotaph inscribed with Gibbon's name in Westminster Abbey. It is difficult indeed to account for the blunder to which Mrs. Grote gives her *imprimatur*. ALBERT LEWIS.

St. Vincent, West Indies.

NAPOLEON'S LIBRARY.—A year ago there were to be met with in old booksellers' shops volumes said to have been rescued from the late Emperor's library in the Palais Royal, and all bearing evidence of the effects of fire upon their bindings. I possess one of these, which was further said to have belonged to the first Emperor. In evidence of this, the title-pages are stamped, "Bibliothèque du Citoyen Napoléon Bonaparte." Now, in the work in question is Bolingbroke's letters, printed at Paris in 1808. I feel some doubt as to its genuineness, for, as Napoleon had then been sometime Emperor, it seems hardly probable that his librarian would continue to use an old stamp of the "Citizen." If it were done so, it must have been by the Emperor's order, and would tend to show that he clung to the memory of his citizenship, and did not consider it wholly merged in the Empire.

EDWARD SOLLY.

CHRISTIAN NAMES.—Sir Thomas Crewe, Speaker of the House of Commons in the seventeenth century, christened four of his daughters Temperance, Patience, Silence, and Prudence. A. MILL.

"TO LEAD AN APE IN HEAVEN."—Of this singular phrase, in substitution for the very common "To lead apes in Hell," I have met with an instance in the Rev. William Cartwright, *Comedies*, &c. (1651), vol. ii. p. 155 (*The Siedge; or, Love's Convert*, Act iv. sc. 5):—

> "I think I shall
> Be sav'd by my Virginity, whether
> I will or no, and *lead an Ape in Heav'n*."

F. H.

Marlesford.

THE ARITHMETIC OF THE "APOCALYPSE."—It is in dealing with the mystic numerals scattered throughout the last book of the New Testament, more than in anything else in it, that the schemes of interpreters break down. Bengel, who for insight was unsurpassed, bent up all his critical powers to master this difficulty, and failed. His scheme as to dates broke down signally sometime about the year 1836. Auberlen, whose insight equals Bengel's, and who deals with the numbers in a masterly way, does not succeed, nevertheless, in solving the problem. Now, it has always seemed to me that the palpable fact, that there are *two separate scales of arithmetical notation* in the *Apocalypse*, has somehow strangely escaped the notice of the interpreters. There is the septenary scale for things divine, and there is the decimal scale for things mundane. By applying the appropriate unit of notation in each case respectively, some very striking results may be obtained. The pages of "N. & Q." are not the place for further discussion of this theme; but the hint here given may assist students of the great Christian prophecy. For myself, I find all the numerical difficulties vanish at once before the application of what I take to be the true arithmetical method. D. BLAIR.

Melbourne.

LITERARY FOOLING.—*Dulce est desipere in loco*, so says Horace, and this festive time seems the acknowledged season for all sorts of misrule. Perhaps the subjoined learned nonsense may help to amuse some of the readers of "N. & Q." :—

A JAPETIC ODE.

Bét O è' Achoth,
  Erk-in d' andt Rûe;
Asy, O Udha, vêot (pron. *voot*)
  Hêrs bét 'oy où; (rhyme with *Rûe*)
An dneit (1 *syl.*) her' donors
  Ay tômè 'n;
Wha' Teery ou wo-'uld
  Notta keâg (1 *syl.*) ain. (rhyme with *'n*)

TRANSLATION.

Achoth, lay aside thy rage,
  Hide it in the ark of peace;
Udha, now the foe is fallen,
  Bid thy bitter vengeance cease:
Ne'er may treaties he belied,
By the tômè ratified;
Vengeance Teery overtook
When the solemn league he broke.

NOTES.

ACHOTH, ou Acos, un des surnoms de Bacchus (*Noël*).

Rûe, contraction of Roue, un des symboles de Némésis (*Noël*).

UDHA. Udée, un des compagnons de Cadmus, né des dents du dragon; père d'Euripe, un des ancêtres de Tirésias (*Dictionnaire de la Fable*, ii. p. 771).

Tômè. Tomies, sacrifice qu'on offrait pour la ratification des ligues solennelles (Rac., *Temnein*).

TEERY. Téréas, un des capitaines d'Enée, tué par Camilla (*Enéid*, ii.).

Wo (Saxon) "deceitful," huld (Saxon) "friendship," deceitful friendship, false or broken league.

GLOSSARY (ANGLO-SAXON).

Bet, béta, a penitent, verb to repent; *è'* for ècc, eternal (Repent, O eternal Achoth).

Erk-in, in-ark, put into the ark [of peace]; Rûe, the symbol of Nemesis; *d'*, of; *andt*, malice (from *anda*, malice).

O Udha (*see Notes above*); *asy*, I beseech thee (from *ascian*, to ask, beseech); *Bét*, repent; *vêot* for *feot*, a fetter; *hers*, "here" is an army (O Udha, repent now the army is in fetters).

An, give (our "and"); *an-dneit*, fail not to give, withhold not; *her'* (from the army); *donors* (Lat. *donum*), their gifts or dues; *tômè*, sworn over the sacrifice of ratification (Withhold not from the army their dues, sworn over the tomies).

TEERY (*see Notes above*); *notta*, made use of (*notian* to use, employ); *wo-huld*, a deceitful league; *keag* for *keak*, by way of trial (*ceac*).

E. COBHAM BREWER.

Lavant, Chichester.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

Queen Anne of Bohemia.—The dates of the chief events of this lady's life are more confused and doubtful than is generally recognized. Her birth is usually dated 1367, but there is reason to believe that it occurred not later than 1365, if she were, as is probable, the eldest child of her parents. The dates to which I rather desire to call attention are those of her marriage and death. According to the united testimony of contemporary chroniclers and modern historians, Anne was married in January, 1382. There is a little discrepancy as to the exact day, but as to the month I believe there is general agreement. How is this unanimous assertion to be reconciled with an entry on the Issue Roll for the previous December, recording the payment "to Anne, Queen of England, to distribute to various persons at Leeds, bringing presents to the said Queen, 26*l.* 13*s.* 4*d.*" (Michs., 5 R. II.)? This entry implies that Anne had previous to it visited Leeds, from which town the King had on the 2nd of November reached Oakham on his return journey (Rot. Pat. 4 R. II., Part 1). Yet all other authorities tell us that she landed in England about Dec. 21, 1381, and was married in the following January.

For the date of death, the authority usually followed is Froissart, who says that the Queen died "about Whitsuntide," which in 1394 fell on June 7. Most modern writers calmly assume that he means on Whit Sunday, and record, without qualification, that Anne died on the 7th of June. (Her epitaph gives July 7, a manifest error.) Mediæval writers, in fixing a date by a festival, are usually very loose in their chronology. As an instance of this it may be named, that in the Inquisition of Ralph Cobham, taken 1326, his son John is variously stated on different membranes to have been born Dec. 18, about the eve of the Circumcision [Dec. 31], and about Candlemas Day [Feb. 2], the first and last dates being above six weeks apart. It is probable that Froissart would see no impropriety in fixing the date of the Queen's death "about Whitsuntide," if she had died in May or even in April. And that she died in May, at the latest, we are driven to conclude from the Issue Roll of that year, which records payment on the 3rd of June, "pro batell' et cariagio ymaginis ad similitudinem Anne nuper Regine Angl' facte, videlt., de London' usque Shene." This waxen figure was, as usual, to be borne in the funeral procession, and afterwards preserved in Westminster Abbey; and assuredly no step was taken towards its manufacture so long as the Queen was alive. There was time, therefore, between the day of her death and the 3rd of June—even supposing payment to have been made on delivery, and entered the same day on the Roll—to send orders to London to take the wax cast from the dead face at Shene, to make the effigy, and to send it to Shene. Surely days, if not weeks, must have been required for all this; and it is preposterous to assume, as has hitherto been done, that the Queen survived for four days the delivery of the figure constructed for use at her funeral.

The Michaelmas Issue Roll, 18 R. II., informs us that Anne's funeral took place on the 5th of August. It is commonly stated to have been earlier. The expenses were 14*l.* 13*s.* 1*d.*

Hermentrude.

Oliver Cromwell's Head.—As this subject, which was long ago very fully discussed in your columns, is once more a matter of controversy (see *Times* of 31st ult.), I would call attention to a statement respecting it which I once received from one of the most accomplished and accurate critics of our time. He told me that many years since, when public attention was called to the fact that the skull of Oliver Cromwell was in the possession of a certain gentleman, he had taken great pains to investigate the matter, and that the result of his inquiries was to satisfy him that the skull in question was not Cromwell's, but that of a man named Hayes, who had been murdered by his wife and, I think, her paramour. The head, having been thrown by the murderers over Westminster Bridge into the Thames, was after some time washed ashore, and, for the purpose of identification, was fixed on one of the spikes of the railings of St. Margaret's churchyard. Identification soon followed, a working-man passing by and exclaiming, "That 's Bill Hayes's head!" The result was the apprehension, conviction, and execution of the murderers. Mrs. Hayes was burnt; the murder of a husband, being petty treason, was at that time thus punished. There exists a ballad on the subject, and, I believe, in the *Old Bailey Trials*. The head of the murdered man eventually was taken possession of by an apothecary living in King Street, Westminster; and my informant thoroughly believed that he had satisfactorily identified the head in question with that supposed to be Oliver Cromwell's. He published the result of his inquiries in one of the journals of the day—I think the *Athenæum*. Can any of your readers give me reference to the article in question? M. N. S.

[See "N. & Q." 1st S. v. 275, 304, 354, 382; xi. 496; xii. 75; 2nd S. vii. 495; viii. 97, 158, 218; xii. 224, 278; 3rd S. v. 119, 178, 264, 305; vi. 497; 5th S. ii. 205, 240, 466.]

Clan Leslie.—Douglas's *Peerage* (1764), p. 587, gives the arms of George Leslie of that Ilk, from his seal to an obligation, dated 20th May, 1478, viz., "three buckles on a fess." He gives no tinctures. In a small MS. account of the

matches of the Lords Sinclare, dated 1590, in my possession, the arms of Lady Isobel Lesley, dau. of Earl of Rothes, who married Sir Wm. Sinclare, are painted—*Az.* on a *bend* ar., three round buckles gules. These are the exact tinctures used by another old Aberdeenshire family, the Kings of Banucht of Bantie, who were doubtless cadets of Leslie of Leslie; they bore—Az. on a *fess* ar., between a lion's head crased in chief, and a mullet in base, of the second, three round buckles gules. The Leslies, Earls of Rothes, now bear—"Argent, on a *bend* az., three round buckles, or." This George Leslie of that Ilk, mentioned above, might have used the *fess* instead of the *bend* for difference, and the Kings of Banucht the same, with the further difference of the lion's head in chief. But when did the Rothes family change the tinctures?

A Leslie.

P.S.—The Leslies of that Ilk, and the Kings of Banucht, were both in the Garioch. The first of the latter family, mentioned in Douglas's *Peerage* under title "Lord Eythan," is a "Robertus dictus King," who lived about 1190, I suppose, for he was deceased before 1247, having previously laid aside his armour for a cowl at St. Andrews, in his old age, as appears from a charter, bearing date that year, in favour of "Goda King," his daughter.

Shakspeare and Lord Bacon.—Where can I find the best discussion of the question of the alleged authorship by Lord Bacon of the Plays of Shakspeare? E. B.

[See "N. & Q.," 5th S. ii. 161, 350; iii. 32.]

Jedwood Justice

"Implies hanging first and trial afterwards. So 'Abingdon Law.' At Abingdon the Commonwealth Major-General Brown first hanged a man and then tried him. The origin of the phrase 'Jedwood Justice' I have failed to discover."

Thus writes Mr. Storr in his notes to Lord Macaulay's *Essay on Moore's Life of Lord Byron*. Perhaps one of your readers can help him. H.

Canterbury Cathedral.—It is stated in Willement's *Heraldic Notices of Canterbury Cathedral*, p. 6, that Prior Goldstone and Richard Deering gave certain hangings to adorn the choir of that church in 1511, and that "part of these now decorate the cathedral church of Aix, in Provence, on high festivals." Have these hangings ever been examined by an English antiquary? Where shall I find a full account of them?

Edward Peacock.

"Theory of Compensations."—Hood, in his *Poems of Wit and Humour*, quotes, at page 42, from *A Theory of Compensations*, by P. S. Who was the author, and when was the book published?

Thomas North.

The Bank, Leicester.

Scothorne, Lincolnshire.—What is the etymology of Scothorne? It occurs in Domesday Book as Scoltorne, Scotstorne (three times), Scotorne (twice). The last is probably the correct form, as with the change of *t* into *th* it is the usual way of spelling the name. It is often pronounced, and sometimes printed, *Scothern*, but this is clearly a corruption. There is no other parish in England bearing the same name, but *Scotorne* also appears in Domesday Book as the name of a royal forest in Oxfordshire (See 5th S. ii. 197, 274).

E. Milner Barry.

Scothorne Vicarage.

Dart, the Antiquary.—I should be glad of a reference to any life, memoir, or notice of John Dart, for which I have sought in vain. What else did he publish besides the following?—

1. "The Works of Tibullus, translated, to which is prefixed his life. Lond., 8vo., 1720."
2. "The Life of Chaucer; prefixed to Urry's edition of Chaucer's works. Lond., fo., 1721."
3. "The History of Westminster Abbey, with a poem on the same. 2 vols. fol., Lond., no date; probably 1723."
4. "The History and Antiquities of Canterbury Cathedral. Lond., fol., 1726."

He is sometimes mentioned as the *Reverend* Mr. Dart; usually he is simply styled Mr. Dart; and on a fine engraved head, he is designated "John Dart, Antiq." Edward Solly.

Military.—In the Indian Despatches of Lord Ellenborough the expressions, "of the three colours of India," "the ribbon of the three military colours of India," "a silken standard of the three colours of India," frequently occur. What are these three colours? Tyro.

"Goad-inch."—The Rev. John Carpenter, in *The Plaine Mans Spirituall Plough* (1607), p. 184, has the expression, "the *goad-inch*, or driver of oxen." What is the origin of *inch* as here used? It is obvious, from the context, that it means a person, not a thing. In the same work are other terms of husbandry, &c., now obsolete. Some of them have to do with the plough. The *soole*, or *soule*, seems to mean the entire lower part of a plough (pp. 108–11, &c.). The *ship* is that to which the share is fastened (pp. 109, 115, 203). The *tractory*, or *lamb*, I must leave unexplained (pp. 109, 127, 160, &c.). The handle is called the *hale* (pp. 109, 138). The *tawe* is "that yron rope which, embracing the beame, assureth it to the *tractory* or *lambe*" (pp. 109, 138). Coming to the horse as harnessed to the harrow, we find his *hamber* spoken of as being something different from, and additional to, his collar (p. 192). There, too, we read of the *batter-quills*, fastened to his heels; and of the "*tenours* or withes," attached to the harrow. F. H

Marlesford.

"Descent of the Manor of Sheffield."—In the September number of the *Journal of the British Archæological Association* is a paper under the above title, by S. T. Tucker, Esq., Rouge Croix. Mr. Tucker there offers a conjecture on an obscure point respecting the history of this manor, viz., as to the means by which the family of Lovetot, its early lords, gained a footing in this neighbourhood and in Nottinghamshire. He suggests that it was by the marriage of William de Lovetot, the founder of Worksop Priory, with Emma, the widow of Richard de Busli, the Lord of the honour of Tickhill. This Richard he speaks of as the cousin of the second Roger de Busli, and as having succeeded him as Lord of that honour. Now, the only Richard de Busli with whom we are acquainted from the ordinary sources of information, Hunter, &c., is the co-founder of Roche Abbey, the name of whose wife was certainly Emma, and who was, indeed, cousin, though in a generation lower, of Roger de Busli the second. But this surely cannot be the person alluded to by Mr. Tucker, for the foundation of Roche is dated A.D. 1147, and there is, moreover, evidence, namely, a grant made by him, "agreeably to the wish and counsel of his wife Emma," to the Abbey of Kirkstead, in Lincolnshire, bearing the date of 1161 (see *Mon. Angl.*, vol. v., p. 421); whereas the first William de Lovetot appears to have come into possession of his property in these parts at the very beginning of that century, and is recorded to have founded the Priory of Worksop "consideratione et concessione Emmæ uxoris suæ," in 1103.

One cannot suppose Mr. Tucker has offered the conjecture without good grounds; and as he is conversant in the very *penetralia* of genealogical lore not accessible to ordinary mortals, if he will kindly give us a little more information and authority on this point, he will much oblige several archæologists here, and not the least, M. A.

Sheffield.

"The Wren's Requiem."—I copy the subjoined from *The Gardener's Magazine*, for Jan. 3, 1874, and shall be glad to be informed where I can find any other account of these curious obsequies :—

"It was on a morning early in Spring, a few years ago, that we heard an unusual twittering outside our bed-room window, above which is a deep thatch; on looking up, we saw two curious festoons hanging from it, apparently in motion. It was in fact two half circles composed of little wrens clinging to each other by foot and wing to the number of 20 or 30. They hung together thus for the space of about two minutes, it might be more or less; as we did not look at a watch, I could not with certainty say how long. They twittered mournfully all the while, so different to their usual joyous little song; then suddenly, as if by consent, they in a moment broke loose and flew away. On descending shortly afterwards, we found a dead wren lying just under the window, over which these festoons of wrens had been hanging a few minutes before. It looked as if these affectionate little creatures had been singing a dirge over their dead friend below; at least, we could think of no physical cause for the unusual appearance. From that time, the wrens deserted that locality for more than two years.

"On speaking of this to one who had made natural history his study, he told me it was called 'The Wren's Requiem,' and was an established fact, though very rarely seen.—E. M. B."

Jabez.

Athenæum Club.

"To the Memory of Thurlow.

Here lies, beneath the prostituted mace,
A patriot, with but one base wish—place:
Here lies, beneath the prostituted purse,
A peer, with but one talent—how to curse:
Here lies, beneath the prostituted gown,
The guardian of all honour—but his own:
Statesman, with but one rule his steps to guide—
To shun the sinking, take the rising side;
Judge, with but one base law—to serve the time,
And see in wealth no weakness, power no crime:
Christian, with but one value for the name,
The scoffer's prouder privilege—to blaspheme;
Briton—with but one hope—to live a slave,
And dig in deathless infamy his grave."

The above terribly pungent epitaph on Lord Thurlow appears in the lately published volume of the works of Gillray, the caricaturist, p. 147. It is anonymous. Can any one help me to the name of the author? H. A. Kennedy.

Funchal, Madeira.

Bombast.—Is this word in use in any part of England in its original sense of cotton? In many parts of Wales the expression "bwmbast a gwlan," *i. e.* bombast and wool, may be heard applied to a mixed fabric of these materials.

T. C. Unnone.

"The Vineyard of Naboth," a Dramatic Fragment, pp. 36, 8vo., 1825. London: Printed by S. and R. Bentley, Dorset Street.—Who is the author? This piece is printed for private circulation, and is "translated from the original Hebrew."

R. Inglis.

Robertson's "History of the Christian Church," vol. i., p. 252, note y.—Why is the author of *Orig. Liturg.* designated Sir W. Palmer?

P. R.

Replies.

REGINALD, COUNT DE VALLETORTA.

(5th S. ii. 368, 414, 431.)

On the Cornwall and Valletort question, I can say nothing; but though it is a bold thing to fall foul of Hermentrude, I must venture to ask why she should question the existence of the King of the Romans' natural son, Richard, and substitute (without authority quoted) a natural son, Geoffrey. Sir Bernard Burke used to be called an authority, though people have cried him down lately. However (*Extinct Peerage*, pp. 136, 137), he gives the earlier Cornwall pedigree with some particularity,

and there seems little reason to doubt it. What he says is this; beginning with the Richard whom Hermentrude would extinguish, he gives him in 1280 the manor of Thunnock, Lincolnshire, from Earl Edmund; he gives him for a wife Joan, daughter of John Lord St. Owen (probably Jean de Carteret, Seigneur de St. Ouen in Jersey—she is plainly Hermentrude's "Johanna quæ fuit uxor Ricardi de Cornewaille"), and for sons, Edmund and *Geoffrey*, who married *Margaret* de Mortimer, and had Geoffrey, Richard, and John. Now this first Geoffrey is plainly Hermentrude's Geoffrey, whom she wishes to make son of the King of the Romans, and Sir Bernard and I, his grandson. The question seems to me to resolve itself into this, whether there be any distinct evidence that Geoffrey was son of the King of the Romans. If there be, then Richard vanishes, "Johanna quæ fuit," &c., will be, as Hermentrude suggests, the widow of the legitimate Richard, and it must be he who had Thunnock. If there be no such evidence, then why should we doubt Sir Bernard's pedigree? It must also be noted that the King of the Romans died in 1271; therefore, if Geoffrey were his son, he could not be less than sixty in 4 Edw. III., 1330, and in all likelihood must have been very considerably older. This difficulty as to dates makes it much more likely that he was grandson, and the description, "consanguineus noster" would, of course, apply to either. If he be a grandson, and Hermentrude have her way and discard Richard, she must either find him a new father or a new pedigree altogether. I should also like to ask Hermentrude who was the wife she mentions of Henry, son of the King of the Romans, by his first marriage.

Charles F. S. Warren, M.A.

I thank Hermentrude very much for her reply to my query about Reginald, Count de Valletorta. What I wish to know is, whether the Tanners have any claims to royal descent through the Tregarthyns of Tregarthyn, Hendowers, and Cornewalls, through heiresses of those families, and are entitled to quarter the arms of Plantagenet, either with or without the baton sinister. According to a pedigree in our possession, they quarter the following arms: 1st, Arg., on a chief, sa., three Moors' heads, or, for Tanner; 2nd, Arg., a chev. betw. three escallops, sa., for Tregarthyn; 3rd, Plantagenet with baton sinister; 4th, Paly of six, or and gu., on a chief arg., a lion ramp. sa., for Valletort; 5th, Hendower; 6th, Chamberlayne; 7th, Pever; 8th, sa., six martlets arg., for Arundell, bringing in Willoughby. Are they entitled to these arms? W. G. Taunton.

Gingham (5th S. ii. 366, 413.)—The Indian language in which I have heard this word is the Hindostanee of the North-West Provinces of the Bengal Presidency. I was in judicial employ in those provinces, and I constantly found it in the inventories of stolen property, in the cases which came before me, it being a texture in universal use by the Hindoo women for their clothing. It does not seem clear that the Abbé Raynal used the word, in the passage quoted by your correspondent Mr. Picton, "as a French, not an Indian word, merely as descriptive of the article, not with any reference to its origin"; nay, the reference to the Malabars at Guffnapatam seems to show the contrary; and even supposing that he does so use it, may not the etymology of the word given by him, viz., Guingamp in Brittany, be a mistake, *i. e.*, may not that place derive its name from being the site of the manufacture of the article? Again, does not the explanation given by Vieyra of the Portuguese word *guingaõ*, "being a sort of cloth from Mogol," indicate an Eastern origin, that is to say, if Mogol is Mogolia in Anatolia in Turkey, from which place it might have been exported in the old commercial intercourse with the Levant, with which part of the world India was probably, in its ancient trade route, also in commercial intercourse? Still more clear would this indication be if Mogul be the Mogul Empire of India, with which the Portuguese formerly had such intimate relations. Civilis.

McCulloch's *Geographical Dictionary* (Longmans) gives the derivation from Guingamp. Its population in 1861 was 7,350, larger, in fact, than that of Maidenhead or Henley-on-Thames ten years later; hence Mr. Picton's argument against the derivation, that it is "little better than a village," is scarcely sustainable. Mortimer Collins.

Knowl Hill, Berks.

Tweedledum and Tweedledee (5th S. ii. 465.)—The principle of "suum cuique tribuito" is very essential in literary matters. The neglect of it has been the cause of serious injustice. The epigram in question, at the time of its publication in June, 1725, was popularly attributed to Dr. Jonathan Swift, then in the zenith of his popularity, and the mistake has been perpetuated ever since. It was really written by John Byrom, M.A., F.R.S., the inventor of the modern system of stenography. He was born in Manchester, February 29, 1691, educated at Merchant Tailors' School, and graduated at Trinity College, Cambridge. His life was spent alternately between London and Manchester, where he died September 26, 1763. He was the author of many poetical effusions; amongst others, the well-known pastoral, "My time, O ye Muses, was happily spent," which first appeared in Addison's *Spectator*, October 6, 1714. He had a remarkable talent for epigram; on one occasion, during the rising of 1745, when Manchester had eagerly embraced the cause of Prince Charles, Byrom, in a mixed com-

pany, being asked to drink the King's health, gave forth the well-known lines,—

"God bless the King! I mean our faith's defender;
God bless—no harm in blessing—the Pretender;
But who Pretender is, or who is King,—
God bless us all! that's quite another thing."

The epigram on Tweedledum and Tweedledee was written in 1725. Byrom's *Journal*, published with his *Remains* by the Chetham Society, contains the following entry, under date Saturday, June 5, 1725 :—

"We went to see Mr. Hooper, who was at dinner at Mr. Whitworth's; he came over to us to Mill's coffee-house; told us of my epigram upon Handel and Bononcini being in the papers."

Again,—

"Bob came to supper, said that Glover had showed him the verses in the *Journal*, not knowing that they were mine; gave their man 6*d*."

The following is the original text :—

"Some say, compared to Bononcini,
That Mynheer Handel's but a ninny;
Others aver that to him Handel
Is scarcely fit to hold a candle.
Strange all this difference should be
'Twixt Tweedledum and Tweedledee."

Byrom's collected works were published a few years ago in Leeds.

An epigram, when once it takes hold on the popular mind, will survive as long as its subject, and when that subject is Handel, there is no limit to its duration. It is, therefore, only fair that the right author should have the credit of a sparkling witticism, which calls up to recollection a curious phase of musical perversion of taste when a pretender like Bononcini could dispute the palm with the composer of the *Messiah*. J. A. Picton.

Sandyknowe, Wavertree.

Paul Jones's Action (5th S. ii. 348, 396, 498.)—In reply to Mr. Elton's request for any particulars of Mr. Thomas Mitchell, or of his works, I beg to say that I have a painting by him, 40 in. by 26 in., a gift to me from the family to whom it was presented by Mr. Mitchell. It is believed to represent the fleet of Vice-Admiral Osborn, of the Red, getting under weigh at Spithead. His flag-ship was the Somerset, 64; and there are altogether 15 ships in the picture, which corresponds with the number under his command which sailed to watch Brest in January, 1756. The painting has been much injured, I am sorry to say, by over-cleaning, before it came into my possession.

In the *Navy List* of 1768 Mr. Thomas Mitchell's name appears as Master-Shipwright's Assistant at Chatham Yard, at which time Thomas Slade and John Williams are named as Joint-Surveyors of the Navy. Mr. Mitchell afterwards became Assistant-Surveyor of the Navy. He was considered a good sailor as well as shipbuilder, and his paintings were admired by naval men for their correct nautical detail in delineation.

His son, Mr. Thomas Mitchell, Master-Shipwright of Sheerness Yard from about 1794 to 1801, possessed at that period many of his father's paintings. W. Dilke.

Chichester.

Cameo (5th S. ii. 268, 453.)—I think Littré must have written his article on *camée* before the appearance of Mahn's *Untersuchungen*, else he would scarcely have contented himself with his improbable Greek derivations. Not that Mahn's are by any means entirely satisfactory, but they are much more satisfactory than Littré's.* Mahn (p. 73) is of opinion that the Low Lat. *camœus* was originally an adj. formed from *cama*, a supposed Low Latin form of *gemma*;† and he shows that the old Fr. form of *gemme* is *game*, and that in Old High German *gemma* has become *gimma* and *kimma*. As for the forms *camahotus*, *camahutus*, he thinks they are but corruptions of *camœus altus*, which would mean a *high gem*, *i. e.*, a gem cut in high relief.‡ The difficulties, which are well pointed out by Diez, who, however, thinks well of Mahn's investigations, are that an initial hard *g* rarely if ever becomes a *c* in the Romance languages,§ whilst he says that the adj. of *cama* could scarcely be *camœus*,‖ and that *camahotus* ought to be *cama hota*.¶ As to the Spanish form *camafeo*, he is of opinion that this agrees well with the Lat. *camahotus*, as a Span. *f* corresponds to a Lat. *h*; but here he seems to me to be mistaken, for though a Lat. initial *f* is very frequently represented by an *h* in Span., as in *filius*, *hijo*, yet I have not been able to find an example in which a Lat. *h* has become *f* in Spanish. And, again, there are forms such

* κάματον (κάματος ?), work, has both *a*'s short, and the accent on the first syllable, and was not likely to give the form *camœus*, whilst καμεῖον, iron-works, is more like in form, but totally unlike in signification, and besides could scarcely give rise to the form *camœus*.

† *Camœus* has but one *m*, but the derived Ital. form *cammeo* (with the accent on the second syllable) has two *m*s, and this is in favour of Mahn's derivation.

‡ The *h* is no difficulty, for *altus* has become *haut* in French (Mahn says through the influence of the Germ. *hoch*), and Mahn quotes *hauta* (probably pronounced *hota*) *justitia* from some Low Latin book. In late Latin, too, an *h* was sometimes inserted in order to preserve the hiatus between, or to prevent the fusion of, two successive vowels. See Diez, *Gram.*, i. 276, *Corssen*, i. 111. The form *camaheu* would, Mahn thinks, readily be derivable from *camahotus*, as *vœu*, *aveu* from *votum*, and *camayeu*, *camaïeu*, would easily come from *camaheu*, the *h* not being pronounced, and a *y* or *i* being introduced. (See my note on *yeux*, 5th S. ii. 101.)

§ In vulgar French, however, we find *clapir* and *clavelée* used for *glapir* and *gravelée*, whilst the Italians use *cangrena* as well as *gangrena*.

‖ But was strict attention paid to rule in Low Latin in the formation of words?

¶ *Camahotus* was made a masculine, perhaps, because *camœus* was masculine.

as *camahelus*, *camasil*, *camaynus*, and *camayx*, which are not easily reeonciled with Mahn's suppositions. However, I have nothing better to offer, and I am sure that Diez's own suggestion, *commatutum* (from κόμμα=intaglio), is worse. If, however, *cama* ean be the root, I should much prefer to take the Low Lat. *cama*, whieh I find in Dneange in the sense of a *bed near* or *on the ground*, and whieh is used in Span. in the sense of *bed* and *layer* (comp. the Lat. *stratum*=bed and layer, and the Fr. *couche*). *Camœus** would then mean *in layers*, and *camahotus*, *high layer*, and both words exactly express what a eameo really is. *Cama*, in this sense, is derived by Diez from the Gr. χαμαί, *on the ground*. *Somme toute*, I think we may say, with Dundreary, that *cameo* is one of those words which "no fellow can make ont."

Sydenham Hill. F. Chance.

Shakspeare's Name (5th S. ii. 405, 484.)—If it were formerly the eustom to name people from shaking, breaking, or feutering their spears, I take it we should, even at the present day, have many families bearing the name of Shakspeare, Breakspeare, &e. After this fashion one who biekered, *i.e.*, skirmished with his staff, would be ealled Biekerstaff; others, who sported a blaek, long, hard, or sham staff, would be respeetively ehristened Blaekstaff, Longstaff, Hardstaff, Falstaff. Again, Hal and Eve or Eave, who eaeh earried a staff, would be called Halstaff and Eavestaff; whilst others who cut, wagged, or shook their staffs would be nieknamed Haekstaff, Wagstaff, and Shakestaff (by corruption Shakeshaft). There is little doubt, however, that in most of these names the last syllable is a eorrnption of the A.S. *sted* (Dan. *id.*, G. *statt*, S. *stede*, Goth. *stads*), "a plaee." The name Biekerstaff or Biggerstaff was formerly written Biekerstaffe, Bykerstaff, Bikersteth, Bykyrstath, Bekerstath, Bickerstat, Biekerstadt, and is derived from Bickerstaffe, eo. Lancaster, which is found written Bykyrstath. Further, Baines, *Hist. Lanc.*, says Biekerstaffe "was the seat of a family of the same name long before the compilation of the Testa de Nevill. Richard de Biekerstat says that aneient reeord, &e." Again, we have as surnames Halstead and Halsted, as well as Halstaff; and Halstead is the appellation of places in eos. Essex, Kent, and Leieester. The Norfolk surname Falstolfe is properly written Fastolf, and is doubtless derived from O.G. *vast—ulf* =powerful help or helper. Conf. the name Vastmar=valde eelebris, mentioned in Fragm. de Belg. Hisp. Carol., M.v. 2950; Fastida = vir fortis (from the Northern *it*, vir, pl. *itar*); O.G. *fast*, valde, *vest*, validus, firmus, stabilis, robustus, fortis, intrepidns. It is quite possible that Shakspeare, whieh I have said might be derived from Shaehs-burh, may be etymologieally the same—or even the same—name as Shukburgh (var. Shueburgh, Shnckbnrgh, Shukborow, Shukborough, Shuekborough), from Shuckburgh (var. Shukborough, Shnckborough, Sueeeberge, Sueeheberg, in Domesday Soeheberg), name of two parishes (*Lower* and *Upper*) in Warwickshire; whieh latter was named from a eelebrated hill ealled Shnek-burgh. Indeed, although this namc has been derived from the British *swch*, a plough, it is more probably from Shaeh, a German eorruption of Isaae. Shuekbnrgh might first take the form of Shueksburg, then Shaksburg, and finally beeome Shaksbury, Shaksbear, and Shakspeare.

R. S. Charnock.

Gray's Inn.

Shakspeare: Bacon (5th S. ii. 161, 350.)—I eannot waste the time of the readers of "N. & Q." by largely replying to Mr. H. S. Skipton's strietures npon my remarks on the above subject, bnt I should like to say that I did not write "*flashes* a 300 year old tale," but *fleshes*. It was a manifest mistake. If Mr. Skipton knew as mueh of English as he elaims to know of Aristotle in the original, he wonld know that to "vibrate" is a verb transitive, as to vibrate a sword or spear. It is properly so set down in Webster's *Dictionary*. Also the tautology is not great in the phrase the "birth issne of this marriage aet," nor is it inexeusable, for there are many marriage aets that result in no birth issue. The logieal mind might leave out both the word *birth* and *act*, beeause Aldrieh well studied tends to suppress the five senses, that of the ear being one of them, and fortifies the reason alone, rendering it paehydermatous to poetry and musie, and as arid as is erudition when unaeeompanied by that ineommunieable gift of mother wit. To the rest of Mr. Skipton's remarks I eannot reply, for I do not understand them, and I would not if I eould; for I feel that he misunderstands the purport and intention with whieh I wrote. I am pleased to be mentioned in the same breath with Mr. Carlyle, even though I am pronouneed to be mad, and a "fanatie imitator" of his, unjustified though my madness be from my not having Mr. Carlyle's learning. I really do not believe, however, that a single sentenee in any of my paragraphs on the above topie has the slightest resemblance to the style of Mr. Carlyle. With a high admiration for Mr. Carlyle's great endowments, I should in style try very partieularly *not* to eopy him. His style is quaintly and beautifully his own, so much his own that to eopy it would be folly. Good, bad, or indifferent, my style is my own too, and as faithful a reflex of my mind, sueh as it is, as Mr. Carlyle's ean be of his. C. A. Ward.

Mayfair.

* The form *camœus* could scarcely be objected to (in Low Latin) as the adjective of *cama* if derived from χαμαί, for a Greek αι ordinarily becomes æ in Latin, and the accent in χαμαί is on the last syllable.

The French Word "Yeux" (5th S. ii. 101, 174, 237, 398, 457.)—The controversy between Dr. Chance and Outis on this subject forms (to use the words of Sir Lucius O'Trigger) "a very purty quarrel as it stands," and I am far from wishing to spoil it by taking up the cudgels on the one side or the other. But since Outis, in his last letter (p. 398), appeals to other readers of "N. & Q.," and asks "to be set right, if they believe him to be wrong," I venture to record my opinion, that Dr. Chance's position is perfectly secure and intelligible, and that of Outis—well, very much the reverse. The point at issue may be stated very briefly. Dr. Chance says that the word *yeux* is a rare, and possibly unique, instance of a French word having no one letter in common with the Latin word from which it is derived. He disposes of the apparent identity of the *u* in the two words, by showing (1) that it is not found in the oldest forms (as *oil* or *oyl*); (2) that the diphthong *eu* is the regular representative of an accented short *o* in Latin (so that *óculos* becomes, by rule, *euls*). In reply to this Outis simply reiterates the assertion that "the two words *have* a letter in common, the vowel *u*"; utterly ignoring Dr. Chance's explanation above given. Does he require to have it explained to him, that though there is a vowel *u* in both words, yet that the *u* in *oculos* is a totally different *u* from the *u* in *yeux*, for the plain reason that the former has *disappeared entirely* (p. 101), and the latter is produced according to the rule which Dr. Chance has cited from Brachet? Then Outis accuses Dr. Chance of a sort of inconsistency (for which see the P.S. to his letter on p. 398). Who does not see that *the* singularity which Dr. Chance noticed was (and still is) the fact of the two words having no common letter, but that after the case of *dies* and *journal* had been adduced as a parallel instance, he was obliged to mention an *additional* fact; viz., that in the latter case there were one or more Latin words intervening? The whole case may be thus stated:—1, *Yeux* is a singular word, because it has no letter in common with *oculos*, whence it is derived. 2. But (it is said) *journal* is an equally singular derivation of *dies* for the same reason. 3. No (Dr. Chance replies), *journal* does not come from *dies* in the same *immediate* way that *yeux* comes from *oculos*, but from *diurnale*, a derivative of *diurnus*, which is again a derivative of *dies*. And *journal* has at least four letters in common with *diurnale*. If this does not satisfy Outis, it ought at least to satisfy everybody else. C. S. Jerram.

A Feat of Memory (5th S. ii. 265.)—The following, from Upham, affords instances of extraordinary powers of memory:—An Englishman came to Frederick the Great of Prussia for the express purpose of giving him an exhibition of his powers of recollection. Frederick sent for Voltaire, who read to the King a pretty long poem, which he had just composed. The Englishman was present, and was in such a position that he could hear every word of the poem, but was concealed from Voltaire's notice. After the reading of the poem was finished, Frederick observed to the author that the production could not be an original one, as there was a foreign gentleman present who could recite every word of it. Voltaire listened in amazement to the stranger, as he repeated, word for word, the poem which he had been at so much pains in composing; and, giving way to a momentary freak of passion, he tore the manuscript in pieces. A statement was then made to him of the circumstances under which the Englishman became acquainted with his poem, which had the effect of mitigating his anger, and he was very willing to do penance for the suddenness of his passion by copying down the work from a second repetition of it by the stranger, who was able to go through with it as before. It is related by Seneca of the Roman orator Hortensius, that, after sitting a whole day at a public sale, he gave an account, from memory, in the evening, of all things sold, with the prices and the names of the purchasers; and this account, when compared with what had been taken in writing by a notary, was found to be exact in every particular. I have read somewhere of a person who won a wager that he could repeat an entire newspaper, advertisements and all, after a single reading. It is said of Alexander the Great that he could address by name every soldier in his army.

Gaston de Berneval.

Philadelphia.

The Arundel Marbles (5th S. ii. 387.)—Mr. Henfrey's extract from the Entry Book of Oliver Cromwell's Council of State is most interesting, and one would gladly learn something more of the fate of these marbles, &c.; but the question is, did these especial statues ever form a part of the gift to Oxford in 1667? The following extract from Evelyn's *Diary* would rather prove they did not:—

"August 19th, 1667. To London with Mr. Hen. Howard of Norfolk, of whom I obtain'd the gift of his Arundelian Marbles, those celebrated and famous inscriptions, Greeke and Latine, gather'd with so much cost and industrie from Greece by his illustrious grandfather, the magnificent Earl of Arundel, my noble friend whilst he liv'd. When I saw these precious monuments miserably neglected and scattered up and downe about the garden, and other parts of Arundel House, and how exceedingly the corrosive air of London impair'd them, I pray'd him to bestow them on the University of Oxford. This he was pleased to grant me, and now gave me the key of the gallery, with leave to mark all these stones, urns, altars, &c., and whatever I found had inscriptions on them, that were not statues. This I did, and getting them removed and pil'd together, with those which were incrusted in the garden walls, I sent immediately letters

to the Vice-Chancellor of what I had promis'd, and that if they esteem'd it a service to the University (of which I had been a member), they should take order for their transportation."

There are many other allusions in the *Diary* respecting these marbles, 150 in number, as to how they were placed, and all tending to prove that the statues did not form a part. Townsend, in his *Manual of Dates*, says that, "when entire, the marbles consisted of 37 statues, 128 busts, and 250 inscriptions, besides sarcophagi, altars, fragments, and gems, and having been dispersed, the remains were presented to the University of Oxford in 1667." EMILY COLE.

Teignmouth.

MISS CARY'S "MEMOIRS" (5th S. iii. 5.)—I desire to set myself right on the matter of the alleged suppression of the *Memoirs*. I am informed by one who speaks with the highest authority on such subjects that the remainder of this book was sold off some years since, when copies might have been bought for about 3*s*. 6*d*. My correspondent adds: "I do not think, however, I have seen one for many years," and suggests "that a book may have been actually suppressed, and afterwards sold as a remainder." I myself know one instance of this. The story is a curious one, and I may probably send it to you before long.

WILLIAM J. THOMS.

HERALDIC (5th S. ii. 467.)—The arms described by W. M. H. are those of Ewing of Scotland, and are thus blazoned:—Arg., a chev. embattled az., ensigned with a flag gu., charged with a canton of the field, thereon a saltire gu., the whole between two mullets pierced in chief and a sun in base gu.

These arms appear in one of the stained-glass windows of the north aisle of the nave of Glasgow Cathedral. J. WOODWARD.

Montrose.

See Papworth's *Ordinary*, p. 458. SENEX.

HALIFAX GRAMMAR SCHOOL (5th S. ii. 468.)—The motto of this school is the commencement of a poem called, in my juvenile days, *Qui Mihi*. It was written by the celebrated grammarian, William Lilly, and may yet be found in some old Latin Grammars. Instead of "pueres" read "puer es."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"HERACLITUS RIDENS," &c. (5th S. ii. 268.)—The title-page of my copy of this *brochure* gives, "*or* a discourse between Jest and earnest; where many a True *word* is pleasantly spoken in opposition to all libellers against the Government. Lond., . . . 1713." The last number is 82, Aug. 22, 1682. On the reverse of the title-page there is written, in a hand of (perhaps) the end of the last century, the following note:—

"This book came out in y^e^ year 1681, when y^e^ king having dissolv'd his last Parliam^t^ at Oxford, for being too intent on the Exclusion Bill. The author was some slave of y^e^ Court, a Tory, & a Lyar in almost every line."

And in another hand, apparently older still, "Lestrange seems to be y^e^ author." I do not know what authority there may be for the latter statement. B. E. N.

Trinity College, Dublin.

MUFFLING KNOCKERS WITH KID GLOVES (5th S. ii. 428.)—In *Fun*, for Nov. 21st last, there are four verses, the last contribution to that journal (on the authority of the *Daily News*) of the late Mr. Tom Hood. They will be very interesting to readers of "N. & Q." at this time:—

"*A Hatch—me(a)nt.*

"I lay upon the narrow strand disparting
The region of the known from the unknown;
At every sudden sound alarmed upstarting,
I called aloud with agonising groan,—

'Go, bid Thérèse that noisy knocker stifle,
Whose verberant voice, re-echoing around,
May to the well appear a passing trifle,
But to the sick 's an agonising sound.'

At once proceeds the excellent Thérèse,
Exiled from France by war to England's shore;
Thérèse at once her master's word obeys,
And muffles swiftly the harsh knocker o'er.

Prompt her obedience, excellent her aim:—
She, ignorant of customs that we love,
Used, her sick master's illness to proclaim,
White satin ribbon and a white kid glove."

A. G. A.

"DEAD" IN THE SENSE OF "ENTIRELY" (5th S. ii. 388.)—Is it not rather used in the sense of "truly" or "true"; and is not this word, when employed in phrases such as "dead beat," "dead against them," "a dead shot," &c., a contraction of "indeed"? The Irish contract it with the meaning "truly," or "true," when they say "Dede, sir, but it is so." By "dead beat" we mean "*truly* beat"; by "dead against them," "*truly* against them"; and by "a dead shot," "a *true* shot."

E. H. J.

WELSH PARISH REGISTERS (5th S. ii. 428.)—The abbreviation "vz" stands for "*verch*" (now written "ferch," *f* having the sound of Eng. *v*), the modified form of "merch," a daughter. The word following is in the gen. case, expressed in Welsh by simple juxtaposition; *e. g.*, "merch Joseph," the daughter of Joseph. In apposition the *m* is changed to *v* or its equivalent *f*; *e.g.*, "Mair *v*erch Joseph" = Mary the daughter of Joseph. The use of *z* with a tail to represent *ch* arose probably from the resemblance of that letter to the old written form of *ch* (*h* with a tail as in German). Did not the use of *y* for *th* in "y^e^," "y^t^," &c., originate in a similar way? GLANIRVON.

I beg to say that the "vz" mentioned is the abbreviation of *verch*, daughter, and that *z* is the

contraction of *ch*. I have often met with it in MSS. of the fifteenth century in the Welsh words Bach, little (or as applied to persons, junior, or the younger), written Baz and Goch, red, written Goz—an abbreviation and contraction which have puzzled many antiquarians, Welsh and English. O. M.

On reading Mr. Sweeting's query as to the abbreviation "vz" in Welsh registers, I referred the matter to my wife, an excellent Welsh scholar, who at once suggested that the word thus abbreviated was "ferch," daughter of, or as it would probably be written in old Welsh, "verch" or "vch." The only difficulty that occurs to me is that ordinarily a feminine noun in apposition would not have its radical initial softened, and so we should expect to read "merch" rather than "verch," as in the line—

"Môn, *mam* Cymru."

But I find that, as a general rule of apposition, when a noun has acquired the character of an epithet or title, its initial letter should be changed into the *soft* sound, whether it be masculine or feminine. "Mair Forwyn," the Virgin Mary, is a common instance of this. The fact that in later entries the abbreviation is written with a final *ch* seems to support my wife's theory.

J. D. Lester.

Wellington College.

Epigrams from the Greek (5th S. i. 226; ii. 445.)—The following imitations may be thought worthy of being added to those already given:—

(From the Greek of Æsop.)

O life, except through death, from thee
Tell me how shall any flee?
For thine evils many are
Hard to flee, and hard to bear:
Nature's self may lovely be,
Sun, moon, stars, and earth and sea;
But all else is fear and grief,
And, if aught should bring relief,
Nemesis is near, and rings
Her changes on all earthly things.

(From the Greek of Timocreon.)

O Plutus blind, thou shouldst not be
Either in the earth or sea;
Nowhere else I 'd have thee dwell,
Save in the very depths of Hell,
For through *thee* it is, that still
All things go with mortals ill.

(From the Greek of Pittacus.)

'Tis the part of prudent men
Evils to prevent, and then,
O brave men, it is your doom
To correct them when they come.

(From the Greek of Agathias.)

Why fear ye death, the parent of repose,
End of disease, and all the poor man's woes?
Death comes but once, and then, its visits o'er,
Who sees it once, sees it again no more;
But sicknesses are many; still bring sorrow,
One sort to-day, and something else to-morrow.

(From the Greek of Evenus.)

Though thou eat me to the root,
Yet, O goat, I will bear fruit,
And make a funeral-bowl for thee,
When thou shalt sacrificed be.

(From the Greek of Palladas.)

The maidens scoff, and say: "Behold,
Your glass declares you're growing old!"
Yes, life wanes, but I don't care
Whether white or black my hair;
With perfumes sweet, and garlands gay,
And wine, I drive dull care away.

At least they have the merit of being literal, and, if acceptable, there are more to be had.

C. W. Bingham.

Double Christian Names (5th S. ii. 226, 271, 294, 316, 477; iii. 16.)—Although "two Christian names are rare in England" at the period to which the baptism of Thomas Maria Wingfield may be assigned (1515–1525),* I have met with two instances of, presumably, as early a date, and, singularly enough, in the same document:—"The right nobyll Cecyli Lady Marques Dorset, Lady Haryngton and Bonvill, late the wyffe of the righte honorabyll Thomas Marques Dorsett, and after the wyffe of the right honorabyll Henry Erle of Wiltes," by her will, dated 6th March, 19 Hen. VIII. (1527-8), directed that certain manors and lands should be, for the performance of her last will and testament, to the use of Henry, Lord Marquis of Exeter and others, to the number of seventy lords, knights, and gentlemen. Among them she named "*Henry ffraunceys*† ffitzgarett, one of the sonnes of the Erle of Kyldare"; and, closing the list, "Willm. Dormer, *Walter Geffrey* Dormer, John Dormer, Martyne Dormer, Humfrey Dormer, and Ambrose Dormer, sonnes of Michell Dormer of London, Marchaunt of the Stapull of Caleys."

I hesitate to add the name of *Jane Sibill* Morryton (Chanc. Inq. p.m. 36 Eliz., part 2, no. 92), who was married (before January 1574–5) to Arthur, Lord Grey of Wilton; for, beside being much later in date than those before mentioned, Dugdale (*Baronage*, i. 715) speaks of her as an *alien*, in which character she was "endenized," 18 Eliz. John A. C. Vincent.

[The subject of Double Christian Names was begun in the 4th Series of "N. & Q."; by its being resumed in the present Series, Mr. H. T. Riley has been enabled to furnish the earliest example yet known, A.D. 1286 (p. 16). Earlier examples, if any, are what are now required.]

Reversal of Diphthongs (5th S. ii. 231, 453.)—I had not the least idea of using "unparliamen-

* If we are to accept Davy's statement (elsewhere adverted to, p. 478) that Queen Mary was his godmother, that princess was born in 1515, and Sir Richard Wingfield, his father (who mentioned this son in his will), died in 1525.

† This antique spelling has been adopted by the Fitzgeralds, Knights of Glin (Burke's *Landed Gentry*).

tary language" in reference to Prof. Sylvester, but simply desired to note the fact that the alphabet never is taught scientifically to any one. Even qualified by the phrase "in general," I take exception to Prof. Sylvester's theory, which Jabez carries to its necessary issue when he maintains that no true diphthong is reversible. The diphthong *i* (English) lies between the limits $\bar{a}$ and $\bar{e}$ (Continental) : reverse those limits, passing rapidly from $\bar{e}$ to $\bar{a}$, and you get the vowel sound in *yard*, which I take to be a diphthong. It certainly cannot be a double vowel sound, unless it is to be pronounced *eeahrd*, when, of course, it would be a dissyllable. It is possible that Prof. Sylvester was "first to enunciate" the theory that a diphthong is the sound which lies between the limits of two pure vowels ; but every orthoëpist must surely be aware of this. Ben Jonson's definition (quoted in *Laws of Verse*) is wrong ; it is as if you considered green to be blue *and* yellow, water to be oxygen *and* hydrogen. In all such cases, Plato's τὸ πέρας (see the *Philebus*) comes into action.

The note in which Prof. Sylvester dilates on diphthongs is intended to justify the unjustifiable rhyme of *inexorably* with *fly;* and there is given as a parallel case Byron's rhyme of *be* with *witheringly*. Byron's is better, since he only rhymes a long vowel with a short one, each being the same vowel. Prof. Sylvester rhymes a short vowel with a diphthong, of which that vowel is, according to his own theory, not an element, but a limit. Mortimer Collins.

Knowl Hill, Berks.

Madame Roland's Memoirs (5th S. ii. 168, 255, 411.)—The lines quoted by W. R. B. seem fully justified by the following passages, which I find in my edition (*Œuvres de T. M. Ph. Roland*, Paris, chez Bidault, An VIII., 3 vols.) :—

———"We choose
Roland the just, with ribbands in his shoes,"

is an allusion to this anecdote :—

"La première fois que Roland parut à la cour, la simplicité de son costume, son chapeau rond et les rubans qui nouaient ses souliers firent l'étonnement et le scandale de tous les valets, de ces êtres qui n'ayant d'existence que par l'étiquette, croyaient le salut de l'empire attaché à sa conversation. Le maître de cérémonies s'approchant de Dumouriez d'un air inquiet, le sourcil froncé, la voix basse et contrainte, montrant Roland du coin de l'œil,—'Eh ! Monsieur, point de boucles à ses souliers ?'—'Ah, Monsieur, tout est perdu,' répliqua Dumouriez avec un sang-froid à faire éclater de rire."—Vol. ii., pp. 82, 83.

And referring to the qualification of "just" :—

"Roland était, dans son administration, d'une justice impartiale et sévère."—Vol. ii., p. 337.

"Mais Roland avait depuis longtemps fait connaître ses lumières et son amour des grands principes ; les preuves en existent dans de nombreux ouvrages imprimés depuis quinze ans. Son savoir et sa probité sont bien à lui."—Vol. ii., pp. 383, 384.

"J'appartiens à Roland vertueux et persécuté."—Vol. ii. p. 386.

And many similar passages. As for the line—

"And Roland's spouse, who paints with chaste delight,"

it seems inspired by the following passage :—

"Mon père ne me poussait pas vivement au dessin ; il s'amusait de mon aptitude plus qu'il ne s'occupait à développer chez moi un grand talent ; je compris même par quelques mots échappés d'une conversation avec ma mère, que cette femme prudente ne se souciait pas que j'allasse très-loin dans ce genre.....Lors de la fête de quelqu'un de nos grands parents, qu'on allait religieusement souhaiter, je portais toujours pour mon tribut, ou une jolie tête que m'étais appliquée à bien dessiner dans cette intention, ou une petite plaque en cuivre bien propre, sur laquelle j'avais gravé un bouquet et un compliment."—Vol. i., pp. 31, 32.

E. Levoix, B.A., Univ. of France.

Hull.

Bigarriety (5th S. ii. 307, 434.)—It seems to me that the word *bigarriety* comes from "bigarrure, bigarrer," rather than from "bizarre," and means *inconsistency of conduct*, rather than "a marked preference for the society of low and vulgar companions."

For *bizarre* Littré suggests two etymologies which are not recorded by Eff. *Bizarro* is a Spanish word, meaning high-souled, magnanimous, valiant, which passed in Italian with the modified sense of passionate, hasty ; and in French with that of odd, strange, whimsical. The Spanish word may have originated either from the Basque *bizarra*, "beard" (the sign of manhood, from *biz arra*, "that he may be a man"), or from the Arab *bûshâret*, "beauty, elegance, bravery."

The French name of the cherry called "bigaroon" is *bigarreau*. We read in V. Hugo, *Contemplations*, vol. i. :—

"Nous allions au verger cueillir des bigarreaux."

Henri Gausseron.

Ayr Academy.

An American Eulogy on Women (5th S. ii. 147, 438, 480.)—Probably John Ledyard's *Eulogy on Women* may have given rise to this. He was, I believe, an American, and celebrated as a traveller :—

"I have observed among all nations that the women ornament themselves more than the men ; that wherever found they are the same kind, civil, obliging, humane, tender beings. That they are ever inclined to be gay and cheerful, timorous and modest. They do not hesitate like man to perform a kind or generous action ; not haughty nor arrogant, nor supercilious ; but full of courtesy and fond of society ; industrious, economical, and generous ; more liable in general to err than man, but in general also more virtuous, and performing more good actions than he. I never addressed myself in the language of decency and friendship to a woman, civilized or savage, without receiving a decent and friendly answer. With man it has often been otherwise. In wandering over the barren plains of inhospitable Denmark, through honest Sweden, frozen Lapland, rude and churlish Finland, unprincipled Russia, or the wide

spread regions of the wandering Tartar, if hungry, dry, cold, wet, or sick, woman has ever been friendly to me, and uniformly so. And to add to this virtue, so worthy the appellation of benevolence, these actions have been performed in so free and so kind a manner, that if I was thirsty I drank the sweet draught, and if hungry ate the coarse morsel, with a double relish."—From *The Life and Travels of John Ledyard*.

P. P.

"As Sound as a Roach" (5th S. ii. 274, 314, 458, 525.)—In the fourteenth-century poem of the Chevelere Assigne, published by the Early English Text Society, 1868, I find the line—

"Fyue cheynes I haue : & þey ben *fysh hole*,"

contrasting them with one chain which had been broken. This instance and those quoted by Mr. Furnivall, p. 224, make it probable that the fish, and not the saint, is referred to in the above phrase.

Henry H. Gibbs.

St. Dunstan's, Regent's Park.

Latin and English Quantity (5th S. i. 464 ; ii. 13, 417, 526.)—

"The now fashionable pronunciation of several words is to me at least very offensive; 'contemplate' is bad enough, but 'balcôny' makes me sick."—*Table-Talk of S. Rogers*, p. 250, second edition, 1856.

Louisa Julia Norman.

Arms of English Sees (5th S. ii. 462, 519.)—The arms on the plan in Gostling's *Canterbury*, and those on the Lantern Tower of York, will show that (as I stated) Christchurch Priory and St. Peter's Minster had their respective coats of arms having refereuce to their dedications. The pall or crozier debruised by a pall—irrespective of the see proper—was borne by the archbishops as such. The anecdote, purposely introduced, I had hoped would have made this much clearer.

Mackenzie E. C. Walcott.

Is a Change of Christian Name Possible? (5th S. ii. 248, 295, 354.)—In 1389, John, Earl of Carrick, eldest son of Robert II., King of Scots, was, on the death of his father, crowned, and took the name of Robert instead of his own name, Johu. For this there were two reasons. The Scotch had an idea that kings of the name of John had been unfortunate in Scotland, England, and France ; and they were partial to the Christian name borne by the Bruce. This is mentioned in all the histories of Scotland.

There is another instance, but at this moment I do not remember where it is noticed. About 1800, a Scot, David Gordon, went to reside in Spain, to follow the calling of a wine-merchant. He found the Spaniards had an idea that all persons called David were Jews, and so he gave up David, and took another name.

Thomas Stratton.

The following extract, which I once made from Add. MSS. Br. Mus., 4820, f. 189, will show that previous to 1625 it was the practice to change a baptismal name at Confirmation :—

"The Rt Honble. Tomasin, by Confirmation calld Elizabeth, daur of Sr William Andrews, of Newport Pannell in Buckinghamshire, Knt. She was mard to the Rt Honble. Richd Butler, Viscount Mountgarrett, by whom she had noe issue."

This MS. consists of extracts from Irish funeral entries. The date of Lady Mountgarrett's death is omitted, but I believe it took place in 1625, as the entries previous and subsequent to the above extract are dated in that year.

The arms given are, "Or, a chief indented azure," for Butler, impaling "Argent on a bend engrailed cotised sable, three mullets pierced of the first," for Andrews.

Y. S. M.

Seals in Two Parts (5th S. ii. 308, 352, 437.)—The charter of Charles II., 1664, for the borough of Doncaster (which I believe to be in Latin), after giving to the Corporation "a common seal to serve for their causes and transactions," further proceeds to grant that the mayor and the clerk, for taking recognizances of debt, according to the statutes of merchants,—

"Shall make, assume, and apply one seal of two pieces, one part of which shall be the greater part, and the other part of the same shall be the lesser part, for the sealing the recognizances aforesaid . . . . which seal indeed shall be and is called from henceforth for ever the seal of us our heirs and successors . . . . the greater part of which seal indeed shall remain always in the custody of the mayor of the same borough for the time being, and the other part of the same seal, that is to say, the lesser part, shall be and remain for ever in the hands of the clerk for the time being," &c.

—I take the above from the translation as printed in Miller's *History of Doncaster*, Appendix xxxiii. My belief is, that whatever was signified by the words, "one seal of two pieces" (assuming that to be the true reading of the original document), two separate seals were adopted. I have seeu in the custody of the town-clerk a small-sized seal, having on it the arms of the town and the legend "Sigillvm clerici statvtorvm de Doncaster," and a larger seal, kept by the mayor, representing the same arms, and the legend, "Sigill. offic. Maioris Doncastrie."

Charles Jackson.

Doncaster.

Chancels placed Westward (5th S. ii. 288, 362, 479.)—No such rule has ever existed among the Jesuits, nor has such a practice even prevailed among them ; but in many of their churches the tower is placed at the east end of the choir, immediately behind the high altar.

W. H. James Weale.

"Ultima" as a Christian Name (5th S. ii. 89, 452.)—I quote from a book now lying before me :—

"Three elder children of a family in Vermont were named Joseph, And, Another . . . . Anotber family

actually named their child *Finis*, supposing it was their last, but they afterwards happened to have a daughter and two sons, whom they called *Addenda*, *Appendix*, and *Supplement*."

Whatever amount of truth there may be in the above joke, I myself knew an old gentleman, a well-known political character fifty years ago, who had a large family of daughters and no son. Wishing to continue his own name, he called the last daughter *Roberta;* but a boy subsequently appeared, and was, of course, named *Robert*.

W. T. M.

Shinfield Grove.

Asses' Braying (5th S. ii. 287, 454.)—Wecker, in his very curious work, *Eighteen Books of the Secrets of Art and Nature*, London, folio, 1660, gives the receipt in question, in bk. vi., chap. 3, "On the Secrete of Asses": "If an ass have a stone bound to his tail he cannot bray"; and he gives as his authority Cardinal Simoneta. I presume the book referred to on p. 454 is another edition of Wecker, as the latter contains the three secrets there quoted. The disgusting receipt how to roast a goose alive is not so remarkable as the author's observation on it; it is taken from *Antonius Mizaldus*, and ends thus: "When set before your guests he will cry out when any part is cut from him, and be almost eaten up before he be dead; it is very pleasant to behold." Wecker's book is not common; amongst much nonsense, it contains many very interesting observations.

Edward Solly.

Curious Historical Relations (5th S. ii. 286, 453.)—The narratives quoted are, probably, quite true. In the archives of Flanders I have met with many instances of pigs, cows, donkeys, dogs, and other animals being sentenced to death during the fourteenth, fifteenth, and sixteenth centuries. Thus, in the account of the Treasurer of the Liberty of Bruges for 1518–1519, fol. xix. *v.* and xx., we find different items of expenses caused by the inquest held on the body of a child, aged three months, son of the verger of the church of Our Lady at Bruges, that had been bitten to death by a pig in the parish of Couckelacre. The pig was found guilty, and was sentenced to death by hanging, which sentence was executed on the 22nd November, 1518, in the presence of one of the magistrates. On the 17th August, 1519 (fol. xxx. *v.*), a cow, "daermede een persoon, daer te vooren ooc ghe-executeert, hem ghemesuseert hadde," was burnt to death outside the gate of the Holy Cross, in presence of two of the magistrates. If the cannibal pig above-mentioned had belonged to the monks of St. Anthony, whose swine, distinguished by a T cross, were allowed to roam about at liberty, the civil authorities could not have condemned it to death without having first had the case tried in the court of the ecclesiastical ordinary. These T Anthony pigs were found to be such a nuisance that many towns compounded with the monks; thus, Bruges paid, during several centuries, 2*l.* sterling to the monastery of St. Anthony at Bailleul on condition that no T Anthony pig should be allowed to roam within the town.

W. H. James Weale.

Bunyan's Imitators (5th S. ii. 148, 213, 336, 397.)—*The Parable of the Pilgrim*, according to the Preface of a work now lying before me, was suggested by a Spanish work translated into English by the Nonjuror Laurence Howell, who died in Newgate in 1720. The title is as follows:—

"Desiderius, or the Original Pilgrim, a Divine Dialogue: being a sure guide to the love of God."

The first edition was printed in London in 1717. My copy was printed at Blackley, near Manchester, in 1791. The Preface is worth quoting, perhaps, in part:—

"Next to the theme of this dialogue, the love of God, I cannot better recommend it to the reader, than by acquainting him with what hearty welcome it has been formerly received.

"It was originally written in Spanish, but the time uncertain. It afterwards underwent several translations till the year 1617 when the learned Antonious Boetzer, from the other copies, published a correct edition of it. The author's name was unknown to any of the editors; and he probably concealed it, to avoid the applause which so religious a performance might justly claim. The several editions had different titles. Some called it 'The Treasure of Devotion'; others, 'The Compendious Way to Salvation'; but the last bears the title of 'Desiderius,' together with that of 'The Original Pilgrim,' to distinguish it from others of the same name: for it is not the first time it has appeared in English, though very much disguised: and it is confidently asserted that Dr. Patrick took his 'Pilgrim' from it."

The book was evidently intended originally as a devotional book for priests, and is of considerable interest.

W. H. Burns.

The "Calenturists" (5th S. ii. 269, 433.)—It is not unreasonable to conjecture that "the disinterested sect of the Calenturists" of Charles Lamb's *Essays* alludes to the order of the Kalenderees, a species of wandering Mohammedan monk, with shaven head and beard, who, abandoning wife, relations, friends, and possessions, renounced all the pomp and vanities of this wicked world. Founded at the commencement of the fifth century of the Hejira, by Kalender Joseph, a native of Andalusia in Spain, this religious order rapidly spread itself along the coasts and in the islands of the Mediterranean. According to Mouradgea d'Ohsson (*Tableau Gen. de l'Empire Ottoman*, tom. ii. p. 315), the patronymic Kalender signifies "de l'or pur, une allusion," as he observes, "à la pureté du cœur, à la spiritualité, et à l'exemption de toute souillure, qu'il exigeait de ses prosélytes."

William Platt.

Conservative Club.

Horace: Bilingual Translation of the Second Epode (4th S. i. 268.)—I think I read the translation, referred to by Scrutator, some forty-five years ago in a daily journal, possibly the *Morning Herald*, or some Tory paper. About the same time also appeared some score of stanzas, very good, in praise of the Press, commencing, I think, with the lines:—

"In vain the Urn is hissing hot,
If the Vile Newsman has forgot
The Paper."

These words concluding every stanza. Can any of your readers help me to the when and where of the above? Henry Forde.

Tenby.

"Taking a Sight" (5th S. ii. 166, 234, 255, 299.)—Theodore Hook (?) has it in his capital parody on "Alonzo the brave and the fair Imogene," which appeared in *John Bull* at the time of Earl Durham's recall from Canada. Here are the words, if I may trust my memory after so many years:—

"Then extending his hand with the fingers spread wide,
To the tip of his nose his right thumb he applied,
And thus to his feelings gave vent:
'Behold me, thou false one,'" &c.

In my school-days it was customary to apply the left hand to the extremity of the right, either repeating the spread hand, or making the closed right hand revolve round the little finger of the left: this latter we called "coffee-grinding." It is mentioned in Bon Gaultier's *Book of Ballads*, in that masterly parody on "Locksley Hall":—

"Coffee-milling care and sorrow with a nose-adapted thumb."

The two hands extended continuously from the nose used, I think, to signify an imputation on the length of the nose of the person confronted. But of this I am not sure.

In these degenerate days a modified sight is taken by our school-boys, consisting of the right hand hooked, with the first finger applied to the nose, and the thumb to the chin. What it means I have not the remotest notion; but it usually provokes a "mill," or at least an ebullition of "cheek." Jabez.

Athenæum Club.

May not the common expression "the finger of scorn" have originated from such a passage as the fourth example quoted by Mr. Purton (p. 299)? Mr. Purton's communication is exceedingly interesting, and I thank him for it. Can any one give an early example of "the finger of scorn"? James Henry Dixon.

A Professor of Hebrew, temp. Elizabeth (4th S. xii. 516; 5th S. i. 134.)—Chevalier (Antony Rodolph le), a learned French Protestant, was born at Montchamps, near Vire, in Normandy, in 1507, and studied Hebrew at Paris under the famous Vatable, and afterwards at Oxford under Fagius. He subsequently became French tutor to the Princess, afterwards Queen Elizabeth, and stayed in England until the death of Edward VI. He then went into Germany, where he married the daughter-in-law of Tremellius, under whose tuition he perfected himself in the Oriental languages. Returning to his native country, he lived for some time in Normandy, whence he was driven by the civil wars, and took refuge in England, where he was kindly received by Elizabeth, but again returned when the religious disputes were settled. On the massacre of St. Bartholomew he once more embarked for England, but fell sick, and was landed at Guernsey, where he died in 1572.

He published an improved edition of the *Thesaurus of Sanct. Pagninus*, a Latin translation from the Syriac of the *Targum Hierosolymitanum*, and *St. Paul's Epistle to the Galatians;* also an excellent Hebrew grammar, entitled *Rudimenta Hebraicæ Linguæ*, in 4to., Witt. He likewise undertook a Bible in four languages, but did not live to finish it (see De Thou—Moreri).

J. Le Boutillier.

Cincinnati, U.S.

"Christianity as old as the Creation" (5th S. ii. 149, 175, 195, 376.)—The sentence quoted from Swift, in consequence of the accidental substitution of a comma for a semicolon, and the addition of an *and*, has a meaning given to it which the author never intended. Swift is writing of Toland and Tindall, and says:—

"*Toland*, the great oracle of the *anti-Christians*, is an *Irish* priest, the son of an *Irish* priest; and [Tindall] the most learned and ingenious author of a book called *Rights of the Christian Church*, was in a proper juncture reconciled to the Romish faith," &c.

This sentence, as printed at page 377, has a comma in place of a semicolon after "son of an *Irish* priest," thus carrying it on to the succeeding paragraph; and moreover has the word "and" added after "*Rights of the Christian Church*," which increases the confusion. As written by Swift, the passage is clear enough; in the first part he mentions Toland, and in the second, though he does not give the name of Tindall, he evidently means him. Edward Solly.

Miscellaneous.

NOTES ON BOOKS, &c.

International Courts of Arbitration. By Thomas Balch. (Cambridge, U.S., printed at the Riverside Press.)

In a little pamphlet, of barely a couple of dozen pages, Mr. Balch proposes earnestly, and not for the first time, that the last resource of antagonistic nations shall not be war but a Court of Arbitration. In the Court which assembled at Geneva to settle

the claims made by America against England, Mr. Balch recognizes many cheering proofs of civilizing progress. "But above all" (he says) "it is a proof that Governments as well as peoples recognize the idea of a common humanity; that this idea exhibits vitality and an aggressive strength; that it exacts respect from the former, and will, sooner or later, respond to the aspirations and satisfy the needs of the latter." Some improvements might be suggested on the first attempt, in order to insure the much-desired consummation. If both parties make it a point of honour *not* to print and publish their case before it is submitted to the arbitrating court, the printing, publishing, and selling such statement ought to put the offending party out of court altogether. Presents to any arbitrator ought to be not even thought of; and every arbitrator should be protected from the attacks of individuals made against his judgment, or his reasons for it. With these and some other amendments, we do not despair of Mr. Balch's idea of horrible war being rendered impossible. Meanwhile, universal conscription is spreading, and millions of men, who might be brothers, are being trained to almost as universal slaughter. "Revanche!" sounds in one country, and Krupp, in another, turns out his engines of destruction with an activity to make constant jubilee in the Courts of Hell.

Fasting Communion—Non-communicating Attendance—Auricular Confession—The Doctrine of Sacrifice—The Eucharistic Sacrifice. By Edward Meyrick Goulburn, D.C.L., D.D., Dean of Norwich. (Rivingtons.)

This pamphlet, more than one hundred pages in length, forms an appropriate sequel or appendix to the Dean's *Commentary on the Office of the Holy Communion*. Theologically considered, this little book will be allowed by the majority of Churchmen to be a faithful and lucid exposition of those parts of the Book of Common Prayer with which it deals. While the claims of every school of thought are liberally brought to the front, their presence strengthens the sentiments expressed by Dr. Goulburn. Next to Scriptural authority, one of the strongest recommendations of this book is, perhaps, the large amount of common-sense made apparent without mention.

Letts's Diaries are excellent; those for 1875 maintain the ground won by their precursors, simply because the various items given in them have been "thoroughly revised and elaborated," and "several new tables and articles" have been inserted.—*The Church Calendar and General Almanack* (James Parker & Co.), containing a calendar, with the daily lessons, &c., our numerous clerical readers would do well to provide for the reading desks in their churches.—*Preferment, a Poem.* By Lindon Meadows, Clerk in Holy Orders. (Ridgway.) It is stated in the Preface that the characters and incidents in this poem are taken from actual life. Carus, a curate, would certainly seem to have fallen amongst thieves in the shape of rectors, whose characters their names—Asper, Suavis, Pugnax, Fur, Nardus, Ops (a desperate ritualist)—sufficiently denote. But, after all, is the cause of curates served by this and similar effusions? To our mind, most of the appeals issued on their behalf are, to say the least, undignified, and calculated to degrade the whole order.—*The World Scientifically Considered.* By Lewis Thompson, M.R.C.S., &c. (James Parker & Co.) Mr. Thompson argues that man stands completely separated by a well-defined line from every other animal, and that knowledge is gradually given and systematically unfolded to him.—Mr. L. S. Benson's small volume, *Philosophic Reviews* (J. S. Burnton, New York), contains three papers, entitled respectively "Darwin Answered; or, Evolution a Myth"; "Geometrical Dissertation"; "Notes on Definitions."—*Centrifugal Force and Gravitation.* By Kukios (John Harris). (Montreal, John Lovell.) Several more parts have reached us.

Mr. F. G. Stephens writes:—"The family of Barker of Chiswick. Here is something I picked up in an old newspaper which may be useful to somebody: 'Reference to Henry Barker of Chiswick demanding a poll for himself against Sir Hugh Smithson, Bart., at election for Middlesex, see *The Country Journal*, May 17, 1740, p. 2, col. 1.' H. B.'s sister married Serjeant Glyde, and died at her lodgings in Holborn, April 24, 1741. See *London Daily Post*, April 30, 1741."

Notices to Correspondents.

T. Knapp.—"Was Shakspeare a Freemason?" We do not believe that the seal is contemporary with Shakspeare. Freemasonry, as distinct from the guilds of masons of the Middle Ages, has been proved by De Quincey, in his celebrated article in the *London Magazine*, not to have been introduced into this country till the reign of Charles II.

Several Contributors.—For the papers referred to, on the projected completion of St. Paul's, see "N. & Q." 4th S. v. 529, 565, 572, 587, 597; vi. 40, 65, 165; vii. 185, 241, 344, 391, 434, 460, 552; viii. 80, 158, 347; ix. 191, 496, 545.

J. Le Boutillier (Cincinnati, U.S.) asks if *Les Jésuites depuis leur Origine jusqu'à nos Jours, Histoire, Types, Mœurs, Mystères*, par M. A. Arnould, 2 vols. 8vo., Dutertre, Editeur, Paris, 1846, has been translated into English.

C. J. P.—See *School Life at Winchester College* (Hotten) for portrait, and Latin and English description, of "The Trusty Servant."

P. (Kilburn.)—There is an engraved portrait of Henry Kirke White as a frontispiece to the *Life and Remains*, published in 1825.

F. Mant.—"Kate Kennedy" day at St. Andrew's University. Consult "N. & Q." 3rd S. xi. 437, 509; xii. 14.

J. Matthew Walker.—The saying arises from the fact that you would be a quicker walker in old boots than in new.

J. M.—"Sea of troubles," for multitude of troubles. A few English actors have substituted *siege* for "sea."

X. S.—Such delays are unavoidable, when notices intended for the Publisher are sent to the Editor.

Wolhf.—See "N. & Q." 5th S. ii. 184.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONDON, SATURDAY, JANUARY 16, 1875.

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Notes.

GOLDSMITH ON THE ENGLISH DRAMA.

The inquirer who asked, and has been answered, about Shakspeare and the musical glasses (5th S. ii. 408, 495), will, no doubt, be glad to have his memory recalled to those "persons of quality," Lady Blarney and Miss Carolina Wilhelmina Amelia Skeggs, whose sayings and doings are set forth in *The Vicar of Wakefield*.

This book appeared in 1766, and, except that Johnson's edition had led to some little controversy, I am not aware that there was, at that time, any unusual display of interest with regard to Shakspeare. The allusion, indeed, would not call for notice were it not for what follows further on in the same work, which suggests an inquiry as to Goldsmith's opinions with respect not only to Shakspeare, but to dramatic literature generally, which I do not think has hitherto been the subject of remark.

The vicar, having overtaken a company of strollers, enters into conversation with one of its members:—

"'I demanded,' he says, 'who were the present theatrical writers in vogue—who the Drydens and Otways of the day.'—'I fancy, sir,' said the player, 'few of our modern dramatists would think themselves much honoured by being compared to the writers you mention—Dryden's and Rowe's' (Otway was referred to in the question) 'manner are quite out of fashion; our taste has gone back a whole century—Fletcher, Ben Jonson, and all the plays of Shakespeare, are the only things that go down.'—'How!' I cried, 'is it possible that the present age can be pleased with that antiquated dialect, that obsolete humour, those overcharged characters, which abound in the works you mention?'—'Sir,' returned my companion, 'the public think nothing about dialect, or humour, or character, for that is none of their business; they only go to be amused, and find themselves happy when they can enjoy a pantomime under the sanction of Jonson or Shakespeare.'"

Further on, speaking of modern dramatists, the player says:—

"'I have known a piece with not one jest in the whole shrugged into popularity, and another saved by the poet's throwing in a fit of the gripes. No, sir, the works of Congreve and Farquhar have too much wit in them for the present taste; our modern dialect is much more natural.'"—*Works of Goldsmith*, 1854, vol. i. p. 377.

It may be said that this statement in a work of fiction is not to be regarded in the light of criticism; and if it stood alone, the objection would probably be a valid one, but turning to the *Inquiry into the Present State of Polite Learning in Europe* (1759), a work that was "nothing if not critical," we find sentiments very similar to those I have quoted. Speaking of the stage, it says:—

"Old pieces are revived, and scarcely any new ones admitted. The actor is ever in our eye, and the poet seldom permitted to appear; the public are again obliged to ruminate over those hashes of absurdity which were disgusting to our ancestors even in an age of ignorance; and the stage, instead of serving the people, is made subservient to the interests of avarice. . . . What must be done? only sit down contented, cry up all that comes before us, and admire even the absurdities of Shakespeare."

And again:—

"I am not insensible that *third nights* (authors' nights) are disagreeable drawbacks upon the annual profits of the stage. I am confident it is much more to the manager's advantage to furbish up all the lumber which the good sense of our ancestors, but for his care, had consigned to oblivion."—*Works*, ii. 58.

This attack, not unnaturally, gave great offence to Garrick (*Life* by Davies, ii. 141).

In the *Essay on Metaphors* we find the following:—

"The soliloquy of Hamlet, which we have often heard extolled in terms of admiration, is, in our opinion, a heap of absurdities, whether we consider the situation, the sentiment, the argumentation, or the poetry."—*Works*, iii. 314.

A critic who complains of the revival of old pieces and the exclusion of living writers, and at the same time speaks of modern works with contempt, is, it must be owned, somewhat hard to please. I think we may gather from what I have quoted that Dryden, Otway, and perhaps Rowe were authors whose plays he approved for exhibition, but that these, with the works of Congreve and Farquhar were beyond the taste of the day, which could only be satisfied by Fletcher, Jonson, and Shakspeare. The first question to consider is

whether this statement is in accordance with facts; and to ascertain this I have referred to Geneste's list of plays performed during the season 1764–5 (that immediately preceding the publication of *The Vicar of Wakefield*), from which it appears that plays of Shakspeare were presented twenty-one times at Drury Lane and fourteen at Covent Garden; and it is noticeable that they frequently occur for benefits, and were, therefore, without the control of the managers. Further, that only *one* play of Fletcher's was performed (*Rule a Wife and Love a Wife*), and *one* of Ben Jonson's (*Every Man in his Humour*). On the other hand, I find in the list Dryden's *All for Love* and *The Spanish Friar;* Rowe's *Tamerlane*, *Fair Penitent*, and *Jane Shore;* Otway's *Venice Preserved* and *Orphan;* Lee's *Rival Queens* and *Theodosius;* besides plays by Cibber, Steele, Congreve, Vanburgh, Farquhar, Centlivre, Hoadly, Murphy, and Whitehead.

This, of course, is not a complete extract, nor is the season chosen an exceptional one. In glancing over Geneste's pages, one is struck at the great variety of pieces given in a season. Such an announcement would stagger actors of our time, who count the run of a single piece by hundreds of nights. That under Garrick's management some dreary and turgid tragedies were produced, that nothing but the excellence of the performers could have rendered endurable, few would deny; but it must be remembered that the living dramatists included Colman the elder, Foote, Cumberland, and Murphy.

That Goldsmith may have thought the writings of Shakspeare commanded more attention than they deserved is possible, but it is difficult to discover his motive for the statements I have pointed out, which, if not misrepresentations, are, at least, gross exaggerations. Charles Wylie.

BELL LITERATURE.

Some twenty years ago, viz., in the First Series of "N. & Q.," vol. ix. p. 240 and vol xi. p. 33, there appeared a goodly list of books on bells. Since that time a considerable number of works on the subject have been found. In the belief, therefore, that the following extended list will be interesting to your readers, I request the favour of its insertion in "N. & Q.":—

BIBLIOTHECA CAMPANALOGICA.

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1 Alcuinus (Al. Fl.). Opera de Divinis Officiis, fol. *Paris*, 1617
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2 Anonymous. Essai sur le Symbolisme de la Cloche, 8vo. *Poictiers*, 1859

3 Arnauld (Henry). De Campanarum usu, 12mo. *Altd.* 1665

4 Barbosa (Augustinus). Duo vota Consultiva de Campanis et de Cœmeteriis. "Quamvis tantum libellus, tamen rarissimus," 4to. *Circa* 1600

5 Baronius (Cæsar). De Ritu Consecrandi Campanas, in decimo tomo Annalium. *Romæ*, 1858

6 Barraud (Abb.). Notice sur les Cloches, 8vo. *Caen*, 1841

7 Bernardus (Gulielmus). Axiomata quædam deque Sepulturis et Exequiis, 8vo. *Paris*, 1547

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9 Beyerlinck (Laurentius). Magnum Theatrum humanæ vitæ sub vocibus Campana, Tintinnabulum, &c., fol. *Colon.* 1631

10 Bierstaldt (A.). Dissertatio Historica de Campanarum materia et forma. *Ienæ*, 1685

11 Billon (J. B. Benj.). Campanologie Etude sur les Cloches et les Sonneries Françaises et Etrangères, 8vo. *Caen*, 1866

12 Biringuccio (Vannuccio). Pirotechnia. *Venet.* 1540, 1550, 1559, 1678
There is a French translation of it by Jasper Vincent, 1556, 1572, 1627. The tenth chapter is about bells. Magius refers to it in these words:—"In illa, perscriptum in Italico sermone et delineatum quisque reperiet quicquid ad artem ediscendam conducit, usque adeo, ut et quo pacto Campanæ in turribus constituantur ac moveantur, edoceat, optimeque figuris delineatus commonstret."

13 Boehmerus (Georg. Ludov.). Programma de Feudo Campanario. *Gottingæ*, 1755

14 Bona (J.). Rerum Liturgicarum, Libri duo: lib. 1, cap. 22, de Signis et Campanis. *Romæ*, 1671

15 Borromæus (Carolus). Liber de Instructione Fabricæ et de Numero Campanarum, from the Acta Ecclesiæ Medialanensis, fol. *Milan*, 1599 and 1843; *Paris*, 1855

16 Buommattei (Bened.). Declamazione delle Campane dopo le sue Cicalate delle tre Sirocchie. *Pisa*, 1635

17 Cancellieri (Francesco). Descrizioni della nuova Campana maggiore della Basilica Vaticana. *Romæ*, 1786

18 Cancellieri (Francesco). Descrizioni delle due nuove Campane di Campidoglio benedette del Pio VII., 4to. *Romæ*, 1806

19 Carre (dom. Remi.). Recueil curieux et édifiant sur les Cloches de l'Eglise, avec les Cérémonies de leur Bénédiction, 8vo. *Cologne*, 1757

20 *Cave (G. G.). An Turrium et Campanarum Usus in Repub. Christ. Deo displiceat, 4to. *Leipsiæ*, 1790

21 Chateaubriand (F. A.). Le Génie du Christianisme, vol. iii. c. 1, Des Cloches. *Paris*, 1804

22 Cloches, l'Art de la fonte des, with many plates, in Dictionnaire des Arts et Métiers, tom. i., part 2, p. 709, 4to. *Paris*, 1773

23 Corblet (Jules). Notice Historique et Liturgique sur les Cloches. *Paris*, 1857

24 Corblet (Jules). Note sur une Cloche fondue par Morel de Lyon. *Paris*, 1859

25 D'Arcet (J.). Instructions sur l'Art de Métal des Cloches, 4to. *Paris*, 1794

26 Derfelde. Dissertatio de Origine et Nomine Campanarum. *Jena*, 1658

27 D'Ivernois (R.). La Voix des Cloches dans l'Eglise, discours par. *Neufchâtel*, 1867

28 Dergny (M. D.). Les Cloches de Pays de Bray, 8vo. *Paris*, 1866

29 Dietericus (Conrad). De Campanis.

30 Drabricius (Nicolaus). De Cœlo et Cœlesti Statu. *Metz*, 1618
"This superstitious enthusiast fills 428 pages to prove that one of the employments of the blessed in heaven will be the constant ringing of bells!"

* Cancellieri, in his work, calls those in this list marked thus * Protestant writers on the subject.

Where is there a copy? It is not in the Bodleian nor British Museum; nor is it at Camhridge, Dublin, Manchester, or Paris.—*Quarterly Review*, No. 78, p. 308.

31 Du Fresne (Carolus). Dom. Ducange: in Glossario, in vocibus Æs, Campana, Codon, Cloca, Crotalum, Glogga, Lebes, Nola, Petasus, Signum, Squilla, Tintinnabulum, fol. *Lugd.* 1688

32 Durandus (Jo. Steph.). De Ritibus Ecclesiæ, lib. 1, cap. xxii., De turri sacra et campanis seu tintinnabulis, fol. *Paris*, 1503

33 *Eggers (Nic.). Dissertatio de Campanarum Materia et Forma.

34 *Eggers (Nic.). Dissertatio de Origine et Nomine Campanarum. *Jenæ*, 1683

35 Ellis (Sir Richard). Commentarius de Cymbalis, 8vo. *Rotterodami*, 1727

36 Emdenii (J.). Von rechter Einweihung der Glocken. *Neuhus.*, 1634

37 Ersch and Grüber's German Cyclopædia. Article "Glocke."

38 Eschenwecker (T. M.). De eo quod justum est circa Campanas, 4to. *Halæ*, 1708

39 Feilneri (J.). Turcken Glocke. *Leipsic*

40 Fesc (Laberanus du). Des Cloches, 12mo. *Paris*, 1607-19

41 Gaguinus (Rob.). Annales Francorum. *Paris*, 1514

42 *Goezius, Diatriba de Baptismo Campanarum. *Lubecæ*, 1612

43 Grillandus (Paulus). De Sortilegiis; in Tract. Univ. Juris, vol. xi., part 2.

44 Grimaud (Gilb.). Liturgie Sacrée, avec un Traité des Cloches, 4to. *Lyons*, 1666

45 Grimaud (Gilb.), 12mo. *Paris*, 1686

46 Guaccius (Franc. Maria). De Sonitu Campanarum.

47 Herrera (P. Aug.). Del Origen, y progresso de Officio Divino

48 *Hilschen (Gio.). Dissertatio de Campanis Templorum. *Leipsiæ*, 1690

49 Hofmannus (Joh. Jacob.). Lexicon, under Campana, Clocca, Nola, Signum, Tintinnabulum, fol. *Lugdun. Batav.*, 1694

50 *Hombergius (Gasparus). De Superstitiosis Campanarum pulsibus, ad eliciendas preces, quibus placentur fulmina, excogitatis, 4to. *Frankfortiæ*, 1572

51 Hospinianus (Rodolp.). De Templis, fol. *Geneva*, 1672

52 Irenius Mentanus Historic. *Shemniz*, 1726

53 Isei Ku Chac Chung: a Chinese work, containing facsimiles of Ancient Inscriptions upon Bells.

54 Katzsey's Notizen über Glocken, 2 vols., 8vo. *Cologne*, 1855

55 Kircherus (Athanasius). Musurgia Universalis, fol. *Romæ*, 1650

56 Lampe (Frid. Adolph.). De Cymbalis Veterum, 18mo. *Traj. ad Rhen.*, 1703

57 Langlois (M.[H.). Hymne à la Cloche. *Rouen*, 1832

58 Launay (Chris.). Der Glockeniësser. *Leipsic*, 1834

59 —— Manuel du Fondeur, 18mo. *Paris*, 1854

60 Laurentius (Josephus). De Præconibus, Citharædis, Fistulis et Tintinnabulis, Collectio in Jac. Gronovii Thesaur. Græc. Antiqq., tom. viii., col. 1458; et Ugolini Thesaurus, tom. xxxii., p. 4.

61 Lazzarinus (Alex.). De vario Tintinnabulorum Usu apud veteres Hebræos et Ethnicos, 2 vols., 8vo. *Romæ*, 1822

62 Lipenii (M.). Bibliotheca realis Theologica, vol. i., p. 215. *Francof.*, 1685

63 Ludovicus (G. F.). De eo quod justum est circa Campanas. *Halæ*, 1708 *et* 1739

64 Macer (Dominicus). Hierolexicon, voce "Campana," fol. *Rom.*, 1677

65 Magius (Hieronymus). De Tintinnabulis, cum notis F. Swertii et Jungermanni, 12mo. *Hanoviæ et Amstelodami*, 1608, 1664, 1689

66 Maiolus (Sim.). Dies Caniculares, h. e. Colloquia, 4to. *Unsellis*, 1600

67 Martène (Edmundus). De Antiquis Ecclesiæ Ritibus, lib. iv., cap. 2; tom. iii., p. 4, Edit. *Venet.*, 1783

68 *Medelius (Geo.). An Campanarum Sonitus Fulmina, Tonitura, et Fulgura impedire possit, 4to. 1703

69 Menardus (Hugo). Ad Librum Sacramentorum Gregorii, 4to. *Paris*, 1642

70 Mersennus (Marianus). Harmonicorum Libri xii. (Liber Quartus de Campanis). *Paris*, 1629, 1648
This and Biringuccio contain all the art and mystery of bell-casting, &c.

71 Meyerus (Jac.). Commentarii seu Annales rerum Flandricarum, fol. *Antv.*, 1561

72 Migne (J. P.). Patrologiæ Cursus completus, seu Bibliotheca Universalis, &c., 4to. *Paris*, 1844-1864
In the vol. containing Apostolatus Benedictinorum in Angliâ, in the Appendices pp. 84, 85, &c., will be found St. Dunstan's Regulations for Bell-ringing; and at p. 212, &c., those of Ahp. Lanfranc.

73 Mitzler (B. A.). De Campanis.

74 Montferrand (A. R.). Description de la Grande Cloche de Moscou, folio. *Paris*, 1840
Showing the mode hy which the bell was removed from the pit in which it was cast in 1773, and placed on the stone pedestal on which it now (1826) rests at Moscow.

75 Morand (M. Fr.). Inscriptions et Noms d'Ancienne et de la Nouvelle Cloche du Beffroi de Boulogne sur Mer. 1841

76 *Nerturgii (Mar.). Campanula Pœnitentiæ, 4to. *Dresden*, 1644

77 Nuestra (Señora del Puche). Camera Angelica de Maria Santissima.

78 Otte (Heinrich). Glockenfunde, 8vo. *Leipsic*, 1858

79 Paciaudi (Paulus Maria). Dissertazione su due Campane di Capua, 4to. *Neapoli*, 1750

80 Pacichelli (Ab. J. R.). De Tintinnahulo Nolano Lucubratio Autumnalis. *Neapoli*, 1693
Dr. Parr calls this "A great curiosity."

81 Pancirollus (Guidus). Nova Reperta, Tit. 9, de Campanis, 4to. *Frankfort*, 1603

82 Pardiac (J. B., l'Abbé). Notice sur les Cloches de Bordeaux, 8vo. *Paris*, 1858

83 Pluche (l'Abhé). Entretiens xxij., Vol. vii., has a treatise on Bells, 12mo. *Paris*, 1762

84 Puffendorf (Samuel). De Campanarum Usu in obitu Parochiani publice significando, in ejus Observationibus Jur. Univers., p. iv. No. 104.

85 Pygius (Al.). De Pulsatione Campanarum pro defunctis.

86 Quinones (Juan de). Discurso de la Campana de Villila in Diocesi Cæsaraustana in Hispania, 4to. *Madrid*, 1625

87 *Reimanni (J.). De Campanis earumque Origine, vario Usu, Abusu, et Juribus, 4to. *Isnaci*, 1679

88 Rhodiginus (Lud. Cœl.). Lectionum Antiquarum Libri, fol. *Venet.* 1416

89 Rocca (Ang.). De Campanis Commentarius, 4to. *Romæ*, 1612

90 Roujon. Traité des Harmoniques et de la Fonte des Cloches, 8vo. *Paris*, 1765

91 Sala (Robertus). Notæ in Jo. Bona (Rerum Liturg., Card. J. Bonæ, app., tom. ii., pp. 126-140), fol. *Aug. Taurin.*, 1749

92 Sallengre (Alb. Henr. de). Thesaurus Antiquitatum Romanorum, fol. *Venice*, 1735

93 Saponti (G. M.). Notificazione per la solenne Benedizione della nuova Campana da Collocarsi nella Metropolitana de S. Lorenzo. *Geneva*, 1750

94 Secquet (J. M.). Observations sur le Métal des Cloches, 8vo. *Paris*, 1801
95 Seligmann (Got. Fr.). De Campana Urinatoria, 4to. *Leipsiæ*, 1677
96 Shaepkens (Alex.). Des Cloches et de leur Usage, 8vo. *Brussels*, 1857
97 Sleidanus (Jo.). Commentar., lib. xxi., fol. *Argent.*, 1555
98 Spiers (R. P.). Tractatus Musicus Compositoris Practicus *Augsburgh*, 1746
99 *Stockfletus (H. A.). Dissertatio de Campanarum Usu, 18mo. *Altdorfii*, 1665-66
100 *Storius (G. M.). De Campanis Templorum, 4to. *Leipsiæ*, 1692
101 Straeten (Edm. Vander). Notice sur les Carillons d'Audenarde.
102 Straub (M. l'Abbé A.). Notice sur deux Cloches Anciennes d'Obernai. *Strasburgh*, 1860
103 Suarez (Franciscus). Defensio Fidei Catholic, lib. ii. cap. 16, "De Benedictione Campanarum," fol. *Mogunt*, 1630
104 Swertius (Fran.). *See* Magius.
105 Thiers (G. B.). Des Cloches, 12mo. *Paris*, 1602-19
106 Thiers (J. B.). Traité des Cloches, 12mo. *Paris*, 1721
107 Triest (F.). Handbuch zur Berechnung der Baukosten, 12th part. *Berlin*, 1827
108 Valentinus, fol., quoted in the *Quarterly Review*, June, 1829, p. 308, by Rev. J. T. Blunt.
109 Vergilius (Polydorus). De Rerum Inventoribus, lib. iij. cap. 18. *Neomagi*, 1671
110 Vorhandlung des Vereins des Gewerbfleisses, Sept. and Oct. *Berlin*, 1843
111 *Walleri (Ar.). De Campanis et præcipuis earum usibus, 8vo. *Holmiæ*, 1694
112 Willietti (Car.). Ragguaglio delle Campane di Viliglia, 4to. *Romæ*, 1601
113 Wion (Arnoldus). In his Lignum Vitæ he treats of the institution of ringing the Ave Bell, Mane, Meridie, and Vespere.
114 —— De Campanarum Usu, 12mo. 1665
115 Zech (F. S.). De Campanis et Instrumentis Musicis.

H. T. Ellacombe, M.A.

Clyst St. George.

(To be continued.)

ARMS OF THE DEANERIES.

Canterbury. Az., on a cross arg., the letter X sa., surmounted with the letter I of the last.

Bristol. Arg., a cross saltire, between three fleurs de lys, in chief a wool-comb. [Add. MSS. Brit. Mus. 6331.]

Chichester. Same as the see with the letter D.

Ely. Gu., three keys erect, or, two and one. [MS. u.s. three in fesse.]

Exeter. Az., a stag's head caboshed, arg., between the attires, a cross pattée fitchée, of the last.

[Præcentor, arg., on a saltier az., a fleur de lys, or.]

[Chancellor, gu., a saltier arg., between 4 crosscrosslets, or.]

[Treasurer, gu., a saltier engr. between 4 leopards' heads, or.]

[The earliest arms of the see in the cathedral are gu., a sword pommeled and hilted or, in bend sinister, arg., surmounted by two keys accosted in bend dexter, of the last. The sword erect for the see was adopted to distinguish Exeter from Winchester.]

Gloucester. Az., on a fess, or, 3 crosses pattée fitchée of the first; on a quarter of the second the sun appearing in chief, environed with a demi-circle wavy, gu., on each side of the quarter a demi fleur de lys, conjoined to the side, of the first.

Hereford. Or, 5 chevronels, az.

Lichfield. Same as see with letter D.

Lincoln. Same as see with letter D on dexter side of chief, sa.

Norwich. Arg., a plain cross, sa.

Oxford. The arms of Cardinal Wolsey. [The arms of the original see of Osney were 2 bends (Bp. King's tomb.)]

Peterborough. Gules, four crosses, pattée fitchée, arg., between 2 swords in saltire, or. [The see has the keys of St. Peter.]

St. Paul's. Gu., 2 swords in saltire, arg., hilted and pommeled, or, the dexter surmounting the sinister, in chief the letter D of the last.

Rochester. Arg., on a cross saltire, gu., the letter R of the first in fess.

Salisbury. Same as see with the letter D.

Wells. Az., a pastoral staff in bend dexter, arg., between 2 keys, addorsed and interlaced in bend sinister, or (forming a St. Andrew's Cross).

Winchester. Gu., a sword arg., hilt and pommel or, in bend sinister, between 2 keys, addorsed and interlaced, in bend dexter, of the last; in the centre chief point the letter D of the third.

Worcester. Arg., 12 torteauxes, 2, 2, 3, 2, and 1, on a canton, az., the Blessed Virgin sceptred, and Holy Child, both nimbed (church dedicated to St. Mary).

York. Gu., 2 keys in saltire, addorsed arg., between 3 plates, two in fess, and one in base, in chief a mitre, or. The minster is dedicated to St. Peter.

Carlisle. Arg., on a cross, sa., a mitre of the first, the letter D., sa.

Chester. The Annunciation. The church is dedicated to St. Mary.

Durham. Az., on a cross patonce, or, between 4 lions ramp., arg., the letter D, sa. Arms of St. Cuthbert [the Priory arms. The coronet on the mitre was adopted by Bishop de Bury, 1333-45, and the Palatine plume by Bishop Hatfield, 1345—81].

Ripon. Arg., a paschal lamb, nimbed, pass., proper, carrying the cross banner, of the last.

Mackenzie E. C. Walcott.

PARALLEL PASSAGES.

Mr. Ward thinks (5th S. ii. 393) that "Two or three berries in the top of the uppermost bough" (Isaiah xvii. 6) originated Coleridge's "one red leaf, the last of its clan,"—

"Hanging so light, and hanging so high,
On the topmost twig that looks up at the sky."

Compare Dante Gabriel Rossetti's

"Beauty.
(A combination from Sappho.)

I.

Like the sweet apple which reddens upon the topmost bough,
A-top on the topmost twig,—which the pluckers forgot, somehow,—
Forgot it not, nay, but got it not, for none could get it till now.

II.

Like the wild hyacinth flower which on the hills is found,
Which the passing feet of the shepherds for ever tear and wound,
Until the purple blossom is trodden into the ground."

It is to the first three lines I wish here to draw attention; but I think I need make no excuse for giving the "combination" entire. I quote from the Tauchnitz Edition of Mr. Rossetti's poems (Leipzig, 1873), but I am nearly certain that in the English editions the lines are entitled, not "Beauty," but "One Girl." Sparks Henderson Williams.
Kensington Crescent, W.

"No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God."—Luke ix. 62.

Ὃς κ' ἔργον μελετῶν ἰθείην αὔλακ' ἐλαύνοι,
Μηκέτι παπταίνων μεθ' ὁμήλικας, ἀλλ' ἐπὶ ἔργῳ
Θυμὸν ἔχων.

Hesiod, *Oper. et Dier.*, ii. 61-62.

Which may be rendered—

"He who is intent upon his work, drawing the straight furrow, never looks back upon his friends, but keeps his mind upon his work."

A parallel close enough to suggest the suspicion, if that were possible, that the words in the Gospel must be a plagiarism. Edmund Tew, M.A.

G. A. B. might (5th S. ii. 464) have added to his parallel passages on the volatility of love, the celebrated lines from Pope's *Eloisa to Abelard*:—

"Love, free as air, at sight of human ties,
Spreads his light wings, and in a moment flies."

W. Whiston.

"The flowers, so blue and golden,
Stars that in earth's firmament do shine."

So Longfellow, in his *Flowers*; but I fancy Hood was before him, and Hood, in his *Plea of the Midsummer Fairies*, has:—

"And daisy-stars, whose firmament is green."

Again, Longfellow presents us with the converse idea:—

"Blossomed the lovely stars, the forget-me-nots of the angels." *Evangeline*, Part I. 3.

But Moir (Blackwood's "Delta") wrote before the American poet, and he has—

"Stars are the daisies that begem
The blue fields of the sky."

I lately pointed out these incidental resemblances to a friend while discussing a literary project, and he insisted on palpable imitation by Longfellow; but not feeling quite certain myself, I have noted them for "N. & Q." W. T. M.
Shinfield Grove.

Drexelius's "Infernus Damnatorum Carcer et Rogus Æternitatis," Pars II., 1631.—A friend of mine lately bought, in York, for threepence, a copy of this work. On the fly-leaf is this inscription:—

"Ferdinando Thw:
73
Tho: Thw: 1673:
Sac: et Martyr':
pas: Ebor: 23rd Oct: 1680."

The two last lines are in a different hand and darker ink. A priest, named *Thomas Thwing*, was executed for treason at York on October 23, 1680. He was supposed to have been concerned in the so-called "Yorkshire Plot" of that year, of which there is an account in *Lingard*, vol. ix. In Howell's *State Trials*, vol. vii., is a full report of Thwing's trial; and also—on page 1008—mention is made of *Ferdinando Thwing*, who was then dead. E. H. Marshall, B.A.
Oriel Coll., Oxon.

Rattlesnake.—John Wesley, in his *Survey of the Wisdom of God*, which is simply a very ingenious and nicely written natural history (Fry & Co., 1777), says, vol. ii. p. 37:—

"A man provoking one of them to bite the edge of his broad axe, the colour of the steeled part presently changed: and at the first stroke he made with it in his work, the discoloured part broke out, leaving a gap in the axe."

Of course this is extremely interesting, if true, but it has a flavour about it of Baron Munchausen; and as Wesley gives no kind of reference or authority in confirmation, one is forced to withhold credence until some better verification can be obtained. C. A. Ward.
Mayfair.

The "Ashmead Kernel" Apple.—As the "origin of species" generally is a subject of interest, even that of a particular apple may be worthy of record in "N. & Q." Speaking of the "Ashmead Kernel" apple, a hoarding fruit of handsome appearance and delicious flavour, the *Gloucester Journal*, of September 26th last, says:—

"The local tradition is that the apple was brought out by a gentleman named Colonel Ashmeade, who lived in Eastgate-street at the house now occupied by Mr. T——, solicitor, and which is known as Ashmeade House. The apple would thus seem to have derived its name by inverting the name and title of its introducer—'Colonel Ashmeade' being readily convertible into 'Ashmead Kernel.'"

In the *Journal of Horticulture*, of September 19th last, is an illustration of this apple, accompanied

by the following curious little history, which I have slightly abridged :—

"It is difficult to ascertain the exact period when it was raised, but the late Mr. Hignell, an eminent orchidist at Tewkesbury, first saw the fruit of Ashmead's Kernel in the nursery of Mr. Wheeler, of Gloucester, in the year 1796 (that tree having been worked from the original), and it was at that time upwards of thirty years old. From this it may be inferred that the original tree had attained some celebrity by the middle of last century. The Ashmead's Kernel, like the Ribston Pippin, seems to have remained long in obscurity before its value was generally appreciated; it is not even mentioned in the catalogue of the extensive collection which was cultivated by Miller and Sweet, of Bristol, in 1790; but it was cultivated in the Brompton Park Nursery in 1780, at which time it was received from Mr. Wheeler, nurseryman, of Gloucester, who was author of *The Botanist's and Gardener's Dictionary*, published in 1763, and great grandfather of the present proprietor of the nursery."

S. R. Townshend Mayer.

Richmond, Surrey.

Robert Hall.—The *Unitarian Herald* contains a good story of Robert Hall. Some one asked if it was true that he was about to marry a well-known termagant. "I marry *her!*" said the eloquent Baptist; "I would sooner marry the Devil's daughter and live with the old folk!" N.

Social Position of Clergymen in Past Times.—A gentleman at Bowness, Windermere, told me lately that, when a boy at that place, his boots were always sent to be cobbled by the parson of the parish. E. W. C.

"Make a virtue of necessity."—St. Jerome constantly uses this phrase, or proverb. In his tenth Epistle, "Ad Furiam, de viduitate servanda," he says, "Arripe quæso occasionem, et *fac de necessitate virtutem.*" Edmund Tew, M.A.

Lydgate's "Fall of Princes."—There is preserved in the Hunterian Museum, Glasgow, a splendidly illuminated MS., on vellum, of John Lydgate's *Fall of Princes*. The size of the page measures 17½ inches by 12¾ inches. It is bound in full rough calf, and appears to be in excellent preservation. The colophon is as follows: "Here endeth the boke of John Bochas of the fall of Princes."

Immediately under the colophon are some memoranda in writing, and as they refer to old Norfolk families, they may perhaps find space in the pages of "N. & Q." As well as I can make out, the first note reads :—

"Elizabet Calthorpe, the dauoter of Cristofer Calthorpe, esquier, and Jane, his wif, daughter, and one of the heires of Roger Rookewoode, esquier, was borne at Calthorpe on Cristmas daie, being the xxvth daie of Decembre, betwyn the howers of vij and viij at night A° Dm. 1555. Cristmas daie being on the wednesdaie.

"Jamys Calthorpe, son to the said Cristofer and Jane, was borne at Glayston, the xxxjst daie of Auguste, being wednesdaie A° Dm. 1558."

The next note is in a much more legible hand than the foregoing, and reads thus :—

"Marie Lumner was borne on Candlemasse Daye, 1579, betwene the howers of twelve and one of the clock at nighte.

"Elizabeth Lumner was Borne in the Isle of Gernesey vppon St. Thomas y^{e} Apostles daye, 1582: betwene sixe and seauen of the Clock at nighte. And these wer the Daughters of Edmunde Lumner, of Mannington, in the Countie of Norff. Esquier, w^{c} he had by Jane, the Daughter of Wilme. Yeluerton, of Rowgh'm, in the sayd Countie, Esquier."

In a hand resembling the writing of the first memorandum, we have some lines in verse, placed over against the second note. I should say the lines refer to the Lumners :—

"As God hath lent them Comely shapes,
And nature well disposede their mynde,
So ffortune graunte them (pretty Apes)
An happy state on earth to fynde.
Thus shall they lyue and prayse the daye
That fyrst of lyght hath gyuen them saye,
Dos maxima fortuna."

As some of the letters run into one another, especially in the first note, I may, perhaps, have misread one or two of the words. I hope not.

S.

The English of the Venetian Polyglot Vocabularies.—Some choice specimens of Italian-English may be found in the early polyglot vocabularies printed at Venice in the sixteenth century for the use of merchants and voyagers. The introduction to—

"Sex Linguarum, Latinæ, Gallicæ, Hispanicæ, Italicæ, Anglicæ, et Teutonicæ, dilucidissimus dictionarius, mirum quam utilis nec dicam necessarius omnibus linguarum studiosis. Venetiis, *apud Dominicum Nicolicum*, 1562,"

gives some directions about English pronunciation, which are, perhaps, not without interest to those who can read them :—

"Thys boke is called entrig and gate of chem that vull lerne Latin, Italian, Frēche, Spaygnich, duche, and Engliche, vulch is most profitable for then that doth practise in the vuordle, tle that vuil right vuel vndir stond thes spechis he aught to knō the differente of the letters a, b, c, as he shal finde in the boke folouīg. The first letteris a, vuher thou shalt fine it, rede it not fur a but for o, ittur vuher tho usin dist, vu, be for, a, vuoivel, as it vuer, a, e, i, o, rede it for f, savingrf tho vu founde it nigh to a notger letteras b, c, then rede it by vu, ittur the diffērece of thest vuo figurs, ch, sch, vuich tam not be declaridvuitd the penne, but by movuth an y that tan vurite and redesh al declare them."

The vocabularies, however, are for the most part very fairly done. The following are some of the English renderings of the names of countries :—

Alemania	Doucheland.
Suevia	Sueven.
Alemania, superior . .	Hie Almany.
,, inferior . .	Lowe Almany.
Prussia	Spruse londe.
Russia	Ruslonde.
Roringia	Duringe.

Bavaria	Beyrn.
Austria	Easterick.
Greece	Greklonde.
Sclavonia	Wenden londe.
Romania	Romuyn londe.

What is the date of the earliest of these vocabularies? C. Elliot Browne.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

KILWINNING: SEGDOUNE.

Timothy Pont, the well-known Scottish chorographer, in his *Topographical Description of Cunningham, Ayrshire*, in which district the parish of Kilwinning is, says that this place "doeth beare ye name *Vinnen* of (after or from) a certaine holy man, so named, wich came from Irland with certaine of hes discipells and followers, and heir taught ye Gospell"; the place still retaining the name "Killvinnen, (i) ye church or cell of Vinnen." He also adds, it is affirmed that the town and place where the abbey stands "ves formerlie named *Segdoune*, as the foundation (charter?) of ye said Monastery bears record." Now, this monastery, which has been in ruins since the Reformation period, occupied the highest part of a short, and not broad, ridge of dry gravelly land, which stretches south-eastwards until it terminates just over the river Garnock, which here runs in a deep channel, and the west bank of which, that near the monastery, is very steep. To the south of this ridge the land is all flat, and, when in its natural condition, would be swampy; while to the north is a deep hollow, running parallel with the ridge, and which, until it was drained at no distant date, must have been, at most parts, a thorough marsh, if not even a lake. On this account, the more practicable way of approach to the monastery would be from the west eastwards along the ridge, and if from the east, by a ford or bridge across the Garnock, at some point not far probably from the site of the present stone bridge.

But *Segdoune*, as Pont says, who surveyed this district about the beginning of the seventeenth century, and then had a perusal of the Register of this monastery, was the name of this place prior to that of Kilwinning, a fact which is corroborated by the old Statistical Account of the parish. *Doune*, the last syllable, seems clearly to point to the existence of an early British *dun*, or hill-fort; and the question arises, Of what language is the prefix *Seg* or *Sege*, and what is its meaning? Segedunum, now "Wallsend," is the name of the eastmost station on Hadrian's wall, over the Tyne. Its height is not great, but yet it commands an extensive view, and the ground in front, as Collingwood Bruce says, "slopes rapidly down to the river's brink." In these respects, its site is similar to Kilwinning. Arbroath Abbey (Forfarshire) was similarly situated, on rising ground over the Brothoc Water, and its site was called by the same name. There is a Segdun, too, or, as Spottiswode writes it, in his *Religious Houses*, Suggeden or Seggieden, on the river Tay, Perthshire, where was an ancient hospital. Then, as Mr. Bruce states, in *The Roman Wall*, the same name occurs in Acquitaine (Rodez, as it is now called), and in Northern Germany (Siegen). Seg, or Sege, has had various interpretations. Wallis would see its root in the Latin *seges*, corn, and *dunum*, a hill. A more consistent derivation, as Bruce thinks, is the Celtic *sech* (the root of the French *sec*), dry, and *dun*, a hill; and Brand, the historian, would derive it from *secg*, a sedge or flag, and *dun*, which, he contends, is as well an Anglo-Saxon as a Celtic root. Then Taylor (*Words and Places*, p. 234, ed. 1864), in adverting to place-names having *dun* as a suffix, says, in a note, that the "ancient name of Belgrade was *Segodunum*, *scigha-dun*, equivalent to Harps-burg or Hawks-hill. Leo, *Verlesungen*, vol. i. p. 95." However, none of the heights or hills, known and called by this name, would seem physically similar to hills to which hawks would resort—secluded, craggy, and somewhat unapproachable eminences.

When St. Vinnen arrived from Ireland, according to the legend, in one of these frail coracles, with the usual complement of followers, about the beginning of the eighth century, he landed on the Ayrshire coast, at the mouth of the Garnock, near Kilwinning (*Breviary of Aberdeen*). And it is a well-ascertained fact, that the larger of the religious establishments at this time, planted by the Christian missionaries, were very often set down near some well-populated tribal seat, and, after conversion to the faith of the Celtic mormaer, or chief, and his clan, even frequently within the *duns* or *raths*. This prevailed in Ireland, and also in Scotland, or in Alba, as it was then called. That the site of this monastery, erected about the middle of the twelfth century (1140 it is said) by Sir Hugh de Moreville, on the highest point of the ridge,—one considerably elevated above the marsh and very secure, a peninsula,—was the position of one of these early *duns*, or hill-forts, is only most probable; but the puzzle is, what was its characteristic as it is intimated by the prefix *Seg, or Sege* (Dr. Stuart's Preface to *The Book of Deer* and O'Curry's *Manners and Customs of the Ancient Irish*).

The query, then, as divided, is (1) Is *Segodunum* other than Segdoune or Segedunum, &c.? And (2) Is any of the etymologies above-stated, and which of them, in the opinion of philologists, to be accepted? If not, what is the true etymology?

R.

Explosions of Gunpowder Magazines by Lightning.—

Date.	Place.	No. of Deaths.
18 Augt., 1769 ...	Brescia	3,000
... ...	Venice	400
18 Augt., 1780 ...	Malaga	...
Mar., 1782	Sumatra ..	...
4 May, 1785	Tangiers	...
26 June, 1807.....	Luxembourg	...
9 Sept., 1808	Venice	...
28 Nov., 1829.....	Navarino	...
6 June, 1840	Magazan, Bombay	...
About same time	Dum Dum	...
22 April, 1843 ...	Puzzaloni, Sicily	...
23 April, 1843 ...	Gaucin, Spain	...
1853	Hounslow	...
7 Oct., 1855	Liverpool (Firework Factory, Green Street)	...
6 Nov., 1856	Rhodes	...
10 Augt., 1857 ...	Jondpore, Bombay	1,000 (about)

Can any of your correspondents kindly (1) refer me to any source where I may obtain information with regard to the particulars of any of the explosions of gunpowder magazines by lightning named above, extracted from a little book, called *The Thunder Cloud;* (2) furnish me with any information relative to any other explosions of gunpowder magazines by lightning of which they may be in possession?

I should be grateful for any information as to explosions, from whatever cause, with which any of your correspondents may be able and willing to supply me. M.

A Crest.—A cresset, or fire-pan, from which the flames are issuing. It is in form like a modern flower-pot, with the top edge cut down mitre-like, from the sides, to an obtuse angle in front. Who bore it? It is on old silver (the hall-mark obliterated), and is supposed to belong to some north York family. The difference between it and the beacon is, that it is not barred but solid, and from its form would either swing in the cresset-fork or stand on its base almost narrowed to an oval.

J. W. D.

South Otterington.

Mr. Harton, a Dramatic Poet.—Can you give me any information regarding him? In the *Theatrical Observer* of August 10, 1824, I find the following literary notice: "A new tragedy, entitled 'Agis,' has just been published, written by a Mr. Harton, who, we understand, is a young gentleman of considerable literary promise." An extract from the tragedy is given. It is said to be the first effort of the author's pen, and seems not to have been written for the stage.

R. Inglis.

"Sermons, Meditations, and Prayers upon the Plague." 1636. By T. S. London: Printed by N. and Jo. Okes, for John Benson, and are to be sold at his shop in S. Dunstan's Churchyard in Fleet Streete, 1637:—

"Epistle Dedicatory.—To the Right Honourable Edward Bromfeild, Lord Maior, and to the right Worshipfull Aldermen, Governor of this Honorable City of London." (3 pp.; pp. 216 and 60, small 8vo.) "In the year 1602 Judgment interrupted *Mercy*, and there dyed of the Plague, 30,578, but *Mercy* saved many thousands alive, and tooke place againe for 22 yeares; for till 1623, no Plague in this City, and then there dyed of the Plague, 34,576, but many more thousands *Mercy* saved alive, and reigned sole liver againe for 5 yeares; for till 1630, no Plague in this City; and then dyed of the Plague, but 1,317, but many, many more thousands did *Mercy* preserve and keepe alive: and hath reigned 6 yeares againe; and there are some thousands dead of the Plague this yeare, but many more thousands by *Mercies* favour reserved, and amongst them ourselves, *blessed be the God of Heaven*, because *his mercy endureth for ever.*"

This quotation is from his Thanksgiving Sermon, which was preached in St. Paul's Church the 23rd of October, 1636.

The divine was an earnest-minded man, and learned withal, unsparing of Latin quotation, and quaint in style. Who was he, and is this little volume a rarity? T. W. W. S.

Extract from an Old Play.—Where are the following lines taken from? They read more like Rowley than any one I know of:—

"One who would freight an Argosy to Hell
Could he but drive a trade in that hot clime;
A roaring trade—a cent. per cent. return;
A churl whose only fears in quitting earth
Are that he may not mend this stunted life
By driving bargains with the Seraphim,
Buying their golden harps and changing their crowns
For baser metal!"

Walter Thornbury.

13, Abingdon Villas, Kensington.

Magalhaens, or Magellan, the Portuguese Navigator.—

"One of his cousins, Francisco Serrao, who in 1511 first went to Ternate, married a woman of that island, and settled there, having contrived to secure the goodwill of the Malay sovereign. He thence communicated to Magalhaens the great commercial advantages which might be secured by foreigners from intercourse with his adopted country."—*Prince Henry the Navigator*, p. 423.

Magellan served in India from 1505, and was present at the taking of Malacca in 1510. Are there any existing families on the island of Ceylon pretending to claim descent from him? E.

Bedca: Bedford.—In Mr. Isaac Taylor's most interesting work on *Words and Places*, edit. 1873, p. 211, he states:—

"Attempts have been made to identify the spots selected for an abode by other less distinguished settlers. The results are of course highly conjectural, to say the least, but they are perhaps sufficiently curious to justify the insertion of a few specimens in a note."

Amongst others, he gives the following :—

Personal Name: Bedca. *Ancient local name:* Bedau ford (*Saxon Chronicle*). *Modern local name:* Bedford.

Now, I am anxious to know who Bedca was, and whether he was of a sufficiently high rank to be likely to give his name to the part of the world that he happened to take up his abode in. I am very curious to know the correct etymology of Bedford. I have seen many different versions of it, but not one that carries conviction with it.

D. C. E.

The Crescent, Bedford.

Creepers, Crawlers, Growlers, and Prowlers.—The first three of these terms I have heard, or seen in the papers, applied to those cabs (nearly all hansoms) which move so languidly along the more frequented streets in London by the side of the pavement in quest of prey, and so much impede the traffic. *Creepers* and *crawlers* well designate this designed languidity of gait, but why *growlers?* Surely there must be more satisfaction in roaming about in quest of one's fare and *earning* it, than in idly standing on a rank till the fare comes and presents himself; and I should say that these erratic cabmen were the least likely to *growl.*

As for the fourth term, *prowlers*, I claim the paternity of it, and offer it as more euphonious and more expressive than the others. But it was suggested to me by the picturesque French term *maraudeurs*, which I have seen applied to such cabs in the French papers. Have they any such term in German? F. Chance.

Sydenham Hill.

"Drunken Barnaby's Four Journeys," &c.—Where can this book be obtained? What is the latest edition? A reprint of the English doggerel, that in the original accompanies the Latin text, was issued, some years since, by a ballad printer, Wilson, Kirkgate, Leeds. Who was Drunken Barnaby? Stephen Jackson.

[The last edition of Richard Brathwait's jocular work, we believe, appeared in 1822.]

Family of Barton.—The arms of my mother's family (the Bartons of Warwickshire) are : Erm., on a fesse gu., three annulets, in centre one, a cross patée, or. The arms of the Bartons of Norfolk are : Erm., on a fesse gu., three annulets, or. Can any of your readers tell me whether this similarity in the emblazonments indicates, as I suppose, that the two branches originally belonged to one family; and, if so, how the cross patée in the centre annulet of our coat can be accounted for, and whether it is possible that it may have been adopted as a mark of difference? The crest of the Bartons of Norfolk is a griffin's head, erased, ppr.; that of our branch, a wolf's head, erased, or. Can this difference be accounted for without prejudice to my supposition as to the original identity of the two branches? Their mottoes do not throw any light on the subject; that of the Norfolk family being "Fortis est veritas," whilst the heralds do not record that we are entitled to any. I may mention that the arms of other families of the same name, as, for instance, those of the Bartons of Stapleford Park, co. York, and of the Bartons of Grove, and other Irish branches of that family, are wholly dissimilar to those of the Norfolk and Warwickshire families.

S. Barton Eckett.

Sir Hudson Lowe.—What arms were borne by this Governor of St. Helena? I wish for any particulars as to his lineage, marriage, and descendants. A. E. L. L.

Life of Waller.—To the edition of Waller's *Poems*, 8vo., 1711, is prefixed a life extending to about eighty pages. It is, I believe, the standard life of the poet, and almost every anecdote contained in his life by Johnson is extracted from it. Is the author known? Johnson was evidently in ignorance of his name. Arthur Bateman.

Randolph Gardens.

Replies.

THE ARMS OF SIR FRANCIS DRAKE.

(4th S. xi. 464, 514, ; xii. 35 ; 5th S. ii. 232, 371, 419.)

In a MS. History of Devon in my possession, I find, under the head of "The Armes of the Nobility of Devonshire, Cornwall, and the Citty of Exon," by Mr. Bartholomew White, the following description of the arms of three families of Drake :—

"1st Drake. Sab. a . . . betw. ye 2 Stars Artick & Antarctick arg. . . . a Ship under Ruff, held by a Cable . . . and issuing out of ye clouds in ye Ship . . . Sergreant Gu. ye motto auxileo divino sic parvis magna. ye renown'd Sr ffrancis Drake Sea Capt Kt ffrancis Drake of Buckland monachorum was created Baront. in Aug. 1622."

"2nd Drake. Arg. 3 Battle-axes Sab."

"3rd Drake. Arg. a Wivern, ye wings display'd Gu., ye crest is an eagle display'd Arg., Sr Jno Drake of Trill Knt, was made a Bart in Augt 1660."

Where I have placed dots the writing is effaced by age and damp. As it may interest your correspondents on the subject, I transcribe from the work above alluded to the following :—

"Musbery, antiently Muchberry, doth not now answer its name, as little as it seems now, it hath been sometimes great. Upon ye top of ye hill above it yre is a strong castle, the entrance very narrow to come to it, somewt nearer the Sea is another of like strength wch I believe were the holds of ye Saxons, over agst ye Danes where they first Incamped wn they landed yre about wch I leave to ye Judgement of others; The Chief Mannr ye Conqr gave to Baldwin Baron of Okehampton, to hold after 7 Lives, wn he had taken it from Ailmer an English man, where of the Courtnays Earls of Devon were since seised as appeareth by ye evidence.

"Will^{s} Courtnay & Ioha. valetort nunc uxor ejus, quitum clama verunt, Dom. Joh. Courtnay totid. Manorii de Musbery & Ken cu. plinentiis Test. & Will. de Wedworthy, Will. de Leigh, Rob. de Helion, Rob^{t} de Siccavilla, Ric. de Lucy, Rog. de Prideaux, Dat apud Musbery 37 H. fit K. Iohis.

"This land at length came into y^{e} K^{s} hand, & was purchased by y^{e} Succes. of S^{r} John Drake y^{t} is now y^{e} L^{d} y^{re}of, in w^{ch} pish. lyeth Mount Drake a mansion house, built & baptized by that name.

"In y^{e} same pish. is Aysh, whose first inhabitir y^{t} I find was Quardus de Aysh, from whose posterity by Orway it came to Hampton y^{t} married y^{e} Da. of Orway, & so to Bellet by whose Da. Christian first married to Drake, 2^{dly} to ffrank Cheiny whose posterity held y^{e} Land 2 Descents untill John Drake brought his formedon agst y^{e} 1st ffrank Cheinys grandchild & recovered y^{e} Land, being y^{e} Son of Jn^{o} y^{e} son of Jn^{o} son of Christian, by Jn^{o} Drake her first Husband. This John Drake was a man of very great estate, from whom issued Jn^{o} Drake, y^{t} married Amy y^{e} da. of Roger Greenvil, by whom he had issue S^{r} Bernard Drake Kn^{t} father to John Drake Esq^{re} father of S^{r} John Drake Kn^{t}."

Again, under the head of Netherton in the parish of Farway :—

"Netherton in y^{e} pish. was pcell of y^{e} possession of y^{e} Abby of Cannonsleigh, w^{ch} after y^{e} dissolution was sold to S^{r} Bernard Drake Kn^{t}, who granted y^{e} grange to Mr. Loman [grange is a house, barn, granary, or pcell of ground distant from any other house]."

Again, under the head of *Littleham* :—

"Woodlands in y^{s} Pish. was sometime y^{e} inheritance of a family of Whalosborough, w^{ch} by Eliz. Da. of Tho^{s} Whalosborough, came to Trevillian of Nettlecomb, of w^{m} Jo^{n} gave y^{e} Land to The Trevilian of Yarnscomb his youngest son, in w^{ch} family it now remaineth. Gilbert Drake of a Younger Son of y^{e} house of Ash, had a proper house & demesne called Spratshards y^{re}unto belonging wthin y^{e} pish. w^{h} he left unto George Drake Esq^{re} his eldest son."

Then, under the head of Buckland :—

"The site and Demessne of y^{e} Abbey was purchased by S^{r} Rich^{d} Greenvill, whereupon he built a fair new house, & after sold it to S^{r} ffrancis Drake, y^{t} famous Navigator y^{t} made his dwelling there, who dying issueless left his land to his Bro^{r} Tho^{s} Drake whose Son S^{r} ffrancis Drake Bar^{t} y^{t} married y^{e} Da. of S^{r} Will^{m} Stroud, now enjoyeth this place."

Unfortunately, the title and first three pages of the MS. are wanting. I cannot therefore fix the date of it. JOHN PARKIN.

Idridgehay, near Derby.

A member of the Drake family, a Mr. William Drake, was a lessee under Eweline Hospital, of the Ramridge estate, in the parish of Penton Grafton or Weyhill, Hants. He exhibited bills in Chancery concerning the profits of Weyhill fair (settled on one Mr. Godard in trust for his wife), which were claimed by the town of Andover under the charter of Queen Elizabeth; that Court directed a trial at law in 1683, which resulted in a decision adverse to the town. This decision having been set aside, and a new trial ordered at the Exchequer Bar in 1684, a verdict was given for the Hospital. This again was set aside, and in 1686 a third trial took place at the King's Bench Bar, when the verdict was in the town's favour. In 1689, the appellants brought a Bill of Review, and a fourth trial was directed, which decided that the town should hold the fair. An appeal resulted in the defeat of the claim of the town, and want of funds prevented the matter being further contested.

There is an *Achievement* for Mr. Wm. Drake in Weyhill Church, and the words (as far as I remember), "a descendant of the great Sir Francis Drake"; the arms similar, but I am not certain of the minute differences. I conclude that he was buried at Weyhill.

How was this William Drake connected with Sir Francis Drake's family? SAMUEL SHAW.

Andover.

In Whitney's *Emblems*, imprinted at Leyden in 1586, will be found the following (p. 203):—

"Auxilio divino
To Richard Drake, Esquire, in praise of
Sir Francis Drake, *Knight*."

Description of emblem: a ship under sail is placed upon a globe; a double cable extends from the prow of the ship, encircling the globe, and held by a hand from a cloud in the right or dexter corner; the sun from the upper left corner throws his rays of light upon the whole, whilst the moon appears as a crescent in the lower left corner, surrounded by clouds. The complimentary verses consist of twenty lines. J. B. P.

Barbourne, Worcester.

LE JEU DU CORBILLON (5th S. ii. 388.)—The *jeu du corbillon* has often shortened, during my childhood and youth, the long winter nights. One person of the society says to his next neighbour, "Je te vends mon corbillon." The other returns, "Qu'y met-on?" A question which he who has spoken first must answer by a noun ending by *on*. The second then addresses a third person with the same words, "Je te vends mon corbillon"; and the game goes on round the circle in the same way as long as it proves entertaining. If some one fail to find a word with the appropriate termination, or give a word which has already been said, he must give a small object, say a penknife, a glove, or the like, as a *gage* or forfeit; and when the game is stopped, those who have given *gages*, in order to have them back again, must do what is required from them as a *pénitence*—give a song, recite a piece of poetry, or carry out some action of a more or less funny nature.

From the passage of Molière, quoted by MR. BOUCHIER, it may be inferred that, in the seventeenth century as in our own days, the *jeu du corbillon* was chiefly popular among the middle-class, or *bourgeoisie*. HENRI GAUSSERON.

Ayr Academy.

The manner of playing this game was very simple. In a large company of ladies and gentlemen, forming a circle, a person went round with a small basket in hand, and asked everyone, "Que met-on dans mon corbillon?" Now the person interrogated had to answer a word ending in *on*, so as to give a rhyme to *corbillon*, *e.g.*, pardon, prison, &c. Molière, referring to the question put in the game, says, "Et qu'on vienne à lui dire à son tour: *Qu'y met-on?*"

The play being so simple, I think the definition given in the *Dictionnaire de l'Académie* is not at all meagre.

Whether the game was a fashionable one in the time of Louis XIV. is hard to say. It is still played up to the present day; but, in a country in which social family life is so little cultivated as in France at present, such innocent family games are not played frequently. I dare say it was the same at the time of Louis XIV.

There is a game of just the same kind in Germany which is often played in family circles. The question here is, "Was bringt die Zeitung?" (What is the news?), and the answer always ends in "ung," as "Verbesserung, Begegnung," &c.

F. Rosenthal.

Universität, Strassburg.

Boyer defines "Jouer au corbillon" as *to play at crambo;* and, according to Johnson, *crambo* is "a cant word probably without etymology, a play at which one gives a word to which another finds a rhime." It is common in dictionaries to quote Swift as using the word; but he employs it, not in reference to the game, but only as meaning *rhymes*. The passage is in his *Lines to Stella*, who collected and transcribed his poems, 1720:—

> "So *Mævius*, when he drain'd his skull
> to celebrate some suburb trull,
> His similies in order set,
> and every crambo he cou'd get."

Phillips, in *The New World of Words* (edition 1706), explains *crambo* as "a term used among schoolboys when in rhiming he is to forfeit who repeats a word that was said before." This appears to show the nature of Corbillon tolerably clearly. No doubt the rhymes were secondary to the forfeits. Edward Solly.

I do not believe this *jeu de société* has been practised in France since the time of Molière, or at the latest since Louis XV. Similar games are yet played among young ladies, such as—

> "La clef du ciel
> S'envole sans (l) aile;
> Par où passe-t-elle?"

In which the answer must be the name of a town which does not contain any *l*. Bescherelle, in his *National Dictionary*, gives:—

"Corbillon (diminutive de Corbeille), jeu de société. Espèce de jeu où les joueurs sont obligés de répondre en rimant en on. La petite corbeille dans laquelle on met ordinairement les gages. Mettez au corbillon.

> 'Rimeurs, favoris d'Apollon,
> Qu'y met-on? . . . parlez, je vous prie;
> Je vous passe le corbillon.'"

I have no dictionary of Littré at hand, and would refer Mr. Bouchier to it, though this explanation seems to me quite clear.

E. Levoix, B.A., Univ. of France.

Hull.

Sheriffs' Orders for Executing Heretics (5th S. ii. 487.)—According to Fitzherbert's *Natura Brevium*, p. 269, the Bishop who tried and convicted a person of heresy might issue his precept to the Sheriff to burn the offender without any writ from the King. But this does not seem to have been the practice in the reign of Philip and Mary, which is the period W. J. B.'s inquiry relates to. After the statute 1 & 2 Philip and Mary, cap. 6, reviving the old laws against heretics, it seems to have been the practice in that reign for the Bishop to certify the conviction of the offender to the Crown, and the Crown then issued the writ "de hæretico comburendo" to the Sheriff of the county, recommending him to burn the heretic to death in some public place. The form of this writ for the burning of Archbishop Cranmer in the year 1555 is in Wilkins's *Concilia Mag. Brit.*, vol. iv. p. 140. In that case the writ was directed to the Mayor and Bailiffs of Oxford, but only, as I conceive, because there was no Sheriff of the City of Oxford. In p. 177 is the ordinary form of the same writ, in the year 1558, to the Sheriff of a county, on a conviction by the Bishop of London. This writ was, in legal terms, an original writ issued out of Chancery, and there would probably be some record of it in the "Ancient Close Rolls" of Chancery in the Record Office, but the writ itself would remain in the Sheriff's Office. If the episcopal records are well preserved, there might be a chance of finding some record of the conviction in the Bishop's registry, or in the old books of the diocese. Stratford, in Essex, is in the Bishopric of Rochester. Joseph Brown.

Temple.

P.S.—Some of your readers might like to see the celebrated writ "de hæretico comburendo," the death-warrant of so many illustrious martyrs. Here is the horrid old instrument of torture and death, dressed up in the forms of law, and phrases of devout zeal for the faith:—

"Philippus et Maria, Dei gratia rex et regina Angliæ, Hispaniarum, Franciæ, utriusque Siciliæ, Hierusalem, et Hiberniæ, fidei defensores, etc., vicecomiti Middlesexiæ salutem. Cum reverendus in Christo pater Edmundus, London episcopus S. T. R. D. et R. P. suæ diocesis in causa hæreticæ pravitatis ex officio suo legitime procedens, hæreticos manifestos pronunciaverit et declaraverit, ipsosque foro seculari relinquendos fore decreverit, et realiter reliquit, juxta leges et sanctiones in hac parte editas; prout per literas suas nobis inde directas, plenius

apparet et continetur: nos igitur, ut zelatores justitiæ, et fidei catholicæ defensores, considerantes quod sancta mater ecclesia non habet ulterius quod faciat in præmissis, volentes ipsam sanctam matrem ecclesiam, ac jura et libertates ejusdem manutenere et defendere, ac hujusmodi hæreses et errores de regno nostro Angliæ, quantum in nobis est, radicitus extirpare, ac hæreticos sic convictos animadversione condigna puniri, attendentes hujusmodi hæreticos sic convictos, et damnatos, juxta legem et consuetudinem regni nostri Angliæ, ignis incendio comburi debere; tibi præcipimus firmiter injungentes, quod præfatos, etc., statim post receptionem præsentium apud villam nostram de B. infra comitatum prædictum, ubi magis expedire videris, coram populo igni committi, et in eodem igne realiter comburi facias, in hujusmodi criminis detestationem, aliorumque Christianorum exemplum manifestum; et hoc sub periculo incumbente, nullatenus omittas. Testibus nobis metipsis apud Westmonasterium 13. die N. annis regnorum nostrorum 5. et 6."

Auna (5th S. ii. 448.)—*Aine* (pronounced nearly "awna") is a name yet given, or given till very recently, by Irish-speaking people to female children in the South and West of Ireland. As *Diarmid* is made Jeremiah (!), *Gráinne*, Grace, and *Moelmnire*, Miles, on the strength of a slight resemblance of the Irish names, pronounced in the Irish way, to the above English ones, so the pagan *Aine*, the name of an old Irish moon-goddess, is commonly Englished by Anna or Anne. As, however, it sometimes happens that, instead of these senseless perversions, the Irish sound is merely sought to be conveyed by an English spelling (*e.g.*, "Nola" for *Finnguala*, White-shoulder), it is just possible that the name inscribed on the music is an attempt at writing *Aine*.

David Fitzgerald.

Hammersmith.

Curious Christian Names (5th S. ii. 512.)—There can be no doubt that Mr. Blenkinsopp is correct in his suggestion that the female name Tamzzin (Tamzin?) which he found on a tombstone at Morthoe, in North Devon, is intended for Thomasin, a name not unfrequently met with in these parts. It accords exactly with the local pronunciation of the word. The parochial registers of Devonshire contain many curious and obsolete Christian names. Thus, in the parish of Widecombe-in-the-Moor (Dartmoor), we find Fabian, Quintin, or Quintyne, and Sydrach or Sadrach, common among male names in the sixteenth, seventeenth, and eighteenth centuries. A favourite fancy with parents of this parish was to have their boys christened Pancras, after the youthful patron saint of their church. Of women's names there are several curious examples in the same parish, as Sidwell (common), Audrey, Pentecost, Avis, Siblighe, or Sibley (common), Petronell, Bethia, Rogene (1573). Of this last there are several variations in spelling, as Ragenye (1595), Rogena, (1613), Rogyney (1657). But perhaps the most remarkable is the rather common name of Rychord or Richoard, which one might hesitate to assign to a female without the ample proofs afforded by the register. The most conclusive of these proofs is the entry of the marriage of "Rychard Smerdon and Rychord Palke, the xxviijth of September, 1588." R. Dymond.

Exeter.

Almeda, Almeria, and Alvena are mediæval names. Almina and Myra, if not of foreign derivation, may perhaps be corrupted from these. I came some time ago to the conclusion (on what grounds I cannot now remember) that Selicia was an inverted form of Cicely. Sometimes, however, it may be a mistake for Felicia. Tamzine is an old-established contraction for Thomasine, formerly much more popular than now. Myra is not a very uncommon name. Hermentrude.

Oliver Cromwell's Head (1st S., 2nd S., 3rd S. *passim*; 5th S. ii. 205, 240, 466; iii. 27.)—I beg to inform M. N. S. that the head of which he writes (p. 27) is not the same as that to which Senex and others have alluded in the *Times* as being now in the possession of Mr. Horace Wilkinson. This head (which has evidently been most carefully embalmed) was never in the keeping of any Westminster apothecary; so that unless M. N. S. imagines that poor dear Mrs. Hayes, after murdering her husband, embalmed him (except, as she perhaps did, in her recollection), this should, in itself, have proved to him that he was writing of some other skull, probably that in the Ashmolean Museum at Oxford, which, still supposed by some to be Cromwell's, was once in the possession of "Mr. Warner, apothecary, living in King Street, Westminster," as may be seen by reference to the Catalogue of that Museum (p. 67 a). There are, or were, several so-called "Cromwell's skulls" in existence, but none, I believe, so well authenticated as that spoken of by Senex, which is not a skull, but an embalmed head, and has certainly never been pronounced by any critic, great or small, to be that of "any other man" in particular. Puella.

[It would be interesting to know *when* the Ashmolean acquired the skull from Mr. Warner, and also its history previous to that acquirement.]

Epigram: "Lumine Acon dextro," &c. (5th S. ii. 488.)—A. H. B. first asks who wrote this famous epigram, then tells us. I do not doubt the authorship which he gives, and only know that it is a modern epigram, as neither Acon nor Leonilla appear in the classical Lexicons, and Leŏnilla seems to me very questionable in quantity.

As I have seen it, it is thus, somewhat varying from A. H. B.:—

"Lumine Acon dextro, capta est Leonilla sinistro,
Et potis est formâ vincere uterque deos:
Blande puer, lumen quod habes concede sorori,
Sic tu cæcus Amor, sic erit illa Venus."

[It seemed to me to turn readily into Greek, only altering the (arbitrary) quantity in Acon, thus :—

δέξιον ὄμμ' Ἄκων, σκαιὸν Λήνιλλα κέκοπται,
τὴν μορφὴν δ' ἄμφω κρείσσονές εἰσι θεῶν.
ἧπιε παῖ, παραδὸς τὸν ἔχεις ὀφθαλμὸν ἀδελφῇ·
ὧδε σὺ τυφλὸς Ἔρως ἔσσεαι, ἡ δὲ Κύπρις.

LYTTELTON.

P.S.—I venture to add the following version of Bishop Charles Wordsworth's celebrated and beautiful couplet :—

"I, nimium dilecta ! vocat Deus—i, bona nostræ
Pars animæ ! mœrens altera, disce sequi."

"Go, too much loved one ! God inviteth—
Go, better part of me !
May I, the worse, through grief that smiteth,
Learn to follow thee."

This is to be found, slightly differing, in Camden's *Remains* (edit. 1870, J. R. Smith, Soho Square, London), as an epitaph "Upon two beautiful children, a brother and sister, who wanted each of them an eye." FREDK. RULE.

[We have to thank MR. PLATT for the following references on this subject (1st S. iii. 208, 289 ; 3rd S. ii. 451). This translation appears at the second reference (p. 289):—

"One eye is closed to each in rayless night,
Yet each has beauty fit the gods to move,
Give, Acon, give to Leonill *thy* light,
She will be Venus, and thou sightless Love."

Another translation is given in vol. i., No. 223, and also a paraphrase, No. 222, of *A Collection of Epigrams*, 1735. Dr. Wharton, who, in his *Essay on Pope* (i. 299, ed. 1772), pronounces this to be "the most celebrated of modern epigrams," gives Lord Lyttelton's version.]

DID HAROLD DIE AT HASTINGS? (5th S. ii. 407.)—The earliest documentary authority for the tradition of Harold's escape from Hastings dates from the latter part of the twelfth century. The account is to be found in the *Itinerarium Cambriæ* of Giraldus Barri (Cambrensis).

Several subsequent chroniclers relate a story substantially the same. Higden gives the cell of St. James, near St. John's Church, as the actual hermitage of the conquered king ; but he expresses very little faith in the truth of the tradition. The author of the *Vita Haroldi* varies the story slightly by saying that his hero lived, for ten years, the life of a hermit on Dover Cliff, and eventually died at Chester. The most trustworthy accounts declare that Harold's body was recognized on the battle-field and removed to Waltham Abbey for interment. The statement made by William of Poitou, to the effect that the dead king was buried on the sea-shore by William Malet, can be reconciled with the more generally accepted claims of Waltham Abbey upon the hypothesis that he may have been hastily interred in the manner described immediately after the battle, but, when the passions excited by the contest had subsided, the ruling powers allowed the monks of Waltham to provide a more appropriate resting-place for the body of the founder of their house. The Chester legend, with its variations, will not bear the test of examination ; but if NEOMAGUS likes to pursue the subject further, he will find much interesting matter in a paper on Waltham Abbey, communicated to the Essex Archæological Society by Mr. Freeman, and published in vol. ii. of their *Transactions*.

C. FAULKE-WATLING.

The story which sets forth how Harold was not killed at Hastings, but how he lived long afterwards, dwelling on the banks of the Dee, near Chester, is, I believe, a pure romance. It is of considerable antiquity, however, as is proved by its being found in a fifteenth-century manuscript in the British Museum (Harl. 3776). This document has never been printed in full, but an analysis of it may be seen in Sir Thomas Duffus Hardy's *Catalogue of Materials relating to the History of Great Britain and Ireland*, vol. i., p. 668.

EDWARD PEACOCK.

Mr. Freeman has collected all the notices relating to this subject (*Norman Conquest*, iii., 515–517, 758–761). The story to which NEOMAGUS refers is told by the biographer of Harold (*Ibid.*, 515, 760-1). W. A. B. C.

"YOUNG ROGER'S COURTSHIP" (5th S. ii. 487.)—My version of this song runs thus :—

"Come hither, young Roger, for thou art my son,
Although thou 'rt the plague of my life,
Put on the best clothes that ever thou hast,
And I 'll send thee to woo thee a wife ;
I will, yes I will, so I will,
I 'll send thee to woo thee a wife, I will.

So Roger put on his very best clothes,
That neither were tattered nor torn,
A bright yellow hat to suit his smart clothes,—
You 'd have thought him a gentleman born ;
You would, yes you would, so you would,
You 'd have thought him a gentleman born, you would.

The first that young Roger a wooing went to
Was an innkeeper's daughter called Kate,
But he had not spoken three words or more
When she hit him a rap on the pate ;
She did, yes she did, so she did,
She hit him a rap on the pate, she did.

The next that young Roger went wooing unto
Was a farmer's young daughter called Grace,
But he had not spoken three words or more
When she gave him a slap in the face ;
She did, yes she did, so she did,
She gave him a slap in the face, she did.

'Oh ! then,' said young Roger, 'this never will do,
I 'm all over boxes and pain,
If this you call courting, fair ladies, adieu !
I 'll run back to my mother again ;
I will, yes I will, so I will,
I 'll run back to my mother again, I will.' "

I cannot vouch for the correctness of this version,

as it is only the recollection of an old lady, who remembers her mother singing it, about the same time that Mr. Higson mentions, the beginning of this century. It seems probable that the allusion to the *hose* comes in, in the first line of the second verse of my version, thus obviating the evident error of making "clothes" rhyme with itself; and as in Mr. Higson's lines there is an absence of rhyme, I would submit to him the suggestion that they are not a verse, but are compounded of parts of one or two verses.

C. M. G.

Norwich.

Etymology of "Tinker" (5th S. ii. 421.)—Mr. Kilgour seems a little bold in his etymological remarks about the word "tinker." As far as the Welsh language is concerned, I am not at all sure that its vocabulary assists his theory. The ordinary modern Welsh word for a "tinker" is *tinciwr*, which may be connected with the root *tinc*, a "tink" or "tinkling." There is another word from which Mr. Kilgour may certainly derive some assistance; it is *tincerdd* (not *tincerrd*, as he writes it); and this is a compound word with a curious history. *Cerdd*, from the verb *cerdded* (to walk), means any itinerant craft; hence, as minstrelsy was the most important vagabond profession, *cerdd* generally signifies a song. But *tin* gives the word to which it is prefixed an ignoble signification, and *tincerdd* means "the tail-end of a profession," and is, in fact, applied to the tinker's craft. It may be added that the Welsh lyrist, Dafydd-ab-Gwilym (who died A.D. 1400, and whose surpassingly lovely poems are still waiting to be discovered), used the word *tincr*. Dr. Owen Pughe, the editor of his odes, prints it in italics, and says it is a Saxon word. S. D. Lester.

Wellington College.

Robert Peel and James Barry (5th S. ii. 488.)—The story about Sir Robert Peel (not the statesman, but his father) and Barry's annuity may be found in every life of the painter, with the additional circumstance that, when the baronet found how good a bargain he had accidentally made, he returned 200*l.* to defray the expenses of the funeral and pay for the erection of a tablet in St. Paul's. Barry was in his sixty-sixth year when the annuity was purchased, and I suppose any almanack for 1806 would enable Mr. Solly to ascertain the market value of an annuity of 100*l.* under the circumstances. See Barry's *Works*, 4to., 1809, vol. i. p. 302, and *Cunningham's Lives of the Painters*, vol. ii. p. 136. Chitteldroog.

Semple, the Surname (5th S. ii. 427.)—Should the query touching the etymology of the Semples evoke a reply from any one versed in the archæology of Renfrewshire, it would be interesting to include the name of their "chief seat," Elziotstoun, Elliotstoun, &c.

It is somewhat remarkable that several noted Border surnames are attached to places in Renfrewshire, as Johnstoun, near Paisley, Ker of Kersland, in the neighbouring county of Ayr, and this place of the Semples. There is no record of a migration from the west country southward, although families of note have gone to the north, leaving their names territorially to mark their first settlements on the border, *e.g.*, the parishes of E. and W. Gordon in Berwickshire, Chisholm, in Roxburghshire, &c.

The lands of Elliotstoun now belong to a family of Harvey, but there do not appear to be any old title-deeds or charters extant. In the *Chartulary of Passelet* (=Paisley), published by the Maitland Club, the name occurs in a charter of 1409 as Johannes Simpil, dominus Elyoston, and in other places as Elyoeston, Elieiston, Elyetston, Elyotston, and Lord Semple as dominus Sympill, Symple, &c., down to 1488. W. E.

That "Saint," or its equivalent, is often corrupted into "Sem" is indisputable. I therefore am inclined to think that "Semple" may be a corruption of "St. Paul." In Switzerland we find a town called *Sembrancher*, a corruption of "St. Pancrace," to whom the old disused church is dedicated. Viator (1).

This name would certainly corrupt from "St. Paul"; but it might also be from *Simplicius*. Ménage (*Vocab. Hagiol.*) gives "Simplicius, S. Simples, conf. à Tours, Natal, 1 Mars, Siècle VII."

R. S. Charnock.

Gray's Inn.

Jerome Xavier, the Nephew of St. Francis Xavier (5th S. ii. 448.)—Father Jerome Xavier and Emanuel Pinnero were sent from Goa to Lahor, by order of the Pope, to effect the conversion of the Emperor Akbar, in succession to Fathers Edward Leiton and Christophe Vega, who had returned, it was considered somewhat precipitately, having failed in the object of their mission. This was about 1598, and Xavier was still in attendance at Court when Akbar died, in 1605, of poison taken by mistake, according to the account of Signor Manouchi, a Venetian, forty-eight years physician to the Imperial family of Delhi and Agra, without any better success than his predecessors, but no mention is made in this of the year of Xavier's death. (*History of the Mogul Dynasty of India*, by Manouchi, translated into French by Father François Catron, London, 1826.)

E.

"Billon" (5th S. ii. 449.)—Billon, Lat. *bulla*, base metal of gold or silver alloyed with copper (*Encyclo. Metropol.* xv. 567).

C. F. S. Warren, M.A.

Moon Books (5th S. ii. 448.)—*Adventures in the Moon and other Worlds.* London, Longmans, 8vo., 1841, pp. 447. I should be glad to know who was the author of this volume; I bought it in 1843 as an early work of Lord John Russell.

Edward Solly.

The Archbishop of Canterbury's Baptism (5th S. ii. 486.)—Whilst thanking your correspondent Dr. Rogers for his interesting note on Dr. Macknight, who baptized the present Archbishop of Canterbury, it may perhaps be worth while just to mention that the present Primate is not the only one who has filled that See not baptized according to the Anglican ritual. At any rate, there is considerable doubt as to whether the learned and devout John Tillotson, who was consecrated Archbishop of Canterbury in 1691, had been baptized according to it. Yet Macaulay observes, in his *History of England*:—

"In ribald lampoons he was nicknamed Undipped John. The parish register of his baptism was produced in vain. His enemies still continued to complain that they had lived to see fathers of the Church who never were her children."—Vol. iv. p. 37.

King William III., who then sat on the throne of England, had also not received baptism according to Anglican rites, though the fact of his having been christened is beyond all doubt, in the year 1651, in Holland. The following epigram was at that time in circulation, emanating, as may well be supposed, from a Jacobite pen, but not containing very much wit or beauty:—

"O sorrowing wretched Anglican Church,
Speak not of your Head, or Archbishop;
For that schismatic Primate, and Hollander King,
Are still in want of christening."

John Pickford, M.A.

Newbourne Rectory, Woodbridge.

Marriages in Private Houses (5th S. ii. 468.)—If such marriages were not registered in the parish register, the incumbent would have been guilty of a great omission. They certainly ought to be registered, and in the great majority of cases probably were so, though it is possible that in the universal carelessness of fifty and sixty years ago they were now and then forgotten. However, if not registered in the parish register, they certainly were not registered anywhere else.

Charles F. S. Warren, M.A.

A relation of mine was married in a house by special licence some years since, and the parish clerk attended with the register book. P. P.

Oil Painting (5th S. ii. 468.)—Mr. Craven's picture is, no doubt, a portrait of the Madame de Grancy who accompanied Marie Louise (d'Orléans), eldest daughter of Monsieur and Henrietta of England, to Spain as one of the *dames d'honneur*; and as the Princess was married to Charles II., the last Spanish monarch of the House of Austria, in 1679, it must have been painted *after* that date, and *before* the close of the year 1689, in which year the Queen died, as has been generally supposed, from the effects of poison. It was probably painted by Mignard, who was the first Court painter of his day in France. If Mr. Craven will refer to those letters of Madame de Sévigné, which were written during 1679, he will find some most interesting particulars concerning the marriage of Marie Louise, as well as something about Madame de Grancy herself. The family of De Grancy is by no means extinct, and there is one branch which has been settled for many years in the Grand-Duchy of Hesse. C. B.

"And Chatham, heart-sick of his country's shame" (5th S. ii. 448.)—See Cowper's *Task*, bk. ii., l. 244. A. Cochrane.

Hilldrop Crescent.

Christmas Mummers (5th S. ii. 505.)—"*A Budget of Cornish Poems*, by various Authors," published at Devonport (it is without date, but is clearly a very recent compilation), concludes with an "Account of a Christmas Play." The scene is evidently laid in west Cornwall; but the characters, dresses, and specches so strongly remind me of more than one Christmas performance I witnessed in the eastern part of the county in my boyhood, as to satisfy me that it is a trustworthy description of the Cornish *variety* of the *species*, known as a "Christmas play." The performers appear to have been termed a "Giz-daunce" in west Cornwall, whilst in the eastern part of the county they were known as "Christmas players." I never heard them termed "mummers" west of the Tamar. The characters were Father Christmas, Turkish Knight, St. George, Doctor, the Dragon, the King of Egypt's Daughter. The performance usually concluded with a song, having nothing to do with the play. Wm. Pengelly.

Torquay.

The Griersons of Dublin (5th S. ii. 468; iii. 20.)—The *Imperial Dictionary of Universal Biography* gives an interesting account of Constantia Grierson, wife of Mr. George Grierson, an eminent Dublin printer, and states that, "Lord Cartaret, in recognition of her services to literature, obtained a patent for her husband, appointing him King's printer in Ireland, an office which continued in her family till a very recent period." Mrs. Grierson is styled "a woman of great learning and genius"; and this is evident from the fact that, although from her childhood she was obliged to earn her bread by needlework, she at eighteen years of age was "versed in French, Latin, Greek and Hebrew, while she also applied herself to philosophy, divinity, and mathematics." She edited both Tacitus and Terence, dedicating her version of the latter

to the son of Lord Cartaret, with a Greek epigram. She died when only twenty-seven years of age. For further particulars, I would refer T. W. C. to the above Dictionary of Biography.

Neomagus.

George Walker (5th S. ii. 247.)—The following sketch is, I believe, correct as far as it goes:—

The Rev. Dr. George Walker, Governor of Londonderry, killed at the Battle of the Boyne. He had a sister Anne, wife of Maxwell, of Falkland, Co. Monaghan.

1. G. Walker, Esq., died before 1728.	Elizabeth Richardson.	2. John Walker, Esq., of Dundalk, died 1726.	Charity Walker, wife of —— Dyneley.

1. John. 2. George. 3. Robert. Jane=James Read, of Dundalk.

Isabella=—— Woolsey.

By deed, dated 25th July, 1728, Mrs. Dyneley, executrix of her brother John, Elizabeth, widow of George, George Walker, second son of John, and Mr. and Mrs. Read, conveyed lands to George Conyngham, Esq., of Springhill, co. Tyrone.

Y. S. M.

Ants Laying-up Corn (2nd S. xi. 388, 475; 5th S. ii. 494.)—

"Naturalists report of the Providence of the Pismire, that when she storeth up grain for the Winter, she biteth off both the ends of the Corn, thereby to prevent the growing thereof. But if we should be so unhappy as to commit one Sin, O let us with speedy repentance spoile the procreative power thereof," &c.—Thomas Fuller's *The True Penitent*, 1655, p. 6.

B.

"Waste-riff" (5th S. ii. 426.)—This word, occurring in the *Principles of Cooking*, and said to be a north-country one, seems no other than the Scotch *wastry*, or *wastery* (ry=riffe), used in the sense of wasteful action or conduct. "What wastry!" is an exclamation often heard. R.

Under "Riff-raff," Dr. E. C. Brewer, in *Phrase and Fable*, says:—

"*Rief* is Anglo-Saxon, and means a rag. *Raff* is also Anglo-Saxon, and means sweepings. (Danish, rips-raps). The French have the expression *avoir rifle et rafle*, meaning to have everything; and the phrase *il n'a laissé ni rif ni raf*, he has left nothing behind him."

Fredk. Rule.

Wasteful, spendthrift. More is implied than simply *waste* in Wasteriff; it is equal to useless, reckless waste; squandering. Seth Wait.

Indian-Ink Topographical Drawings (5th S. ii. 387.)—When a boy, I was well acquainted with Major David Robertson, who had served with credit in India, and was a retired officer of the East India Company's Bengal Army. He was a friend of my father's, and resided with his family in Edinburgh. He subsequently removed to Lansdown Crescent, Cheltenham, where he lived for some years, and died there. Major Robertson was, I believe, a man of ability, but I am unable to give any opinion as to his artistic capacity.

H. A. Kennedy.

Funchal, Madeira.

"The New State of England," 1691 (5th S. ii. 429, 475), was by Guy Miege, in opposition to E. Chamberlayne's *Angliæ Notitia; or, Present State of England*, which was first published in 1669, and reached its eighteenth edition in 1694. The twenty-first edition, 1704, appeared after E. Chamberlayne's death, and, as well as subsequent editions, bore the name of his son John, who in the Preface is very bitter against Miege for "setting up a New State of England, in opposition to my Father's Present State," and speaks of him as "by Birth a Swisser." This drew from Miege a pamphlet, entitled—

"Utrum Horum? Tyranny or Liberty, &c.; in Answer to Dr. Chamberlayn and Son: with an Account of his Birth, Education, Travels, &c. 8vo. Lond, 1705."

The New State went through six editions up to 1707, and after the Union was enlarged and published as *The Present State of Great Britain*, four editions of which (1707 to 1718) bear Miege's name. In the fifth to the eighth his name was omitted, and the tenth, 1745, was continued by S. Bolton, who says, "The Collection of Lists was so confused that it was difficult to find anything out, which I first endeavoured to rectify in the Ninth Edition."

In 1678, Guy Miege was dwelling in Panton Street, near Leicester Fields, at Mr. Beaver's, an apothecary. He was then a "Professor of the French Tongue, and of Geography." The first stroke of his pen for the public, printed several times and in divers languages, was—

"A Relation of Three Embassies from Charles II. to the Great Duke of Muscovie, the King of Sweden, and the King of Denmark. Performed by the Earle of Carlisle in 1663 and 1664. Written by an Attendant on the Embassies. 8vo. Lond., 1669."

He also published—

"A New Dictionary, Fr.-Eng., Eng.-Fr. 4to., Lond., 1677."

"A New French Grammar. 8vo., Lond., 1678."

"A Dictionary of Barbarous French. 4to., Lond., 1679."

"L'Etat présent de l'Europe. Suivant les Gazettes et autres Avis d'Angleterre, France, Hollande, &c. 4 pp., fol., Lond., 1682."

"New Cosmography, or Survey of the Whole World (1682?)."

"The Present State of Denmark. 8vo., Lond., 1683."

"The Great French Dictionary. Fol., Lond., 1688."

"The English Grammar, 2nd edit. 8vo., Lond., 1691."

"Miscellanea; or, a Choice Collection of Wise and Ingenious Sayings. By G. M. 8vo., Lond., 1694."

This last little book seems to have hung on the author's hands, for it was re-issued in 1697 under the title of *Delight and Pastime; or, Pleasant Diversion for Both Sexes*, a copy of which (though originally published at a shilling) sold at Sotheby's on June 16, 1856, for 1*l.* 6*s.* W. H. Allnutt.

Oxford.

P.S. There is a copy of *Utrum Horum?* in the British Museum, but not in the Bodleian.

"Touch not the Cat but (or bot) the Glove" (5th S. ii. 146, 213, 358, 437.)—Lindis says that "*but* and *ben* the house means *within* and *without*." I fancy by *without* he means out of doors. Suppose a cottage of two rooms: where the cooking is done is *but;* the other room is *ben*. Standing in the former room, and saying to a person "go ben the house," means to go to the other room. *Ben* is, perhaps, from the Gaelic *bun*, a foundation (suppose some building more elaborate than usual). *But* is from the Gaelic *buth*, a tent, a pavilion, a booth. From the Gaelic *buth* comes the Lowland-Scotch *bothie*, and the English *booth*. Akin to it is the Hebrew *bayith*, house; seen in the compound *bethel*, *el* being God; in Hebrew *ail*, akin to the Gaelic *ailt*, high.

Thomas Stratton, M.D.

The following passage seems to show that at the beginning of the seventeenth century *but* was, at least, occasionally used in much the same sense as in Scotland: "God cannot dispense with anie commandment of the first table but he should cease to be God."—(Manningham's *Diary*, p. 26.)

Wm. Pengelly.

Torquay.

Chaucer writes (*Prologue*, 582), "in honour detteles *but-if* he were wood," *i. e.*, "*unless* he were mad." Now it used to be correct to use the preposition "without" for "unless"; *e. g.*, "you will never live to my age *without* you keep yourself," &c., from Sidney, *i. e.*, near 300 years ago.

M. A. N.

Lindis, in noticing these words, says, "*But* and *ben* the house means *within* and *without*," in Scotch. Such is not the real meaning of the expression; the words are applied generally to two apartments, a room and kitchen; for instance, Burns says in the "Holy Fair,"—

"Now *but* and *ben* the change-house fills,"

viz., the change-house fills in both apartments, or all its apartments. There is also, as illustrating this, the Scotch expression, the *benmost bore*, meaning the *farthest in* crevice or aperture. In the olden times, too, the back or inner room from the kitchen was called the *spence*, and on a visitor calling, he was taken *ben the spence*. I am confident that this explanation of the words *but* and *ben* will be endorsed by every Scotchman, and not the rendering "within and without the house."

James McKie.

Kilmarnock.

"Wappen'd Widow" (5th S. ii. 224, 314, 379.) It seems to me that Mr. Brown is right in his explanation of the meaning of the word "wappen'd," viz., that it refers to the arms or escutcheon borne by a widow. The word still has this meaning in German. A box of chocolate sweetmeats was lately sent to my house from Hamburg; the title "Wappen Chocolade" is stamped on the lid of the box, and each of the smaller packets within is ornamented with the shield, emblazoned in colours, gold, &c., of some Continental state. I think the meaning of the passage in *Timon of Athens* is, that the widow being "wappen'd," and therefore provided for, has no need to marry again, but yet does so, being tempted by the gold of some suitor. I enclose a "rubbing" of the "Wappen chocolade" stamp.

W. H. Patterson.

It seems clear to me that the derivation of *wappened* is from the Saxon *wæpun* or *wapen*, a weapon. A wappened widow would, therefore, be weaponed or wounded, and so waped, overcome, dejected, or cast down. Shakspeare, in *Timon of Athens*, descanting on the influence or power of gold, says,—

——"This is it
That makes the wappen'd widow wed again."

If this interpretation be rejected, I think the suggestion of Dr. Charnock, that it is from *wepan*, to weep, may be accepted.

The Wapentake, or Hundred, seems to come from the same source—*wapen*, a weapon, and *tac* (tactus), a touching. Amongst the Anglo-Saxons prevailed the following custom, taken from the Danes. When the Comes came to take the government of the hundred, or wapentake, he held his lance or pike upright, and the rest came with their weapons and touched his, and were sworn to league and public peace or obedience.

Wapinschaw (Scot.), an exhibition of arms at certain seasons, is doubtless from the same source; and it is a common threat with boys to give an opponent a "whapping." In p. 314 the quotation from Gower—

"And so *bewhapped* and assoted"

—evidently means be-weaponed, belaboured, beaten and assaulted.

Geo. White.

St. Briavel's, Epsom.

Braose=Bavent (5th S. ii. 237, 436.)—At the latter reference Mr. Felix Laurent gives some authorities for proving the marriage of a William de Braose. I was aware of most of them beforehand, but on looking them over again I cannot find a single word to prove that such a marriage took place in any of them; the only one I cannot get access to is Dodsworth, liv. 130. I conjecture

that Mr. Laurent means the Dodsworth MS. in the Bodleian, but I suspect that will not say anything about this marriage.

Abbr. Plac. 10 Ed. II. Ro. 26 (p. 327b) only proves that there was a second "William de Braose" in the particular generation alluded to, son of William de Braose, who died 1290, and Mary de Roos, who died 1326, his wife.

The other references Mr. Laurent gives are nearly all to do with grants of fairs and markets to a Peter de Braose, and Joan his wife, great-grand-daughter of Laurence de Saunford, Knight, and do not mention William de Braose or his wife in any way whatever. D. C. E.

The Crescent, Bedford.

English Translations (5th S. ii. 287, 334; iii. 16) :—

"Epictetus, by George Long. In preparation for 'Bohn's Classical Library.'"

"Epistle of Barnabas, Clark's 'Ante-Nicene Lib.'; also by Charles H. Hoole, M.A. (Rivingtons). Both editions included in volumes entitled 'Apostolic Fathers.'"

"Pastor of Hermas, Clark's 'Ante-Nicene Lib.' ('Apostolic Fathers'); also by Charles H. Hoole, M.A., 'The Shepherd of Hermas' (Rivingtons).

E. A. P.

"Hogmaney" (5th S. ii. 329, 517.)—In the Cleasby-Vigfusson *Icelandic Dictionary* the Scotch *hogmaney*=the last day of the year, or a feast given on that day, is supposed to be related to the Icelandic *hökn-nóte*, mid-winter night, the etymology of which is not known. The word occurs only once in Icelandic literature—in the *Heimskringla*. A. L. Mayhew.

Oxford.

Beer and Wine, Beer and Cider (5th S. ii. 186, 235.)—I have heard the saying, quoted by Mr. Pengelly, somewhat differently expressed by an old Devonshire gardener, viz. :—

"Cider on beer never fear,
But beer on cider makes a bad rider";

where "rider" may be used either in the sense given by Mr. Pengelly, or in the ordinary meaning of the word. In the latter case it would refer to the intoxicating effect of the liquor when so taken. W. E. Buckley.

James Sayers, the Caricaturist (5th S. ii. 281, 382, 478), was born at Great Yarmouth in 1748, and was baptized in the parish church there, 31st August, 1748, as appears by a certificate kindly furnished to me by the Rev. George Venables, the present vicar. He was the son of William Sayers and Sarah, his wife. In my *Perlustration of Great Yarmouth*, vol. ii. p. 85, I have traced the family from an early period, and have given an engraving of their armorial bearings. They appear to have occupied a highly respectable position in Great Yarmouth for two centuries.

The first poem of the caricaturist was, I believe, *Mundungus*, in which he lampooned the attorney to whom he had been articled, Mr. Ramey (*Perlustration*, vol. i. p. 368), and others, and so probably made the place "too hot to hold him." Ramey had obtained the lucrative place of Receiver-General for the county, and had married his daughter to the Earl of Home, which circumstances gave point to the following lines by Sayers :—

"My well-known character and station high
Bid me Mundungus' pointed shafts defy;
To gain that station, merit pav'd the road,
And what I blush'd to ask my friends bestowed.
I never offered incense to a peer,
Or talked of places in a courtier's ear;
Who says I did?—let him aloud declare it;
'Tis false, by Heaven! and Spurgeon, you can swear it."

Spurgeon being then town clerk and a great supporter of Ramey. The sinecure which he obtained from Pitt was that of Marshal of Exits, and he received that of Cursitor from Lord Eldon.

I have published a portrait of Sayers from a drawing made by himself in 1814.

Charles Jno. Palmer.

Great Yarmouth.

Napoleon's Scaffold at Waterloo (4th S. ix. 469, 538; x. 37, 97; 5th S. ii. 316.)—Sir Walter Scott, who visited the field of Waterloo very shortly after the battle, in allusion to the various stations occupied by Napoleon during the progress of the fight, writes thus to the Duke of Buccleuch touching the "coign of vantage" in question :—

"The story of his having an observatory erected for him is a mistake. There is such a thing, and he repaired to it during the action; but it was built or erected some months before, for the purpose of a trigonometrical survey of the country by the King of the Netherlands."—Lockhart's *Life of Scott*, vol. iii. p. 360.

H. A. Kennedy.

Funchal, Madeira.

Large Oak (5th S. ii. 366, 522.)—An error in punctuation gives a wrong sense to the description of the trunk of the Marton Oak. "*With openings between them varying from* 2 *to* 9 *feet wide*," is the correct reading. It is the openings, not the masses of timber, which are of the above dimensions.

That noble work, Strutt's *Sylva Britannica*, imperial folio, 1822, contains no etching or mention of this gigantic specimen of "The Imperial Plant," which, if not the largest in England, holds probably the second place. According to Strutt, the Cowthorpe Oak at Wetherby, in Yorkshire, is still greater; but the dimensions given of it in an article on "The King of the Oaks," not long since, in the *Standard* newspaper, would award the pride of place to the tree at Marton.

Perhaps the notices in "N. & Q." of this hoary oak, whose top is not yet "bald with dry antiquity," may direct the attention of the landowner

whose property it is, and cause him to take efficient means for its protection from the tempest, by banding the trunk round with iron hooping and placing timber props under the most massive limbs. Long may it be ere its scattered honours strew the ground!

The farmer, to whose house it is near, states that it bears many acorns. This may well be, for the top of the tree has innumerable twigs and small branches, which in summer must be thickly clothed with foliage. It is still, after so many ages—

"The oak that in summer is sweet to hear,
And rustles its leaves in the fall of the year."

If the poet's assertion, so accurate in respect to the animal world, holds good likewise as to the vegetable—

"Fortes creantur fortibus et bonis,"

the seed of this British oak should be collected for plantations. GEORGE R. JESSE.

EDWARD GIBBON (5th S. iii. 25) died in St. James's Street, having left Sheffield Place some days before, and was buried at Fletching, Sussex. *Vide* his *Autobiography*, addit. by Lord Sheffield :—

"Where Byron lived, and Gibbon died,
And Alvanley was witty."
Locker.

A.

[As MR. PICKFORD points out, Grote is buried close to W. Gifford, the critic.]

CORPSES ENTOMBED IN WALLS, &c. (5th S. ii. 185, 234, 298, 337, 398, 457.)—As it is clear that MR. MICKLETHWAITE and I shall never agree on the main issue of this discussion,—"a wall within a coffin,"—I say no more of that, and I only write now to protest against a word used by such writers as Cicero and Suetonius being put into the category of "Low Latin." I dissent also from the *dictum* that "a translation excludes the idea of a grave," or that there is anything in the text of Bede to warrant the very positive assertion that "the bodies were not re-interred, but placed in a coffin or reliquary, above ground." If it speaks *anything* to the point, it speaks the opposite, for it says, "juxta corpus beati patris Benedicti," of whom it is said before, "*sepultus* in ecclesia beati apostoli Petri."

As nothing has been said about putting one corpse *on the top* of another, I submit that the reference to the "XV. Canon of Auxerre" is wholly beside the question. I have said my last.

EDMUND TEW, M.A.

THE LYON HERALD OFFICE IN SCOTLAND (5th S. ii. 448.)—The subjoined extract is from Mr. Seton's *Law and Practice of Heraldry in Scotland*, Edinburgh, 1863 :—

"Although the precise date of the institution of this office is believed to be unknown, there can be no doubt that it is of great antiquity. Chalmers (*Caledonia*, i. 762) remarks that there is no trace of the Lyon King or his Herald at the memorable coronation of Alexander III. in 1249, of which Fordun gives a very minute account, nor was the same sovereign attended by any such officers when he met Edward I. at Westminster in the year 1278. As early, however, as the coronation of Robert II. at Holyrood Abbey, on the 23rd of May, 1371, we find the Lyon King-of-Arms occupying a very prominent position."

J. MANUEL.

Newcastle-upon-Tyne.

"THE BATTLE OF THE NILE" (5th S. ii. 369, 518.)—I have been informed that the spirited tune, so called, was composed by Braham, and that music and words were first introduced at the old Royalty Theatre in Wellclose Square, Ratcliffe Highway. MR. CHAPPELL can, no doubt, say whether this be correct or not. I have seen old copies of the words with the music, but I cannot call to mind any mention of either author or composer. The words are very loyal and patriotic, but they resemble too many national songs in being sad doggerel.* The music merits better poetry. J. W. may find *slip* prints of the words by inquiry in the Dials; and if the MS. music-seller still has his stall beneath the wall of the Vinegar Yard, City Road, he will supply him with the music. About thirty years ago, an old man, sitting on the Bank-steps, used to play a tin fiddle; he was a wretched scraper, and his only tune was the *Battle of the Nile*. About the same time, an old sailor used to perambulate the sailor quarters of East London, and play and sing the same song. He was also a scraper, but a little better than his fellow musician on the Bank-steps, of whom Lablache used to say, "When that old fellow dies, —— may take his place as the *worst* fiddler!" I forget the name of the musician who caused so invidious a comparison. VIATOR (1).

THE TERMINATION "AC" IN PLACE-NAMES IN FRANCE (5th S. ii. 320, 455, 523.)—In his *Rude Stone Monuments*, 1872, p. 329, Mr. Fergusson says: "There is one particle, *ac*, which I cannot help thinking may prove of importance when its origin is ascertained." It is found in 517 towns, villages, or places in France. I derive *ac* from the Gaelic *achaidh*, an abode, a home; the *dh* silent. This word is seldom used by itself, but it is common to say *d' achaidh* and *dh' achaidh*, home or homewards; *d* and *dh* meaning *to*. See Macleod and Dewar's *Dictionary*. With this idea compare the ending *ham* in town-names in England, and *hamlet*, and *home*. *Ham* and *home* are either the same word, or closely akin. Also, applying what we medical men call the method of exclusion, *ac* cannot be anything else; nothing in the least likely has ever been suggested.

THOMAS STRATTON, M.D.

* Has Dr. Kitchener included the song in his collection?

Miscellaneous.

NOTES ON BOOKS, &c.

The New Quarterly Magazine, for January. (Ward & Co.)

Two novels, two full-lengths of character-painting, two narratives of sojourning in distant lands, with a pleasant paper on English flower-gardens, all by efficient hands and heads, and the whole for half-a-crown! The success of a periodical so conducted is not to be wondered at.

Quinti Horati Flacci Opera.—The Works of Horace. With English Notes and Introduction. By J. M. Marshall, M.A. Vol. I. *The Odes, Carmen Seculare, and Epodes.* (Rivingtons.)

Horace, like Shakspeare, is for ever being edited and for ever being read. There are no two poets more popular, for various reasons, but also for one and the same, the human nature that finds expression in both. The student of the Latin poet will be glad to know that Mr. Marshall is profuse in notes, and that they are all to the purpose—often useful to more than the mere student.

"Incense in Ely Cathedral."—The following appeared in last week's *Guardian*:—"Sir,—The interesting obituary notice of the late Rev. George Gilbert, contained in the last number of the *Guardian*, reminds me of a letter which I received from that amiable and good man some years ago, and which is, I think, worthy of preservation by admission into your columns. Mr. Gilbert had more than once spoken to me on the subject of the use of *incense* in Ely Cathedral, and I requested him to put in writing exactly what he knew on the subject. The result was the following letter:—

'Grantham, 3rd April, 1869.

'My dear Mr. Dean,—In regard to the use of incense in your cathedral church, of which we spoke yesterday, I have to observe—That in the month of July, 1840, the Rev. John Metcalfe, Minor Canon of Canterbury, informed me that the use of incense had been continued at Ely to a late period; that his father, the Rev. W. Metcalfe, Minor Canon of Ely, being troubled with asthmatic tendencies, found great embarrassment in breathing, when, discharging the function of deacon in Ely Cathedral, he had to swing and wave the vessel containing the said incense, and earnestly requested the Dean and Chapter to discontinue its use; and that the Dean and Chapter did order the discontinuance thereof, to his great comfort. This took place, *I believe*, at the latter end of the eighteenth century. But as the date of Mr. Metcalfe's appointment to the Minor Canonry at Ely could be easily ascertained, the period to which its use lasted could be, at least by approximation, fixed. I end this formally by writing that *I affirm* the above statement to be *true;* and I beg you, my dear Mr. Dean, to regard me as, yours respectfully and truly,

'George Gilbert, Prebendary of Lincoln, and Vicar of Syston-by-Grantham.

'To the Very Reverend the Dean of Ely.

"I have only to add, that on receiving Mr. Gilbert's letter I caused an examination to be made, in order to ascertain whether the books of the Dean and Chapter contained any entry with reference to the discontinuance of the use of incense; but nothing was found bearing upon the point. Harvey Carlisle.

"Rose Castle, January 1, 1875."

"Tu'penny Loaf for Three Ha'pence."—Dr. Brewer (Lavant, Chichester) writes:—"It is worth recording that in the autumn of '74 and spring of '75, a 'two-penny' loaf of bread was charged 'three-half-pence.' It is no longer a catch, therefore, if a loaf of bread costs 2*d.* when wheat is 50*s.* a quarter, what will a 'tu'penny loaf' cost when wheat is 38*s.*? My baker regularly delivers at the house what he calls half-gallons, quarts, and 'tu'pennies,' for which he charges 6*d.*, 3*d.*, and 1½*d.*"

Palestine Exploration Fund.—The *Quarterly Statement* for January contains, besides the usual Reports from the Survey Party, a paper by the late Mr. C. F. Tyrwhitt Drake, found after his death, and three special contributions from Lieutenant Conder. The last year has been the most fertile in results, since Captain Warren was at Jerusalem, that the Fund has ever known. Unfortunately, the interest shown by the public has not been at all commensurate with the importance of the work, and the Committee report a small falling off in their income compared with that of 1873. They begin the year also with a heavy load of debt, and appeal for assistance to clear it off.

Mr. Alfred B. Beaven writes:—"The story of the murder of Hayes (*ante*, p. 27), whose head is stated to be the one which rumour has assigned to Oliver Cromwell, forms the groundwork of Mr. Thackeray's tale of *Catherine*, which may be found in the last volume of the collected edition of his works, having originally appeared in *Fraser's Magazine* in 1839-40.

Notices to Correspondents.

X. L.—The "Derby Dilly" (*ante*, p. 24) was not an original, but the application of an older joke. When Pulteney, afterwards Earl of Bath, succeeded Walpole, 1742, places were given to his friends, of whom it was said, "they are to go to court in the Bath coach." The new ministers dined with the Duke of Newcastle at Claremont; but their coachmen and servants were too drunk to conduct them home, and they had to borrow a coachman from Lord Orford (Walpole). "Whenever," said the latter, "the Duke is near overturning you, you have nothing to do but send to me, and I will save you."

M. A. G. C.—The handsome lunatic, John Nichols Thom, who called himself "Sir William Courtenay, the Knight of Malta," was shot in Bossenden Wood, Kent, with eight of his followers, A.D. 1838. His face bore a resemblance to the Italian type of the Saviour; and this led the deluded peasantry to join in his insurrectionary movement to "restore them their own."

T. W. C.—Abhba refers you, in addition (*ante*, p. 55), to Gilbert's *History of the City of Dublin*, vol. ii. pp. 155-160, for many interesting particulars of three members of the Grierson family.

L.—*The Memoirs of the Civil War in Herefordshire.* See "N. & Q." 5th S. ii. 448. This work is "preparing for the press."

E. N. Henning.—Many thanks; but you have been anticipated. See *ante*, p. 14.

H. (Bishopston.)—For "Mop" and "Map," see "N. & Q." 1st S. iv. 190; 2nd S. ii. 269, 315, 472; vii. 454, 486.

W. E.—Have the kindness to forward the notice in question; it shall be at once attended to.

R. F.—Nobody knows.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONDON, SATURDAY, JANUARY 23, 1875.

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Notes.

SOME NAMES OF PERSONS AND PLACES ILLUSTRATED FROM THE ICELANDIC.

(See "N. & Q.," 5th S. ii. 443.)

The following derivations are to be found in the Cleasby-Vigfusson *Icelandic-English Dictionary:*

Charlemagne. This is the French form of *Carolus Magnus*, the Latin mistranslation of the Frankish pr. name *Karloman*. Cp. Icel. *Karlmaðr*, a man, and especially a man of valour.

Norway. Icel. *Noregr*, Mod. Norse *Norge*. Probably the full form would be originally *Norðvegr*, the Latinized form being *Northwagia;* but the ð never occurs in vernacular writers. The latter part, *vegr*=way or region, and the former part, *nór*, is probably from *norðr*, *qs.* the north way or country; yet another derivation, from *nór*=a sea loch, is possible, and is supported by the pronunciation and by the shape of the country, a strip of land between sea and mountains, with many winding fjords. Cp. *Lochlann*, the name given by the Irish to the country of the white foreigners, the Norwegians. See *War of the Gaedhil with the Gaill*, xxxi. (Rolls Series, 1867).

Vulcan. Old Italic *Volcanus*. This name and the old Northern *Loki* may be identical; as thus, the old Teutonic form of Loki was probably *Wloka*, whence by dropping the *w*, according to the rules of the Scandinavian tongue, Loki. Cp. Lat. *voltus*, *vultus*, with A.S. *wlits*, and Icel. *lit*. Both Vulcanus and Loki are gods connected with fire and earthquakes.

Oberon and *Auberon*, *Auberich*, are French forms of the Germ. *Albrich* or *Elberich*, the name of the dwarf king in the story of Otnit in the *Heldenbuch*. *Elberich* is derived from Germ. *Elf*, *Alp*. Cp. Icel. *Álfr*, an elf, fairy. In the Icelandic fairy tales the elves haunt the hills, hence their name *Huldufólk*, hidden people. Grimm connects *Oberon* with *álfr*, *elf*.

Halifax, in Yorkshire, is said, by Mr. Taylor (*Words and Places*, p. 233, 1873), to derive its name from the "holy tress" (Icel. *fax*, A.S. *feax*) of the Virgin's hair, supposed to be preserved there.

Havelock. The Anglo-Norman *Haveloc* may be a corrupted French form of Icel. *Hafrekr*, *i. e.*, the sea drifted, the name of the hero of a Faroe legend. Hafrekr (or Havreki) was the father of the arch-pirate Magnus Heineson, an historical person (cp. Scott's *Pirate*, note k).

Goth. In Icel. the verb *gjóta* means to drop, to cast one's young, of a cat, dog, fox, mouse, fish. Mr. Vigfusson thinks we may infer that *gjóta* was originally used of the human species, from the fact that the names of two Teutonic people, the Gautar (*Gauls*), and Gotar (*Goths*= the born, *i.e.*, the well-born), are in all likelihood derived from the same root.

Merlin. Query, was the name *Merlin* borrowed from the Norse sea-goblin *Marmennill*, *i.e.*, sea-mannikin, and then tacked on to the Welsh legend? There are many striking points of similarity between the Norse tales about the *marmennil* and the legend of Merlin in the romance of *Merlin* (Early Eng. Text Soc., 1869). Merlin may be shortened from the dimin. *mermannlin*, *mermlin*, *merlin:* according to the Preface to this English romance, the name is not found attached to the Welsh legend till the twelfth century.

Robin Hood. Cp. the favourite name of Odin, *Síð-höttr*, "Deep-hood," given to the god from travelling in disguise.

Novgorod. The mod. Russ. *gorod*=the old Scandin. *garðr*, a castle. *Garðariki*, the empire of Gardar, is the old Scandinavian name of the Scandinavian-Russian Kingdom of the tenth and eleventh centuries, the word being derived from the castles or strongholds (*gardar*) which the Scandinavians erected among the Slavonic people.

Stanhope. In Icel. *hóp* is a small land-locked bay or inlet, connected with the sea, so as to be salt at flood-tide and fresh at ebb. Scot. *hope*=a haven. Cp. St. Margaret's *Hope* in Orkney.

Chelsea is in the *Dictionary* connected with A.S. *ceól*, Icel. *kjóll*, a flat-bottomed boat, a barge. Mr. Taylor (*Words and Places*, p. 236, 1873), explains *chelsea* as a contraction of *chesel-ea*, shingle-island.

St. Patrick. It is not unlikely that the legend of this saint driving away from Ireland all its snakes, frogs, and toads arises from a popular Icelandic etymology of the word *Patrick*, as if it were *padd-reki*, toad-driver.

Hamlet. The true name of the mythical prince of Denmark, the *Amlethus* of Saxo, was *Amlóði*. In an Icelandic poem of the tenth century the sea-shore is called "the flour-bin of *Amloði*," the sand being the flour, the sea the mill. *Amlóði* is now used, in Iceland, of an imbecile, a weak person. It is used in phrases such as "What a great Amlóði you are!" *i.e.*, a poor, weak fellow.

A. L. Mayhew.

Oxford.

PHILOLOGISTS ON PROPER NAMES.

Having once asked an eminent philologist for his opinion on the accredited derivation of the name of a certain locality from a famous saint of the fifth century, he told me he, "as a rule, kept clear of theorizing about proper names." I cannot but think his rule showed the soundness of judgment and depth of learning which have won him a world-wide reputation, and I was reminded of it lately when reading Mr. Bardsley's derivation of the name of Fuller, in which our interest has been revived by Mr. Bailey's excellent biography of the great Church historian, Dr. Thomas Fuller. He is said to have been a kinsman of the Right Rev. William Fuller, who filled the See of Limerick from 1663 until 1667. A family of his name, claiming to descend from his nephew, have long held a good position amongst the gentry of Kerry; one of its members is the wife of the author of *Friends in Council*.

In drawing up a genealogical notice of this family lately for publication, I had occasion to search the Inquisitions in the Public Record Office, and to my surprise I found that in those documents of the sixteenth and seventeenth centuries the name of Fuller is set down as "Fuller *alias* Bowler," and that it is sometimes spelt Bowdler. Andrew Bowdler was High Sheriff of Kerry in 1610. Further, I believe that it was occasionally corrupted into Fulwar. A tract of land in the west of Kerry is still known as Ballybowler, or Bowlerstoune, and the name of Bowler lingers amongst the peasantry and small tradesmen of that neighbourhood. Mr. Bardsley treats the two names (as I should have done, but for my discoveries amongst the Inquisitions) as perfectly distinct in origin. Fuller he derives from the workman who fulled or cleansed cloth, and Bowler from the turner or carpenter who made the wooden bowls or "bolles" for general use. In the Exchequer Records of Plantagenet times, relating to Kerry, we find the name of Maurice Le Fougheler, and this is really, I believe, the parent name, if I may coin the phrase, of the Bowlers, Bowdlers, Fullers and Fulwars of south-western Ireland. It may or may not be so, but at least one thing is certain, that from these manifold changes and corruptions the philology of proper names must ever be a most difficult subject, and that half the volumes written on it must be full of misleading statements founded on mere guess-work.

Veritas.

SATIRIC POEM ON THE COINAGE OF THE COMMONWEALTH.

The following satire upon the coins of the Commonwealth is from the pen of Henry Bold, who, born in Hampshire, is said by Anthony à Wood to have been descended from the ancient and genteel family of the Bolds of Bold Hall, Lancashire. He has a poem on this Hall, "the Antient Seat of our Family, now too like to become extinct." He was ejected from New College, Oxford, during the Pembrokian visitation, and afterwards served in a foot-company. He is the author of three collections of poems, dated respectively 1657, 1664, and 1685; but the accompanying satire, which is in the British Museum, does not appear to be among them. It was printed separately, 1661, in London, "and are to be sold in Little-britain." It belongs to the period when the coinage of 1660–1 was being introduced. The Commonwealth coins, in which the royal arms and Latin inscriptions used on former mintages were displaced, bore the plain cross of St. George, with the simple English inscription, "The Commonwealth of England"; and on the reverse were two shields, containing the same cross and the Irish harp, with the words "God with us." At the head of Bold's lines, these arms are placed upside-down, between the first two couplets. Although the poem reflecting the spirit of the time is occasionally scurrilous, it contains some clever hits, and is not without a certain numismatic value. The best account of the author is found in Mr. Corser's *Collectanea Anglo-Poctica*, pp. 310 *seq.* :—

"These Armes *disarm'd us,*
and Rebellion nurs'd.
Tis not for Nothing
They are now Revers'd.

"Satyr on the Adulterate Coyn Inscribed The Common-Wealth, &c.

That *Common-wealth*, which was our *Common-woe*,
Did *Stamp* for *Currant*, *That*, which must not *Goe*:
Yet it was well to *Passe*, till *Heaven* thought meet
To shew both *This*, and *That* were *Counterfeit*.
Our *Crosses* were their *Coyn!* Their *God*, our *Hell!*
Till *Saviour Charles* became *Emanuel*.
But now, The *Devill* take their *God!* Avaunt
Thou Molten *Image* of the *Covenant!*
Thou lewd *Impostor! State's*, and *Traffique's* Sin!
A *Brazen Bulk* fac'd with a *Silver Skin!*
Badge of their *Saints' Pretences*, without doubt!
A *Wolfe within*, and *Innocence without!*
Like to their *Masqu'd designs! Rebellion*
Film'd with the Tinsell of Religion!
Metall on *Metall*, here, we may disclose;

Like *Sear-Cloth* stript from *Cromwell's Copper Nose.*
Thou *Bastard Relique* of the *Traytorous Crew!*
A Mere *Invent*, to Give the *Devil's Due!*
Or (as a Learned Modern *Author* sayth)
In their *Own Coyn* to *Pay* the *Publique Faith!*
Heavens! I thank you! that, in mine Extreme,
I never lov'd their *Mony More* than *Them!*
Curs'd be those *Wights!* whose *Godlinesse* was *Gain*,
Spoyling *God's Image* in their *Soveraign!*
They made *Our Angell's Evil!* and 'tis Known
Their *Crosse* and *Harp* were *Scandall* to the Crowne
Had, 'mongst the *Jewes*, Their *Thirty-Pence* been us'd,
When *Judas* truckt for 's *Lord* 't had been refus'd.
Worse than that *Coyn* which our *Boyes*, *Fibbes* do call,
A *Scottish Twenty-Pence* is *Worth them All!*
To their eternal *Shame*, be 't brought to th' *Mint!*
Cast into *Medalls:* and Their *Names Stampt* in 't!
That *Charon* (when they come for *Waftage* ore)
May doubt *his Fare*, and make them wait a shore:
For, if *Repentance ransome* any thence,
Know! *Charles* his *Coyn* must pay their *Peter-Pence.*

"*Prima peregrinos obscœna*
Pecunia mores intulit: Juv."

John E. Bailey.

"JERUSALEM! MY HAPPY HOME!"

Feeling certain that many readers of "N. & Q." will be glad to make a first acquaintance (as *I* have just done) with the original, whence the popular abridged and altered version of "Jerusalem! my happy home!" is taken, I have much pleasure in transcribing it, from pp. 647 and 648 of an undated 4to. edition of *Notes, Explanatory and Practical, on the Book of the Revelations (sic).* By the Rev. Albert Barnes. Carefully edited, with Original Headings and Improved Readings, by the Rev. E. Henderson, D.D., London. Published by Knight & Son, 12, Clerkenwell Close:—

"I cannot more appropriately close this brief notice of the revelations of the heavenly state than by introducing an ancient poem, which seems to be founded on this portion of the Apocalypse, and which is the original of one of the most touching and beautiful hymns now used in Protestant places of worship, the well-known hymn which begins, 'Jerusalem! my happy home!' This hymn is deservedly a great favourite, and is an eminently beautiful composition. It is, however, of Roman Catholic origin. It is found in a small volume of miscellaneous poetry, sold at Mr. Bright's sale of manuscripts in 1844, which has been placed in the British Museum, and now forms the additional MS. 15,225. It is referred, by the lettering on the book, to the age of Elizabeth, but it is supposed to belong to the subsequent reign. This volume seems to have been formed by or for some Roman Catholic, and contains many devotional songs or hymns, interspersed with others of a more general character. See Littell's *Living Age*, vol. xxviii. pp. 333-336. The hymn is as follows:—

'A song made by F. B. P. to the tune of 'Diana.'

'Jerusalem! my happy home!
When shall I come to thee?
When shall my sorrows have an end—
Thy joys when shall I see?

O happy harbour of the saints—
O sweet and pleasant soil!
In thee no sorrow may be found,
No grief, no care, no toil.

In thee no sickness may be seen,
No hurt, no ache, no sore;
There is no death, no ugly deil,*
There's life for evermore.

No dampish mist is seen in thee,
No cold nor darksome night;
There every soul shines as the sun,
The God himself gives light.

There lust and lucre cannot dwell,
There envy bears no sway;
There is no hunger, heat, nor cold,
But pleasure every way.

Jerusalem! Jerusalem!
God grant I once may see
Thy endless joys, and of the same
Partaker aye to be.

Thy walls are made of precious stones,
Thy bulwarks diamonds square;
Thy gates are of right orient pearl,
Exceeding rich and rare.

Thy turrets and thy pinnacles
With carbuncles do shine;
Thy very streets are paved with gold,
Surpassing clear and fine.

Thy houses are of ivory,
Thy windows crystal clear;
Thy tiles are made of beaten gold—
O God, that I were there!

Within thy gates no thing doth come
That is not passing clean;
No spider's web, no dirt, no dust,
No filth may there be seen.

Ah, my sweet home, Jerusalem!
Would God I were in thee;
Would God my woes were at an end,
Thy joys that I might see!

Thy saints are crown'd with glory great,
They see God face to face;
They triumph still, they still rejoice—
Most happy is their case.

We that are here in banishment
Continually do moan;
We sigh and sob, we weep and wail,
Perpetually we groan.

Our sweet is mixed with bitter gall,
Our pleasure is but pain;
Our joys scarce last the looking on,
Our sorrows still remain.

But there they live in such delight,
Such pleasure, and such play;
As that to them a thousand years
Doth seem as yesterday.

Thy vineyards and thy orchards are
Most beautiful and fair;
Full furnished with trees and fruits,
Most wonderful and rare.

Thy gardens and thy gallant walks
Continually are green;
There grow such sweet and pleasant flowers
As nowhere else are seen.

There's nectar and ambrosia made,
There's musk and civet sweet;
There many a fair and dainty drug
Are trodden under feet.

* Devil, in MS., but it must have been pronounced, *Scottice*, deil.

There cinnamon, there sugar grows,
There nard and balm abound;
What tongue can tell, or heart conceive,
The joys that there are found?

Quite through the streets, with silver sound,
The flood of life doth flow;
Upon whose banks, on every side,
The wood of life doth grow.

There trees for evermore bear fruit,
And evermore do spring;
There evermore the angels sit,
And evermore do sing.

There David stands with harp in hand
As master of the quire;
Ten thousand times that man were blest
That might this music* hear.

Our Lady sings *Magnificat*
With tune surpassing sweet;
And all the virgins bear their parts,
Sitting above her feet.

Te Deum doth Saint Ambrose sing,
Saint Austin doth the like;
Old Simeon and Zachary
Have not their song to seek.

There Magdalene hath left her moan,
And cheerfully doth sing
With blessed saints, whose harmony
In every street doth ring.

Jerusalem! my happy home!
Would God I were in thee;
Would God my woes were at an end,
Thy joys that I might see!'"

CHIEF ERMINE.

CARBUNCLES AND RUBIES.—Accidentally opening Littré at the word *escarboucle*, I was astonished to find the following: "Nom que les anciens donnaient aux rubis";† and further on, "Chateaubriand a distingué à tort l'escarboucle du rubis."‡ Now, if *escarboucle* really=*rubis* in French,—which, in spite of the very high authority of Littré, I doubt somewhat,—what is the French term that corresponds to what we call a *carbuncle?*§ With us a *carbuncle* is a stone, which, if somewhat akin in colour to a *ruby*, differs from it *toto cœlo* in size and price. A carbuncle is a much larger stone than a ruby, it is darker in colour, and it is very much more common, and consequently very much less valuable. I expect that a carbuncle of the size of a ruby worth 500*l.* would scarcely be worth more than 1*l.*, and very likely less. Our carbuncle is, in fact, a kind of large garnet.

It is possible, however, that Littré may be right; and I find a somewhat confirmatory statement in Brockhaus's *Conversations-Lexicon*, *s.v.* "Karfunkel," for the words are: "Hiesz bei den Alten der rothe edle Granat; gegenwärtig versteht man darunter den Rubin." From this, too, it would seem that the Germans also formerly used the word of a kind of garnet; and it seems to me a pity that they, and the French also,* did not stick to the old meaning, as we have done, for what is the use of having two words with the same meaning of *ruby?* F. CHANCE.

Sydenham Hill.

A REMARKABLE EDITION OF BUNYAN.—It was late in the day before the *Pilgrim's Progress* had the advantage of good paper, printing, and editing. With these drawbacks its popularity was greatly retarded, and the book oftener found in the hands of the poor than in those of the well-to-do and polite; hence we find the latter sneering at it; and even the serious Charles Povey, in his *Virgin in Eden*, as late as 1741, speaks of its "low stile and language" (and he might have added getting-up) rather fitting it for the "mean and illiterate than the ingenious."

To show how carelessly the *Pilgrim's Progress* was produced as recently as 1772, I may instance a dumpy little edition printed in that year by T. Duncan, at Glasgow. The cuts to this are on the page, and the first, which should represent the meeting of Christian and Evangelist, is replaced, at page 14, by one imported from *The Testament of the Twelve Patriarchs*, displaying at full length the lustful Ruben, with his cognizance of the bear, and in the upper corner a rotund Cupid, volant, armed, and charging at a couple in bed in the background! This carnal illustration is aggravated by the following lines at foot applying to the scene as described by Bunyan:—

"Christian no sooner leaves this world but meets
Evangelist, who lovingly him greets
With tidings of another; and doth show
Him how to mount to that from this below,"

instead of the appropriate lines for Ruben found in *The Testament*. It may be pleaded for the Saltmarket printer that the last was also a popular book (I have it printed by W. Duncan in the same locality, 1745), and that the pictorial blocks in store getting mixed, this intruder got inadvertently into the wrong book. A. G.

ORIGIN OF THE TERM "CARDINAL."—"Anastasius anno circiter 848, a Leone 4 presbyter titulo S. Marcelli ordinatus est, *Presbyter*, inquit, *cardinis nostri, quem nos in titulo B. Marcelli, Martyris atque Pontificis ordinavimus*, i.e., hæc Ecclesia ei specialiter commissa est, ut in eâ curandâ, tanquam janua in car-

---

* Musing, in MS.

† Littré seems to imply by this that the word is no longer in use, excepting where old times are spoken of.

‡ The passage quoted from Chateaubriand is: "Cent degrés de rubis, d'escarboucles et d'émeraudes conduisent dans la demeure de Marie au sanctuaire du Sauveur."—*Mart.*, 82.

§ That *escarboucle* and our *carbuncle* are the same word is evident. Littré gives *carbuncle* and *carboncle* as older forms of *escarboucle*, and the form *escarbuncle* also occurs. I need scarcely say that the origin is *carbunculus*, the dim. of *carbo*. An *s.* with the common prosthetic *e*, has been added in French.

* The French, however, if Littré is right, never did use the word of garnets.

dine suo, continuo versaretur, inde vulgo *Cardinalis* dictus."—Cave's *Historia Literaria*, vol. ii. p. 56, art. "Anastasius." Editio novissima. Oxonii, E Theatro Sheldoniano. Apud Josephum Pote, Bibliopolam Etonensem, MDCCLXIII.

HERBERT RANDOLPH.

Ringmore.

"LEVITATE."—As the thing, if it be a thing, called "levitation," is being discussed by way of *pro* and *con*, whether man can "levitate," I "make a note" of Andrew Marvell's use of the word in his imperishable *Rehearsal Transprosed* (don't let the printer make it "transposed," as usual), as follows :—

"You (Parker) should, if you would have said anything to the purpose, have read a lecture here to princes upon the centers of knowledge and ignorance, and how and when they gravitate and *levitate*."—Grosart's *Works of Marvell*, vol. iii. p. 366.

A. B. GROSART.

MACAULAY AND DRYDEN.—Macaulay, in a note to the third chapter of his *History of England*, objects to Dryden's use of the word *fraîcheur* in the following lines :—

"Hither in summer evenings you repair
To taste the fraîcheur of the cooler air."

Macaulay does not appear to have remembered that he was by implication objecting to Shakspeare (which he would have been amongst the last to do), who puts into the mouth of that thorough John Bull, Falstaff, the following phrase :—

"I have writ me here a letter to her: and here another to Page's wife, who even now gave me good eyes too, examined my parts with most judicious œillades."

Merry Wives, Act i. sc. 3.

I do not wish to defend Dryden for using a French word when an English one would have served his purpose as well; only it would be difficult to say why, if Shakspeare might use *œillades*, Dryden might not use *fraîcheur*.

JONATHAN BOUCHIER.

D. F. STRAUSS.—Amongst the papers of this eminent man was one in which he requested that his grave should be closed to the tune of "O Isis and Osiris," from Mozart's *Magic Flute*, "the words to be sung having been specially written for the occasion by the deceased." This paper was not found until *after* the funeral. Has this "death song" been printed, and if so, can any of your readers favour me with a copy of it?

W. E. A. A.

Rusholme.

THE LATE "ALDERMAN" SCALES.—A good joke is told of Scales. A Whitechapel salesman-butcher wished a classic name for a son and heir, and he applied accordingly to Mr. Scales, who recommended Suetonius! This was too much of a good thing; and it is said that Mr. Scales's suggestion was most indignantly rejected. VIATOR (1).

"A MILLION OF FACTS."—In the introductory notice in Sir Richard Phillips's *A Million of Facts*, I find the following statement :—

"On the title of the work it may be remarked that though it limits the contents to a *million* of facts, yet, in truth, the volume, directly or indirectly, contains far more."

Now, the volume comprises 780 columns, a full column contains 69 lines, and the lines contain on the average about 7½ words each. If every word is reckoned as a fact, the book contains no more than 403,650, or little more than two-fifths of a million. SIGMA.

THE EPITHET "RADICAL" IN THE DAYS OF CHARLES II.—In the *Remains* of Archbishop Leighton, edited by Rev. G. Jerment, there is a fragment, entitled "Of the Four Causes of Things," the concluding sentence of which furnishes an early instance of the use of the word *radical* in politics. Leighton says :—

"Though clemency may be used to such who by infirmity or mistake have been overtaken in a fault, yet for such who, after many favours bestowed, do not only relapse, but from a stated and radical principle do persevere in a cause of turbulence to overturn an established government, and hold themselves obliged in conscience so to do, how dangerous clemency thus bestowed may prove, ought to be considered."

DAVID C. A. AGNEW.

AMBASSADOR : EMBASSY.—I have never seen any satisfactory etymology given for these words, for which I venture to suggest a derivation, which, though far-fetched, yet appears to me sufficiently authorized. The Spanish word is *Embaxador*. Now *x* in Spanish, like *j*, is a sort of quiescent guttural, and may probably be left out of view. Also *embiado* means the same as the French *envoye; embiar=envoyer;* and *embiar* is from the corrupt Latin *inviare*, from *via*. S. T. P.

A TRAVELLING TINKER.—When I lived in the Champs Élysées, a "travelling tinker" or tinman used to come every year and tin all my saucepans and cooking vessels. He used to charge one franc all round. I have seen him many times operate, and was at first astonished at the rapidity with which he would re-line with tin a *casserole* or *bouillotte*. Perhaps Bunyan followed this vocation, now wholly unknown in England by itinerants.

E. COBHAM BREWER.

Lavant, Chichester.

EPITAPHS.—The following are very literally translated from Maynard, the old French poet :—

"Whoe'er in Rheims this marble lifts
Will find a miser buried here,
Who died, to save the new-year's gifts,
Upon the last day of the year!"

"Here lies Jean Perrin, famed for strife,
Beater of gold, and—of his wife!"

N.

Value of Barley in 1620.—In 1623 a bill was filed in Chancery by Edmond Bollesworth, of *Laugton Bussard*, in Bedfordshire, gent., against the Vicar of Wootton for interfering with some premises in the Parish of Harlington, mortgaged to him. In the defendant's answer, he states that in 1620 he agreed to sell to one Ralph Crawley, the mortgagor, 120 quarters of barley at 13*s.* 4*d. per quarter*. Y. S. M.

Jocelyn of Hide Hall, Sawbridgeworth.—Lodge, in his *Peerage of Ireland*, says :—

"Sir Strange Jocelyn, the second Baronet, by Mary, daughter of Tristam Conyers, Esq., of Walthamstow, had seven sons and six daughters, and that, with the exception of Mary, married to John Bailey of London, the other daughters died unmarried."

Clutterbuck also, in the Pedigree of the Jocelyn family, which he gives in his *History of Hertfordshire*, makes a similar statement. This, however, is incorrect as regards Bridget, the fifth daughter. She became the second wife of Roger Rant, Esq., of Swaffham Prior. The date of her marriage I have been unable to find, but letters of administration to the goods, &c., of Bridget Rant, widow, were granted to her brother and next-of-kin, Sir Conyers Jocelyn, Oct. 9, 1753. Bridget Rant's death is thus recorded in the parish registers of Sawbridgeworth :—

"1753. Mrs. Rant, relict of Roger Rant, Esq., was buried in y^e^ vault belonging to Hide Hall, May 2, Aff. dat. May 5."

Thomas Bird.

Romford.

Orthography.—The proper spelling of some English words must be a sad puzzle to foreigners, when the natives themselves are not agreed on the subject. To give an instance or two : Is it *wagon* or *waggon?* Dr. Johnson gives the former, though it is remarkable enough that in all the examples he adduces, six in number, from Knolles, Milton, Spenser, and Shakspeare, the word is spelled *waggon*. Dr. Webster agrees with Johnson, and adds this note :—

"This word is often written *waggon*, chiefly in England. In the United States, the form *wagon* is the one almost universally employed. The latter form was also used by the earlier English writers" (he gives no example), "and is to be preferred on etymological grounds."

This last remark is undoubtedly correct, but, unfortunately, Etymology and Orthography are not always on the best terms.

Being myself a lawyer, I have a great appreciation of the King's or Queen's printer, "as the case may be," and look on him as a great authority in such matters. Now, I find that in several statutes I have looked into, ranging from 1 & 2 Will. IV., cap. 22 (1831), to the last Mutiny Act, 37 Vict., ch. 4 (1874), the word is always spelled *waggon*. So I hold I should be justified in writing *waggon*. Again, is the plural of attorney *attorneys* or *attornies?* I remember as a boy I learned a rule, though I cannot say whether it was from any book, that with regard to words ending in *ey*, in the case of a monosyllable, the plural was formed by adding *s*, but in pleosyllables (if for the nonce I may be allowed to coin the word), in the plural, *ey* was changed into *ies*.

Johnson, in his Grammar, is silent on this point ; but in his Dictionary, *sub voce* "Attorney," he gives instances from Cowel, Chambers, Shakspeare, and Pope, in which the plural is spelled *attorneys*. In the rules of orthography prefixed to Webster's *Dictionary* occur the following :—

"§ 19. . . . When the singular of a noun ends in *y* preceded by a vowel . . . the plural is regularly formed by adding *s* only : as . . . *money, moneys ; attorney, attorneys ;* . . . some plurals of the latter class are often inaccurately written with the termination in *ies*, as *monies, attornies*, and the like."

And here, I regret to say, my oracle (the Queen's printer) fails me. In 1843 he prints "An Act for Consolidating and Amending several of the Laws Relating to *Attornies* and Solicitors," &c. (6 & 7 Vict., cap. 73), but in 1866 he has changed his mind, and prints "An Act to Amend the Laws for the Regulation of the Profession of *Attorneys* and Solicitors," &c. (29 & 30 Vict., cap. 84). As a lawyer, therefore, in this case, like Lord Eldon, "I doubt." T. J. A.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

Walter Savage Landor.—

"*Canum trium Sepulchra.*

"Canes valete queis benignus Demido
Sedem sepulturæ dedit
Hortos amœnos inter ; hos obambulet
Dum vivit, et vivat diu !
Mihi, O fideles, vestra contingat quies
Semoto ab infidelibus !
Tales vigere Dii super terram sinunt,
Jacere vos cum vermibus ?
W. S. Landor, June 2, '61."

The above is described, on a tablet, as—

"An Epitaph on three dogs, written by *Walter Savage Landor*. June 2, 1862. Presented, November 1873, by Robert Browning Esq."

On these lines, in the handwriting of Landor himself, my eye fell the other day when paying a visit to the National Portrait Gallery at South Kensington. Have they ever been printed before ? Lord Lyttelton's beautiful Greek and English renderings, which appeared in last week's "N. & Q." and must have delighted your many learned readers, induce me to hope that he will feel disposed to perform the same office for Landor's lines. H.

An Old Inventory.—I have in my possession an old roll of parchment containing an inventory of the goods of Edmund Waring, a Staffordshire squire, who died in 1625. I should be glad of light on the following items:—

One stocke bed.
A slopd bed with curtaynes.
The Plate—
One skinker.
The Brasse—
One chaforne.
In the Larder, wooden stuffe.
One paire of muster stones.

(N.B.—This can hardly be for grinding mustard, as a mustard querne is subsequently mentioned.)

Deary—
Tow rundle tubs.
Implements of Husbandry—
3 payles, 2 pyggins, one *towne*.
Boultinge House—
4 craches.
In the great chamber—
A wynd stoole, 12 bedstaves, 1 battstaff.
A flower screw (a dredger?)
In the lowe closett at the greate stayre foote—
Imprimis 12 chefats, 5 shooters, 4 smaller chefats.
Great buttery—
One glasinge stocke.
The Sellar—
Three ranckes of thraules.
Cheese chamber—
One clos bouke.
Corne chamber over stable—
One wyndow shott lase.
Kilhouse—
One large weeting vessel.
Pewter—
Pipe plates—12 counterfets dishes.
23 sawsers, &c.

G. H. D.

Edward Barron.—I have not been able to find this author's name in the British Museum Catalogue, nor in any other, nor in any biographical dictionary. And if I had not myself seen two books with his name on the title-pages, I should have been inclined to have doubted his existence. The following is the title of one thick octavo book:—

"The Royal Wanderer; or, Secret Memoirs of Caroline. The whole founded on recent facts, and containing, among other things, an authentic and hitherto unpublished account of court cabals and royal travels. By Edward Barron, Esq. Embellished with engravings. [Motto.] London: Rowe, 11, Warwick Square, 1820." 8vo. pp. 4 and 860.

Probably some of your correspondents can tell me who the author was. Olphar Hamst.

"Pulling Prime."—In turning over the poems of George Herbert (ed. R. A. Willmott), at p. 51 (The Church—Jordan), I find this line,—

"Riddle who list, for me, and pull for prime."

To this is subjoined this note: "Donne, in his 2nd Satire, speaks of 'maids pulling prime,' but Nares was unable to explain the phrase." Neither does Willmott offer any explanation. On referring to Halliwell's *Archaic Dictionary*, under the word "Prime," I find this quotation from Donne, which I presume is that above alluded to:—

"For as a thrifty wench scrapes kitching-stuffe and barrilling the droppings, and the snuffe of wasting candles, which in thirty year (Reliquely kept) perchance buyes wedding chear, pecemeal he gets lands, and spends as much time wringing each acre as maids *pulling prime*."

Halliwell, however, offers no explanation. Can any of your readers kindly do so? S——.

[Sée "N. & Q.," 2nd S. iv. 496.]

Miss Blandy's Burial.—This young woman was executed at Oxford after conviction for murder of her father by poisoning. At 11 P.M. of 6 April, 1752, or, as another account gives it, 1 A.M. of 7 April, she was buried in the chancel of Henley Church. So say the authorities. Was this so; and if so, how came a felon's body into consecrated ground? W. T. M.

Shinfield Grove.

Emerson's Works.—I wish to be directed to a well-printed edition of Emerson's Essays and Poetical Pieces. I possess the *Essays* of 1841 and 1845, with prefaces by Thomas Carlyle. All other editions I have seen are "for the people," and so far laudable, but otherwise only fit for the waste-butt. Jabez.

Athenæum Club.

Engraved Portrait.—I have recently acquired a well-engraved portrait in line, oval, 4to., of "Mr. Thomas Rankin, aged 41. Laurenson, del. Hall, sculp." It is not mentioned in Bromley's or Evan's *Catalogues*, and the catalogue from which I bought it merely added after the name, &c., "Query who?" which I beg to repeat in your columns. L. H. H.

General Whitmore, Governor of Long Island during the American War of Independence, and drowned (about 1782) in the Zuyder Zee, when landing some of the returning German troops. Please to say in what history or book I shall find a mention of him. W. G. C.

[Some particulars of General Whitmore are given in "N. & Q." 1st S. x. 348; 2nd S. xii. 88; 3rd S. vii. 400; 4th S. ix. 372.]

Christopher Hatton.—Who were Christopher Hatton and Frances his wife, who were residents at Salby Abbey, Northampton, in 1619, when their sons Henry and William were born? They were, it is supposed, related to the Lord Chancellor Hatton; and in one pedigree I find a Christopher Hatton, uncle of the Lord Chancellor, but nothing more of him is known. Any collaterals would help me in my research. I have a great desire to find this, as it might lead to much

benefit to the present Hatton family, but to which part it is impossible to say at present. Any information will kindly oblige. C. Hatton.

The Standing Egg: Brunelleschi or Columbus.—To both Filippo Brunelleschi and Christopher Columbus is ascribed the proposition of the standing egg—to make an egg stand upright on a smooth surface. It is probable either that it is true of one only, or that it is not true of either. References to original documents, or works containing evidence on the subject, are desired.
F. W. F.

"By-ways of History. History of an Unreadable Book."—Among the pages of a copy of "The Toast" which has lately come into my hands, I find the above article upon that remarkable and rare poem. The article is torn out of the body of some book, probably of some magazine or review, and pages 616 to 625. It is immediately preceded by "The Wehr-Wolf," and followed by "Ellen Leicester." Can I learn through the columns of "N. & Q." of what publication the "History of an Unreadable Book" forms part? Further, can any of your correspondents inform me where other notices of "The Toast," or of its author, are to be found, and whether a *key* to that production has ever been printed and *published?* H. S. A.

Coffee-House Token.—I should like to have some information respecting the following token, and also to know the locality of the house, and if any of its frequenters were celebrated. Obverse: "JACKS. COFFEE. HOUSE. 3D," in three lines. Reverse: "Lᴰ HOWE, 1st June, 1794," in three lines. Was Earl Howe a frequenter? These coffee-houses were the club-houses of the eighteenth century.
Henry Christie.

[It was a token to celebrate Howe's victory of the 1st of June.]

The "Basia."—Who was the author of an elegant translation of the *Basia*, published about forty years ago, by James Watson, Queen's Head Passage, Paternoster Row? It is much superior to the old licentious translation, which is said to have been a juvenile effort of John Mason Good, the translator of Lucretius. I have heard that Watson's book was by the Rev. Robert Taylor ("the Devil's chaplain"), but I want better evidence than "hearsay." N.

Finding the Points of the Compass.—A friend, who has been a quarter of a century in the United States, tells me the woodmen there often find the points of the compass by means of the moss on the trees. This looks as if the moss has a liking for one side of a tree more than another. Will any one kindly explain? T. C. Unnone.

The American Protestant Episcopal Church.—What are the present residences of the following clergymen?—

Rev. Chas. W. Thomson, author of several vols. of Verse, published 1822, &c.
Rev. F. Holeman, formerly Rector of Christ Church, Boonville, author of Poems, 1865.
Rev. Ralph Hoyte, author of Poems, New York, about 1866.
Rev. Horace H. Weld, author of works in Prose and Verse, New York.
Rev. Louis Legrand Noble, formerly of Chicago.
Rev. Charles W. Everest, author of *The Poets of Connecticut.*

I am not quite certain whether Mr. Everest is a minister of the American Episcopal Church.
R. Inglis.

Enoch, the First Book-Writer.—In the *Cursor Mundi* (E. E. T. Society's edition) is the following:—

"Ennok his son withouten pere
Lyued in erthe thre hundride yere;
He was the *furste* that *lettrure fond*,
And *wroot somme bokis with his hond.*"

What authority is there for this statement?
H. Fishwick, F.S.A.

Sarah Doudney.—The appended verses are said to have been composed by Sarah Doudney. Can you supply the two other verses that are evidently required to complete the poem?—

"I knelt before mine Holy One
In Springtide's early days;
I worshipped there; the very air
Was tremulous with praise;
The song of birds was in the land;
The wind was cool and sweet;
I carried lilies in my hand,
And laid them at His feet.
Then in that morning light He smiled,
As thus He spake to me,—
'Lo, as the lily among thorns,
Must my beloved be.'

I knelt before mine Holy One,
In Summer's balmy hours;
The winds were hushed, the earth was flushed,
With lavish bloom of flowers.
I heard the murmur of the dove
In forest arches dim,
And, as a token of my love,
A rose I brought to Him.
Then in that golden light He smiled,
As thus He spake to me,—
'Lo, I alone am Sharon's rose
That blossomed once for thee.'"
Celia Hopson Tower.

Engraving.—I have a fine engraving representing the exploded fiction of the blindness and beggary of Belisarius. But the margin has been cut off by the framers. Will any collector among your readers tell me the names of the painter and engraver? Herbert Randolph.
Ringmore.

THE MARRIAGE LAWS OF GERMANY.—In what books can I gather information concerning the marriage laws of Germany? I have heard it stated that if a German marries in England without his father's permission, his marriage might be considered an illegal one in Germany.

CURIOSITY.

Replies.

"DESIDERIUS, OR THE ORIGINAL PILGRIM," &c.

(5th S. iii. 38.)

I have a copy of the first edition of the translation described by MR. BURNS. The title-page is as follows:—

"Desiderius, or the Original Pilgrim: a Divine Dialogue. Shewing the most compendious Way to arrive at the Love of God. Render'd into English, and explain'd with Notes. By Laurence Howel, A.M. London: Printed by William Redmayne for the Author. 1717." 12° pp. 190.

Howel's Preface contains some few particulars additional to those which MR. BURNS has extracted from the 1791 edition. He says that he selected, from several competing names, the title *Desiderius* for his English version,

"because it was the Author's Title, adding that of the Original Pilgrim [what he actually added was the word 'Original'] to distinguish between this and some others of the same Name, or very like it."

After mentioning that "it is not the first Time this Book has appear'd in English, tho' very much disguis'd," he goes on to say,—

"I am assur'd that Mr. Royston, the Bookseller (some Years dead), very well knew that Dr. Patrick took his *Pilgrim* from it, and that several Authors whom I could name, have form'd noble Designs from hence."

It would be interesting to know something about the earlier English "disguises" of this little treatise; but MR. BURNS will probably agree with me in the conclusion that, however much or little Bishop Patrick may have been indebted to its suggestions for the idea of "*The Parable of the Pilgrim: Written to a Friend*" (1665), there is little in its matter, style, or structure which could have ministered in any degree to the composition of Bunyan's immortal work. The nearest approach to an anticipation of Bunyan is perhaps to be found in the description of *Pride* (the first of the seven ill neighbours of *Humility*), "who hath two Deputies, one called the *Lust of the Flesh*, the other the *Lust of the Eye;* both Daughters of the lewd and infamous Creature call'd *Negligence*." The book is not without good points, but it ends feebly, if not idly, by proposing to *Desiderius* the habit of meditation upon four words, "I and Thou, the Subject and the King," as an exercise which "will promote thee to such Perfection and Purity of Heart as will secure thee from all Perturbations of Mind, and make thee happy, either when alone or in Company." Accordingly, as we are told in the closing words of the treatise,—

"by transposing and comparing these four Words he found himself full Imployment, and by the Practice of this Exercise and other holy Lectures he had receiv'd during the Time of his Pilgrimage, he found himself able to restrain and subdue all inordinate Desires, and to fortify himself against all Temptations and Misfortunes."

Christopher Sandius, jun. (1644–80), in his *Bibliotheca Anti-Trinitariorum*, written *circ.* 1670–80, and published posthumously Freistadii [*i.e.*, Amst.], 1684 (p. 11), ascribes the authorship of *Desiderius* to Michael Servetus. So, according to Brunet (1861), does Bernard de la Monnoye, in his notes to Andr. Baillet's *Jugements des Savans sur les Prineipaux Ouvrages des Auteurs.* Amst. 1725, v. ii. 553. It is not a little singular, as illustrating, or rather caricaturing, the double aspect of the mind of Servetus, exhibited in the *Christianismi Restitutio*, that of two treatises erroneously attributed to his pen, one, the *Desiderius*, should be a pietistic book of devout semi-mystical meditation; while the other, the fragment *De Tribus Impostoribus* (1598), which is very inadequately described by its title, institutes, in fact, an ultra-rationalistic criticism of the foundations of supernatural religion.

Robert Wallace, in his *Anti-Trinitarian Biography*, 1850, i. 447, asserts of the *Desiderius* that "its real author was a Spanish Monk, of the Order of St. Jerome; and it is difficult to imagine any other reason why it should have been fathered upon Servetus than the circumstance of its having first appeared in Spanish, which was his native language."

Mr. Wallace gives no authority for this monk, whose name perhaps some of your learned correspondents may be able to supply. Meanwhile a list of early editions of the *Desiderius*, culled from Sandius, Brunet, and Howel, may, though evidently imperfect, not be altogether unacceptable:—

1. Espejo [Mirror] de Religiosos, Burgos. J. Junta. 1548. 4°. (Br. The original edition.)
2. Desiderius Dialogus de expedita ad Dei amorem via, ex Hispanico in Italicum, Gallicum et Germanicum sermonem conversus. Dillingæ. 1583. 16°. (Sa.)
3. A Latin translation, from the German version, by "the learned Canonist" F. Laurentius Surius [1522-1578], "about the year 1587." (Ho.) ? 1578.
4. Schat der Ziele. Rotterdam. 1590. 8°. (Sa.)
5. A second Latin translation, by Arnoldus Van der Meer, "a learned Licentiate of the Law," who collated the original with the French and Dutch copies. (Ho.)
6. Desiderius. Dialogus vere pius et cum primis jucundus de expedita ad Dei amorem via: ex Hispanico in Italicum, Gallicum, German., Belgic. et Latinum sermonem conversus; ac nunc demum variis versionibus recognitus. Coloniæ, apud Anton. Boetzerum. 1616. 12°. Pp. 225, with 12 pp. prelim., and 9 pp. appendix. (Br.) Ho. dates this 1617.
7. Schat der Ziele. Haarlem. 1646. (Sa.)
8. Do. Dordrecht. 1654. (Sa.)
9. Do. Amsterdam. 1660. 12°. (Sa.)
10. Do. The Hague. 1664. 12°. (Sa.)
11. A reprint of (6) Roterodami. 1674. (Br.) According to Sa., who gives the title "Thesaurus Animæ, sive

Thesaurus Animæ Christianæ, alias Desiderius Peregrinus: primum Hispanicè excusus cum privilegio Regis," the work "Latinè primum prodiit Roterodami, 1674, 24°."

This is very far out; moreover, the title as given here is probably a general description of the work rather than the transcript of any given title-page.

12. A reprint of (6) or (11)—"adjunctus *Compendio Theologiæ Erasmicæ* D. Brenii. Roterodami, 1677, 24°. (Sa., who gives, however, by a misprint 1577, which he corrects to 1677 on p. 137.)

Daniel Van Breen (1594–1664), editor of the *Compendium of the Theology of Erasmus*, was a crypto-Socinian; his works form the ninth volume of the *Bibliotheca Fratrum Polonorum*. From him, perhaps, Christopher Sand may have derived the idea that the *Desiderius* was written by Servetus.

13. Schat der Ziele. Amsterdam. 1678. 12°. (Sa. "Nova versio, figuris illustrata.")

14. Schat der Ziele. Rotterdam. 1679. 8°. (Sa. A Dutch rhyming version.)

15. A reprint of (6). Aldorfii ad Vineas, apud Jo. Adr. Hercknerum. 1699. 12°. (Br.)

"Alias, quam sæpissimè," writes Sandius in 1680, "typis est evulgatus." The preceding entries, while confessedly very incomplete, will serve to convey some idea of the popularity of the work throughout the seventeenth century.

V.H.I.L.I.C.I.V.

"The Derby Dilly" (5th S. iii. 24, 60.)—Mr. Reeve is quite correct: I remember the occurrence perfectly. No doubt the point in the *Anti-Jacobin* is in the word *three*. But the quotation was an *adapted* one, and the point shifted according to the circumstances. It might be expressed more fully thus: "(not *now three*, but) *six* insides." But, moreover, apart from the peculiar point in "The Loves of the Triangles," I much doubt Mr. Cox's idea that there was more fitness in the number three than in six. I do not think "Dilly" was a peculiar coach, nor that a *coupé* was meant; and *six* was the usual inside freight of the old coaches.

It is, however, difficult to explain the motto in the *Heart of Mid-Lothian* (not to the first chapter properly, but the introductory one). It is impossible that in the original the number should have been anything but three; and unquestionably the passage occurs for the first time in the *Anti-Jacobin*, from which Scott quoted it. Why did he put "six"? I almost think it was a slip of memory, as I apprehend Scott often put in his mottos from memory; and that he was not thinking of the poem, but of his coaches, for he has *two* in the chapter. And this does make it possible that the "Dilly" may have been a *smaller* coach, as Mr. Cox thinks, though the whole cannot be made consistent.

On referring to the chapter, it will be seen that it was a "new" coach; that it was a *mail* coach; that it is contrasted with a *heavy* coach which followed; and that only two passengers were in the inside of the new coach, whereas the heavy one is distinctly said to carry six.

To return to O'Connell's quotation. It is not worth while to refer to the exact date of the speech, or to the exact terms; but I believe O'Connell said, not (as in the original) "*carrying* six insides," but "with its six insides," as alluding to a well-known party. The speech must have been made soon after the formation of the "Dilly," at the end of 1834, or the beginning of 1835.

He did not mean that the party consisted of just six. He could not say three, as it could not possibly be less than four, the seceders from Lord Grey: Lord Stanley, the Duke of Richmond, Lord Ripon, and Sir James Graham. The six, besides having a natural meaning as applied to a stage-coach, would merely be a quiz on the small number of the party. They were, in fact, at least at first, more than forty.

If it meant really two besides the above four, Lord George Bentinck would probably be one of them; the other, possibly Mr. Granville Vernon, who is still living, and who, perhaps, is the only man who could explain the matter.

Lyttelton.

P.S. I may note that Scott gives "Frere" as the author of the lines. This very likely was so, as Scott may have had good means of knowing. But, according to Mr. Edmonds, the editor of the *Poetry of the Anti-Jacobin*, "The Loves of the Triangles" is a *joint* production of Canning and Frere, so that the authorship of any particular part is (so far) indeterminate.

Mr. O'Connell certainly used the word "six" in quoting Canning's lines. The speech was made on February 26, 1835, in a debate on the address, and the quotation is thus given in Barrow's *Mirror of Parliament*:—

> "Adown thy hill, romantic Ashbourne, glides
> The Derby Dilly, with its six insides."

There were *four* ex-cabinet ministers in the "Dilly," viz., Lord Stanley, the Duke of Richmond, the Earl of Ripon, and Sir James Graham; and there were several gentlemen of less note, particularly Mr. Richards, M.P. for Knaresborough, and Mr. G. R. Robinson, M.P. for Worcester, whom O'Connell especially attacked in the paragraph of his speech preceding the quotation.

Alfred B. Beaven.

Preston.

Not having means of reference at hand, I cannot supply the date of the speech in which Mr. O'Connell quoted the lines about the "Derby Dilly"; but the number *three* would not have been applicable to the circumstance to which Mr. O'Connell was referring. When Lord Derby, then Mr. Stanley, seceded from Lord Grey's Govern-

ment he was accompanied by Sir James Graham, the Duke of Richmond, Lord Ripon, and, I think (for the reason above given I can speak from recollection only), two other gentlemen of less political eminence than those mentioned, which would make up the number of six. C. Ross.

[In a second-hand copy, which we possess, of the second edition of the *Poetry of the Anti-Jacobin* (Wright, Piccadilly, 1800), a former owner, has, in marginal MS. notes, thus apportioned the authorship of "The Loves of the Triangles." No. XXIII. Canto i. lines 1 to 55, Frere; thence to 74, Canning. No. XXIV. (poem continued), lines 75 to 130, George Ellis; 130 to 170, Frere. From 170 to 183, Canning, who would thus be the author of the "Derby Dilly" lines. No. XXVI. The lines are not numbered. They amount to 111, and the MS. annotator ascribes them to Canning, Ellis, and Frere.]

The Killegrews (5th S. ii. 487.)—1. Sir William Killegrew was the eldest son of Sir Robert Killegrew, of Hanworth, Middlesex, and Mary, daughter of Sir Henry Woodhouse, who married secondly Sir Thomas Stafford. He was born at Hanworth, May, 1605, and died 1673, leaving issue.

2. Thomas Killegrew was second or third son of the same Sir Robert and Mary Killegrew, and was born at Lothbury, London, 7th February, 1611. He was buried in Westminster Abbey, 18th March, 1683. By his second wife, Charlotte de Hesse, he had a son Robert, killed at the battle of Almanza, 14th April, 1707, who may be the Robert (No. 6) inquired for.

3 and 5 I take to be ths same person. Henry, fifth son of the same Sir Robert and Mary Killegrew, was born at Hanworth 11th February, 1602-3, became D.D. November, 1642, and was Chaplain to the Duke of York, and Master of the Savoy. I do not know the name of his wife, but Anne Killegrew (No. 4) was his daughter. She was born 1660, became Maid of Honour to the Duchess of York, and dying 16th June, 1683, was buried in St. John's Chapel, Savoy.

A Robert Killegrew, son of the same Sir Robert, was baptized at Hanworth 14th February, 1610-11.

Though the property of the Cornish Killegrews has centred in Lord Kimberley, it is a common mistake to suppose that he represents that family; for George Killegrew, the brother of Frances Erisey, ancestress of Lord Kimberley, left one daughter, Anne, who married Major John Dunbar, of the Carabineers (who died 1724), and I am informed that their descendants are still in existence in Ireland. Edmund M. Boyle.

1. Sir William Killigrew was the eldest son of Sir Robert Killigrew.

2. Thomas Killigrew, called "Charles the Second's jester," was the second son of Sir Robert Killigrew.

3. Henry Killigrew, author of *The Conspiracy*, the second edition of which appeared under the name of *Pallantus and Eudora*, was the fifth son of Sir Robert Killigrew.

4. Ann Killigrew was the daughter of No. 3.

5. Dr. Henry Killigrew was the same person as No. 3.

6. Robert Killigrew, whose name is mentioned in No. 203 of the Sloane MSS., was the eldest son of Sir William Killigrew, who died in 1622, and the father of Nos. 1, 2, and 3.

If Jabez requires any further information, we will refer him to the *Bibliotheca Cornubiensis*, by G. C. Boase and W. P. Courtney (Longmans, 1874), where he will find, on pp. 286-87, ample biographical details respecting the six members of the Killigrew family he inquires after, with full lists of their writings both in manuscript and print, and numerous references to works where they are mentioned. The Authors of the 'Bibliotheca Cornubiensis.'

The following table I have been able to compile chiefly from allusions in, and notes to, Pepys's *Diary*:—

Sir Robert Killigrew, of Hanworth, Middlesex.

Sir Wm. Killigrew, born 1605.	Tho. Killigrew, born 1611, died 1682.	Henry Killigrew, D.D., Prebendary of Westminster, and Master of Savoy.
	Harry Killigrew.	Anne Killigrew, the poetess.

I do not know whether the above Harry should be identified with the author of *Pallantus and Eudora* or not. Pepys relates that Harry was (1667) chastised at the playhouse by the Duke of Buckingham, and in 1668 says, he (Pepys) met "Harry Killigrew, a rogue newly come back out of France, but still in disgrace at our Court." I am almost inclined to think that Dr. Killigrew, the Master of the Savoy, may himself have been the author of the before-mentioned play. Can this view be held? Neomagus.

Sir Robert Killigrew, Knt., of Hanworth, Middlesex, had, with other issue, three sons, viz.,—

1. Sir *William* Killigrew, Knt. (b. 1605, *ob.* 1693), Vice-Chamberlain to King Charles II.

2. *Thomas* (b. 1611, *ob.* 1682), called "King Charles the Second's jester."

3. *Henry* (b. 1612, *ob. circ.* 1690), D.D., Prebendary of Westminster, and Master of the Savoy. He wrote *Pallantus and Eudora*, a tragedy; his daughter *Anne* was Maid of Honour to the Duchess of York. Dryden, in a well-known ode, has celebrated her genius for poetry. Her talent as a painter was also considerable.

George M. Traherne.

Reginald, Count de Valletorta (5th S. ii. 368, 414, 431; iii. 29.)—I hasten to acknowledge that I was not justified in supposing Geoffrey de Cornwall to have been the *son* of the King of the Romans, and that I ought to have paid more attention to dates, not only as concerns Geoffrey, but his wife Margaret, younger daughter and coheir of Hugh de Mortimer of Richard's Castle; she was born 1295-6, and was living in 1344.

If there be evidence of the existence of an illegitimate Richard, of course my objection vanishes. I had failed to find such evidence.

"Johannes, filius Galfridi de Cornewaill," occurs on the Patent Roll for 1347.

The wife of Henry d'Almayne was Constance, daughter of Gaston, Viscount of Béarn. She was married at Westminster, March 6, 1269, and died between 1290 and 1299. Allusions to her are found on the Liberate and Issue Rolls of Edward I., as "Constantia de Béarn, consanguinea nostra," but more frequently as "Constantia quæ fuit uxor Henrici de Alemannia."

I am sorry that I cannot answer Mr. Taunton's query respecting the right of the Tanners to quarter the royal arms. "Heylin, in his lists of the Earls of Arundel, says that John Fitzalan, Lord Maltravers, espoused for his second wife Maud, daughter of Sir John Cornwall, Lord Fanhope" (*Extinct Peerage*, by John Burke, art. "Cornwall"), who is commonly asserted to have died s.p. legitimate. Who Heylin means by "John Fitzalan, Lord Maltravers," it is not easy to guess. I know of no proof that Lord Fanhope was married more than once—to the Princess Elizabeth, in 1401—when he was a young man, probably not over thirty at the utmost. If Maud were legitimate (which is extremely doubtful), she was born after 1401; and if illegitimate, she was probably not more than ten years older. Now, from 1379 to 1415, the title of Lord Maltravers was borne by John, afterwards Earl of Arundel (commonly so called, but he never bore the title in life), who was born 1378-9, married Alianora Berkeley before 1407, and died in 1421, leaving her his widow. His son John, "qui se dicit Com' Arundell'" (Rot. Exit., Michs., 8 H. VI.), was born in 1407, and married in 1427 or earlier Maude, daughter of Robert Lovel of Tichmersh. His claim to be Earl of Arundel was acknowledged in 1432-3. He died in 1434, his wife surviving him. Heylin may possibly have meant this latter John, but in that case he would seem to have supposed that Maude (distinctly stated in her Inquisition to be the daughter of Robert Lovel and Elizabeth Bryan) was daughter of Lord Fanhope.

But the arms blazoned in Mr. Taunton's list are not those of Arundel of Arundel, but apparently of Arundel of Trerice. I can discover no connexion between that family and any of those named on the list. Hermentrude.

Reversal of Diphthongs (5th S. ii. 231, 453; iii. 35.)—Writing *currente calamo* at a very busy time, I find I have made a mistake in my definition of the diphthong *i*. I meant to say that it lies between the limits *ā* (Continental) and *ē* (English); or, as one might put it, between *ah* and *e*. Our notation is clumsy for such niceties.

The vagaries of our pronunciation are strange. That any one in "N. & Q." should propose to accentuate *cóntemplate* instead of *contémplate* astonished me. How about *designate*, *inundate*, and others? To my surprise, I find Mr. Earle, in his *Philology of the English Tongue*, p. 116 (one of the most charming books I know), says that *x* sounds as *gs* when followed by an accented syllable. He would say *egzotic* for *exotic*, *eggstend* for *extend!* I cannot imagine any one doing this unless he has chronic diphtheria. Well may Mr. Earle add that "we may not trust the report of our own organs in delicate points of pronunciation." Ought we not to form an Orthoëpic Society? Clear articulate accurate speech is so lovely a thing that it deserves scientific cultivation. They who were pleasantly disposed hereto would be doing good in the world. Let us cultivate perfect language, which is logic + music.

Mr. Earle, p. 108, says that the vowel *a*, as in *ate*, *late*, is a diphthongal sound. If this be so, I am wholly ignorant of what a diphthong means. Will any one say what two simple sounds coalesce in the *a* of *cake* or *take*, of *rain* or *plain*, *say* or *day*? This is an assertion which so completely upsets all my ideas of a diphthong that I should be really thankful for enlightenment.

Mortimer Collins.

Knowl Hill, Berks.

"The Soul's Errand" (5th S. iii. 21.)—In assigning this well-known poem to Christopher Marlowe, Mr. Chattock seems to have been influenced very much by the strange reference to stabbing in the concluding stanza:—

> "And when thou hast, as I
> Commanded thee, done blabbing,
> Although to give the lie
> Deserves no less than *stabbing*,
> Yet stab at thee who will,
> No stab the soul can kill."

But there would appear from at least one remarkable passage in Shakspeare to have been a saying current in the time of these poets to the effect that to give any one the lie is an offence likely to be made, as we should now say, "a stabbing matter." The passage I specially refer to is in *Othello*, Act iii. sc. 4:—

> "*Desdemona.* Do you know, sirrah, where Lieutenant Cassio lies?
> "*Clown.* I dare not say he lies anywhere.
> "*Desd.* Why, man?
> "*Clown.* He's a soldier, *and for one to say a soldier lies, is stabbing.*"

The clown's words here are so peculiar, that I

cannot but think he was applying some familiar proverb; and if so, the allusion in "The Soul's Errand" becomes no less clear. I should be glad if any one better versed than myself in the dramatic literature of the Elizabethan period could produce any other uses of, or reference to, such a form of speech.

On deeper critical grounds, I venture to think that Mr. Chattock will not find many adherents to his theory of the authorship of this poem. Great as is the power of the author of *Dr. Faustus*, it is not the special power shown in this poem, which is certainly more in Raleigh's vein than in Marlowe's.

It may be added that the original accounts of Marlowe's death agree in stating that he was stabbed in the eye (one zealous opponent of play-actors even adding, possibly with some vague association with Judas Iscariot, that his brains gushed out from the wound); but if he were stabbed in the head at all, such a swan-song as "The Soul's Errand" would certainly be one of the most remarkable ever uttered.

Alfred Ainger.

Napoleon's Library (5th S. iii. 26.)—It is curious that Mr. Solly should not have asked himself whether there was no Citoyen Napoléon Bonaparte besides the great Emperor. The book no doubt belonged to the private library of *Prince* Napoléon, before the accession of his cousin.

D.

El Arghouat.

The First Prince of Wales (5th S. ii. 388.)—Miss Strickland had very good authority for her statement "that Henry III. made his son Prince of Wales on the occasion of his marriage." Matthew Paris and Matthew of Westminster, under the year 1254, record the fact in words exactly similar:—

"Missus est Edwardus filius regis primogenitus, in magna pompa et apparatu, ad regem Hispaniæ Alphonsum, ubi Alienoram juvenculam, sororem ipsius regis apud Bures desponsavit et ab eodem cingulo donatur militari. Rediens autem Edwardus cum nupta sua ad patrem, detulit secum chartam regis Hispaniæ, quod quietam clamavit totam Vas-coniam, pro se et hæredibus suis, auro bullatam. Contulerat autem illico rex Angliæ filio suo prædicto, et ejus uxori Vas-coniam, Hyberniam, *Walliam*, Bristolliam, Standfordiam, Grantham, cum aliis."

M. Paris adds, "adeò ut ipse Regulus mutilatus videretur."

Edmund Tew, M.A.

"Sleight": "Slade" (3rd S. viii. 452, 528; ix. 104, 207, 307; 5th S. ii. 472.)—Having been engaged as a surveyor on the Mendips and Cotswolds, I have seen all these Slads, and several others in different parts of the country, and believe that the term is from Sax. *slidan* = to slide, and has reference to the sides, slopes, or declivities of the hills, and not to the table-lands or plateaux.

The farmers are wrong in this respect. The sheep runs, when all the land was unenclosed, would, of course, extend over all the hills, base, side, and summit, but the south, south-west, and west sides or slopes would be more productive, and consequently thought more of than the summits, however large and level, on account of the greater exposure of the latter. "Slate" and "Slad" are synonymous, from the well-known interchange of *d* and *t* in A.-S. and Old English.

There is a "Slade," or hill-side, in the hamlet of Erdington and parish of Aston, about three miles from Birmingham. It is now studded over with "villa residences," but it is in the form of a long potato-camp without table-land or plateaux. I have noted several similar instances.

The "Shelves and Terraces," so much ventilated in "N. & Q.," 3rd S. viii. 59, &c., are merely "Slades" utilized for spade cultivation. They are cut out in the form of what surveyors call hanging-roads.

Chris. Chattock.

Castle Bromwich.

Robertson's "History of the Christian Church" (5th S. iii. 29.)—P. R. asks an odd question. The author of *Origines Liturgicæ*, who still lives, is called Sir William Palmer because he is so, and has been a long time.

Lyttelton.

The baronetcy assumed by the author of the *Origines Liturgicæ* is, I believe, that of Wingham, Kent, created 1621, dormant since the death, after 1773, of Sir Charles Harcourt Palmer, sixth baronet (Burke's *Extinct Baronetage*, p. 602). Whether it be rightly assumed, I cannot say, not knowing Mr. Palmer's pedigree.

Charles F. S. Warren, M.A.

"Hundred Silver" (5th S. ii. 488.)—Perhaps the same as Hundred Penny. Better consult Cowel's *Interpreter*, and Blount's *Tenures*, by Beckwith.

"Henoughe in Ath" (5th S. ii. 488.)—Perhaps for *Hennegau*, the German name or form of Hainaut or Hainault; called from the river Haine.

"Helengenwagh" (5th S. ii. 488.)—This name might in Anc. Brit. translate "the willow-marsh."

"Mostar de velis, mustre de villiars, mustard-villars" (5th S. ii. 488.)—This appellation may be derived from one of the places named Villers or Villars, in France; or from Villars-le-Moine, in Switzerland. The first part of the name is probably from the Old French *mostier, moster, moustier, mustier, muster* (Norm. *mustre*), a monastery, church, chapel.

R. S. Charnock.

Gray's Inn.

The Cheesecake House in Hyde Park (5th S. ii. 467.)—The site of this house is marked on a "Plan of Hyde Park as it was in 1725, from a Plan of the Parish of St. George, Hanover Square, in the Vestry Room of that Parish," contained in

Lysons's *Environs of London*, 2nd edit., ii. 117. It appears to have stood on or near the site of the present Receiving House of the Humane Society. A woodcut of it is given in Davis's *Memorials of Knightsbridge*, 1859, p. 122. "The Cake House" furnished the title for one of Charles Dibdin's table entertainments, first performed in 1800.

W. H. Husk.

"Be the day short," &c. (5th S. iii. 10.)—This couplet has been inquired after again and again in all sorts of places. (See "N. & Q.," 4th S. i. 231.) It is probably an old rhyming proverb. It was quoted at the stake by George Tankerfield of St. Albans, 1555, one of the Protestant martyrs under Queen Mary. See Foxe's *Martyrs*, vii. 346, edit. Townsend and Catley, 1828.

Charles F. S. Warren, M.A.

From Hawes's *Pastime of Pleasure*. F. L.

Shakspeare on the Dog (5th S. iii. 23.)—If, as appears from Mr. Miller's communication, Shakspeare had an antipathy to the dog, it is curious to find a parallel in the case of the greatest mind that has been "evolved" since, for Goethe, it is well known, had a horror of the animal.

Point.

Junior Carlton Club.

Let Mr. Miller refer to "N. & Q.," 4th S. x. 69, 135, 211. As to his concluding query, I would point out that a reference to the dog by way of depreciation is as old as the days of Moses and of Hazael, and the term *Cynic* was not assigned as a compliment to the philosophic sect of which Diogenes was a distinguished member. W. T. M.

Shinfield Grove.

Mr. Miller should not have omitted the following passage, which seems to me certainly to be one commending, if only indirectly, the moral qualities of the dog:—

"*Oliver*. Get you with him, you old dog.

"*Adam*. Is 'old dog' my reward? Most true, I have lost my teeth in your service."

As You Like It, i. 1.

Alfred Ainger.

St. Crispin (1st S. viii. 619.)—The following poem from Sir Francis Wortley's *Characters and Elegies*, 1646, p. 68, is worthy of a place in the Literature of the Last:—

"Coblers are call'd Translators, so are we,
(And may be well call'd so) we so agree:
They rip the Soale first from the upper leather,
Then steepe, then stretch, then patch all up, together.
We rip, we steep, we stretch, and take great paines;
They with their fingers worke, we with our Braines.
They trade in old shooes, as we doe in feet,
To make the fancy and the Language meete.
We make all smooth (as they doe) and take care,
What is too short, to patch: too large, to pare:
When they have done, then to the club they goe,
And spend their gettings, doe we not doe so?
Coblers are often poore, yet merrie blades,
Translators rarely rich, yet cheerefull lads.
Who thinkes he wants, he is in plenty poore,
Give me the Coblers wealth, He ask no more."

J. E. B.

Moss on Tombstones (4th S. x. 411; xi. 104.)—A friend of mine, who professed to have had great experience in the matter, informed me that the moss which in this country clings to stones was easily removed by washing them with whale-oil soap. His plan was to scrub the tombstone in the autumn, and in the following spring the moss was dead. I think he added that two or three scrubbings with this soap and a stout brush would remove the moss in a few days.

W. H. Whitmore.

Boston, Mass., U.S.A.

Bell Inscriptions (5th S. i. 465.)—The inscription "Stella Maria maris, sucurre (*sic*) piissima nobis" is on the tenor bell at Billesdon, Leicestershire. On the tenor bell of Rearsby, Leicestershire, is "Clemens atque pia miseris succurre Maria." Has J. T. F. met with this anywhere? Thomas North.

The Bank, Leicester.

French Refugees in Ireland (5th S. ii. 269.)—Very full information on the subject of the French refugees may be found in the following works:—

"The Huguenots in France and America. By Mrs. H. F. Lee. Cambridge, 1843, 2 vols."

"Lists of Foreign Protestants in England. Camden Soc. Pub., v. lxxxii."

"The Huguenots in England, Ireland, and America. By Samuel Smiles. N. Y., 1868."

"History of the French Protestant Refugees. By C. Weiss. N. Y., 1854, 2 vols."

"Protestant Exiles from France and their Descendants. By D. C. A. Agnew. 2nd ed., Lond., 1871, 2 vols."

"Ulster Journal of Archæology. Vols. I. to VI. 1853-8."

"Haag's La France Protestante. 10 vols."

"History of French . . . Protestant Refugees Settled in England. By J. S. Burn. Lond., 1846."

"The Witnesses in Sackcloth. By a Descendant of the Refugees. 1846."

The last named of the foregoing contains a copious bibliography of the entire subject.

Gaston de Berneval.

The Early English Contraction for Jesus (5th S. ii. 265, 375, 437; iii. 15.)—It must not be inferred from Mr. Weale's note that the *origin* of the symbol is Latin. Nor is there, as I think, any real absurdity in the form of it, as Mr. Warren suggests. The old monogram was IHΣ, or as commonly written IHC (C = Σ). Those letters, doubtless, were the two initial and the last letters of the word IHΣOUΣ. The Greeks, of course, never wrote IHS, but the Latins adopted the Greek monogram, adapting it to their own language. The word Jesus was frequently (nearly

as often as not) written "Jhesus," and thus IHS conveniently represented the Latin form of the name, in the same manner as IHΣ or IHC had represented the Greek form.

That IHS represented "Jesus hominum Salvator," or IHC, as some say, represented "Jesus hominum Consolator," or "Conservator," is, I think, merely a clever explanation of what was not understood by those who gave it. It is correct probably, therefore, to explain IHS as a Latin monogram, borrowed and adapted from the Greek.

HIC ET UBIQUE.

The form IHC is to be observed in early inscriptions, as in those on Byzantine paintings. The C is the old form of the Σ, and this is an additional reason for the Greek origin of the monogram.

ED. MARSHALL.

MACAULAY'S OPINIONS CRITICIZED (5th S. ii. 280, 395.)—In the Appendix to Aytoun's *Lays of the Scottish Cavaliers*, third edition, will be found "An Examination of the Statements in Mr. Macaulay's History of England regarding John Grahame of Claverhouse, Viscount of Dundee."

In *Alumni Westmonasterienses*, a new edition, 1852, at p. 451, in the notice of Elijah Barwell Impey, a son of Sir Elijah Impey, the Chief Justice of Bengal, it is said :—

"The last work which he published was a large octavo volume, containing the vindication of Sir Elijah, referred to at p. 346. This specimen of filial piety was completed in September, 1846. But the wound which had been inflicted upon his affectionate mind, coupled with the irksome and laborious task of searching his family documents and the records at the East India House, were too much for the health of a man already somewhat advanced in years."

At p. 451 the writer of the notice of Sir Elijah Impey thus apologizes for its brevity and incompleteness :—

"Lest it might have trespassed too much on the filial pages of the Memoirs."

The title of the biography or memoirs is not, however, given. The compiler, Elijah Barwell Impey, died in 1849, aged sixty-eight years, retaining his Faculty Studentship at Christ Church, Oxford, up to the time of his death.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

WILLIAM DE REDVERS (5th S. ii. 448 ; iii. 14.)—William, the sixth Earl, and younger son of Baldwin, was surnamed De Vernon, after the city of Vernon, in Normandy, where he lived when young. Brooke, in his *Catalogue of Nobility*, 1619, says that he "was surnamed de Vernon after the town of Vernona in Normandy, where he was born, as some have ; but the book of Forde Abbey hath, where he went to school." When his name was given to him, it would hardly have been thought probable that he would become head of the family, as his elder brother had two sons. All these three died, however, within thirty years of Earl Baldwin's death, and W. de Vernon became *the* Redvers ; though, having borne the former name so long, he appears to have continued its use till his death.

EDWARD SOLLY.

"BOSH" (5th S. i. 389 ; ii. 53, 478.)—This word is simply Turkish ; thus *bosh*, meaning empty (vacuus). See Meninski, *s.v.*

H. A. O.

Athenæum Club.

TUNSTEAD, NORFOLK (5th S. ii. 409 ; iii. 13.)—The platform at Fountains is a modern affair, made up out of the remains of the original reredos, for the purpose of surveying the architectural "vista" to the west, and Fountain Dale to the east. Let us hope that it will not be allowed much longer to remain, misleading and puzzling some who are really capable of taking an intelligent interest in the place.

J. T. F.

Hatfield Hall, Durham.

PAOLI SARPI (1st S.; 2nd S. ; *passim* ; 5th S. i. 184, 223, 243, 315, 397, 438, 489.)—Some months since, there appeared a statement in a periodical that the diary of this celebrated man had been discovered, and showed that he was neither Catholic nor Protestant. Has this diary or any account of it been published ; and if so, can any one give me the title of the work ? I could learn nothing of it in the British Museum Library.

J. B.

"THE POET": TENNYSON (5th S. ii. 288, 335.)—Surely the lines in the first verse simply mean that the poet is dowered with, *i.e.*, suffers from or enjoys, as the case may be, hatred from all that hates and is evil, scorn from all that is scornful and virulent, and love from all that is lovable and loving. There is, however, a certain ambiguity in the phrase : it might conceivably mean that the poet hates those who hate, scorns those who scorn, and loves those who love or are lovable ; but this, to my thinking, is much weaker.

A. J. M.

I do not know whether or not MR. ADDIS will be satisfied with MR. PURTON'S interpretation of the passage—

"Dower'd with the hate of hate, the scorn of scorn,
The love of love."

But he will find, if he will turn to Frederick Robertson's *Lectures and Addresses* (Smith, Elder & Co.), p. 149, an entirely different explanation of it. Robertson interprets it thus :—

"The Prophet of Truth receives for his dower, the scorn of men in whose breasts scorn dwells, hatred from men who hate ; while his reward is in the gratitude and affection of men who seek the truth which they love, more eagerly than the faults which their acuteness can blame."

I consider MR. PURTON'S interpretation, viz.,

that the poet is simply gifted in a superlative degree with the powers of hate, scorn, and love, much better and certainly more obvious than this.

But there is yet another solution of the passage, differing from each of these, and which I submit is the true one, and it is this: The poet is dowered with the hate of the spirit of hatred; he scorns to entertain scornful feelings; while at the same time his heart is ever open to the gentler impulses of our nature, and pre-eminently those of love. I suppose we must each rest content with our own interpretation, unless the oracle will speak.

B. B.

The explanation that the phrases, "the hate of hate, the scorn of scorn, the love of love," are nothing more than superlatives surely does not adequately grasp the full beauty of the passage. Your correspondent's interpretation—"No one more thoroughly hates and scorns all that is evil and base; no one more thoroughly loves all that is loveworthy"—gives, I submit, only a part of the meaning. The former three nouns I regard as the qualities possessed by the poet, the latter three as the objects of those qualities. Perhaps if the latter ones were spelt with capitals this meaning would be clearer. Thus the abstract quality Hate is a thing intensely detested by the poet; he is possessed with a hatred for it; "dower'd with the hate of hate." Scorn, too, in the abstract, moves his indignation and contempt; he is dower'd with "the scorn of scorn." And so the beautiful and lovely quality Love excites his admiration and love! He is gifted with a hatred for Hate, with a scorn for Scorn, with a love for Love.

W. D. Sweeting.

Peterborough.

Wassels, or Wessels, Family (4th S. x. 410.)—I have been informed by a gentleman living at Philadelphia, U.S., that the families of Ten Broeck and Wessels were much mixed up with the early history of Pennsylvania, and—strange to say—often confounded with each other. What is known of the former family, and how came it that it was confounded with another family so totally dissimilar in name? I know of nothing in common between them, but their being Hollanders, and contemporaneous settlers in the U.S. Perhaps some of the learned Dutch correspondents in "N. & Q." can, and will, kindly impart what they know of the above families, the latter of which, I hear, is extinct in the U.S. in the male line, but survives in many female branches under various names, in Pennsylvania chiefly, but also elsewhere. My kind informant lives at Canonsburg, Pennsylvania, and is the grandson of a gentleman whose wife was Sarah Wessels, a granddaughter of John Wessels, the first settler in North America, from whom Capt. James Burnside Wessels, R.A., who married, anno 1773, Elizabeth MacDonald, of Trelawney, Jamaica, from whom Dr. James Henry Dixon, of Lausanne, Suisse, and R. W. Dixon.

Seaton Carew, West Hartlepool.

P.S. I should like to know something of the Wessels family when Hollanders. There was a John Wessel, a Dutch divine, who was a forerunner of Luther, of whom there is a long account in the *English Cyclopædia*, "Biography," vi. 616-7.

Peculiar Treatment of some Words in Passing from One Language to Another (5th S. i. 247; ii. 90, 197, 326, 417, 438.)—This subject is somewhat akin to that of "Abbreviated Place Names," which you have just closed in "N. & Q." On both I could refer those interested to far back numbers of "N. & Q.," but my present object is to note a curious error (and this notice is suggested by your Torquay correspondent, 5th S. ii. 336, who quotes the arms of Penzance in confirmation of his derivation of the town's name). All who have travelled in the East are acquainted with—

> "Grand Galle harbour, crag-fringed, palm-fringed, with the ships all rocking there,
> On the swell that beachward breaking fills with hazy spray the air."

Well, this Galle has a cock on its boundary stones, the symbol of the town arms, adopted, as I have been informed, in this wise: The Dutch having taken it from the Portuguese, assumed that the latter had named it from a Latin root, whereas these had only continued, with perhaps a slight corruption, the native name, which is from the Cingalese word *galla*, a rock, the appropriety of which *va sans dire*. W. T. M.

Shinfield Grove.

Cipher (5th S. ii. 305, 416.)—The following extracts may perhaps be interesting to Mr. Ward:

"Polybius says that Æneas Tacticus had collected together twenty different manners of writings, so as not to be understood by any but those in the secret; and that these methods were partly invented by himself and partly in use before his time. Trithemius, Baptista Porta, Vigenère, and P. Niceron, have written expressly on the subject of ciphers."—*Encyclopædia Britannica*, vol. vi. p. 728.

"Julius Cæsar and Augustus, when writing secret dispatches, are said to have employed the second or third letter instead of the first, and the same sequence with regard to the others. The cipher was in use till the reign of Sixtus IV. (1471-84), when the secret was divulged by Leon Battista Alberti, and a new sort of cipher sprang up. The father of Venetian cipher was Zvan Soro, who flourished about 1516."—Haydn's *Dictionary of Dates* (1868), p. 177.

Neomagus.

It is curious to see under this heading such a combination as "*Trithemus*, Abbé of Spanheim." The reference is to Joannes Trithemius, *i. e.* not Tri-themius but Trit-hemius, for it is but the Latinized equivalent of Von Trittenheim. He was

Abbot of Spanheim, and wrote many curious books. His *De Scriptoribus Ecclesiasticis* (Lardner's copy, with his autograph) is to be found in the Williams's Library, along with some other works by the same author. Perhaps his best title to fame rests in the fact of his having been the tutor of that extraordinary man Philippus Aureolus Theophrastus Bombast, von Hohenheim, better known by the barbarous Græco-Latin rendering of his *agnomen* as Paracelsus. V.H.I.L.I.C.I.V.

French Pronunciation (5th S. ii. 368, 415, 438.)—*The Rosciad* is kept in countenance by *A Trip to Scarborough*, wherein occurs the following:—

"*Mrs. Coupler.* Well, well; though I warrant thou hast not a farthing of money in thy pocket now—no; one may see it in thy face.

"*Fashion.* Not a sous, by Jupiter!"

Act i. sc. 2.

The fifth edition of Bailey (1731) has "*Sous*, a French penny"; and Walker (1823) gives two pronunciations of the word, one of which would make it rhyme with *house*, the other with *too*. He remarks:—

"The first pronunciation of this word is vulgar; the second is pure French, and as such is no more entitled to a place in an English Dictionary than the word *penny* is in a French one."

I dare say *Tom Fashion* would be satisfied with the vulgar pronunciation. St. Swithin.

"Tam o' Shanter" and "Souter Johnny" 5th S. ii. 328, 358, 437.)—In Dr. Dibdin's *Reminiscences of a Literary Life*, at pp. 706 and 707, may be found a copy of English and Latin verses upon these celebrated statues, by the Rev. William Way. Some thirty-five years ago plaster casts of them used to be very common. Thorn, the sculptor of the statues, was, I believe, self-taught. John Pickford, M.A.

Newbourne Rectory, Woodbridge.

Seals in Two Parts (5th S. ii. 308, 352, 437; iii. 37.)—These were not a big and a little seal, but seals in two pieces, which fit into one another by tenons. The Corporation of Carlisle possess the larger part of the seal referred to at p. 437, *ante*; the lesser is lost, but was kept by the official of the merchant staple. This seal could not be used without the concurrence of two distinct authorities.

R. S. F.

Double Christian Names: Bell-making, temp. Edward I. (5th S. ii. 226, 271, 294, 316, 477; iii. 16, 35.)—As the Latin document in which the double name of Philip Crese Erl occurs (A.D. 1284) is itself of some interest, I send you a translation of it, from the copy which I took some time since. The small sheet of parchment is blackened by age, but the writing is distinct throughout.

Whether it is a case of double surname or double Christian name, I cannot say. "Crese" is certainly not an *ordinary* Christian name; but I have found instances of the surnames of others being adopted as Christian names at baptism, in the fourteenth century. For example—the only one occurring to me at this moment—"Mace," the surname of a family, I have found used as the Christian name of a female belonging to another family in the next generation.

"Bruggewauter.—The Account of Richard Maydous, Philip Crese Erl, Gilbert le Large, and Richard de Dunsterre, of all receipts, expenses, and deliveries, about the making of a new bell there, in the year of the reign of King Edward, the twelfth.

"*Receipts of Moneys.*

"To wit.—The same answer for 8*li.* 18*s.* 10½*d.* received from collections in the parish, together with donations from strangers. Also, for 36*s.* 2½*d.* received for three leaden vessels, with 2 trivets [tripodibus], one bason, with laver [lavatorio], pots, and brass [ære] that have been sold. Also, for 12 pence, received for a ring that was sold.—Sum, 10*li.* 16*s.* 1*d.*

"*Foreign (Forinsecæ) Receipts.*

"Also, for 20 shillings received from the Warden of the goods of the Holy Cross. And for 16*s.* 3*d.* received as a loan from Richard de Donsterre. And for 22*s.* 2*d.* received as a loan from Philip Crese Erl. And for 8*s.* 7½*d.* received as a loan from Richard Maydous.—Sum 67*s.* 1*d.*

"Sum total of receipts 14*li.* 3*s.* 2*d.*

"*Expenses.*

"They account for 896 pounds of copper bought (to wit, at five twenties to the hundred) of Robert le Spicer and Walter le Large, price 7*li.* 17*s.* 3*d.* Also, for 40 pounds of brass, bought of Thomas le Spicer, 5*s.* 8*d.* Also, for 320 pounds of tin (stagni), bought of Adam Palmere and Philip Crese Erl, 38*s.* 8*d.* Also, for divers necessaries bought by Richard de Donsterre, Richard Maydus, and Philip Crese Erl, for repair of the mould and founding of the bell, as set forth by schedule, 31*s.* 11*d.* Also, paid the master, in part payment of his wages (stipendii), 40 shillings.

"Sum total of expenses, 13*li.* 13*s.* 6*d.*, And so they owe 9*s.* 8*d.*

"Out of the above, they are in debt to Walter le Large 17*s.* 6*d.* Also, to Robert le Spicer, 8 shillings.—Sum 25*s.* 6*d.* Also, upon the foreign receipts, by way of loan, 47*s.* 1*d.*

"[On the reverse of the parchment].

"Metal for the bell. They answer for 180 pounds of brass, received as gifts, as in pots, platters, basons, lavers, kettles [cacabis], brass mortars, and mill-pots [pottis molendini]. Also, for 425 pounds received from one old bell. Also, for 40 pounds of brass, received by purchase. Also, for 896 pounds of copper [cupri], received by purchase. Also, for 320 pounds of tin, received by purchase.

"Sum 1861 pounds. Of which there has been melted in making the new bell, 1781 pounds; and there are 80 pounds remaining over."

Henry Thomas Riley.

On one of short double cross sterlings of Alexander II. of Scotland, in my collection, the moneyer's name reads:—

"+ andrve ricar adam on ro";

i.e., Andrew Richard Adam on Roxburgh. Alex-

ander reigned from 1214 to 1249, and this coin must have been minted prior to 1247, when, according to the Chronicle of Melrose, the type was changed to the long double cross.

Adam was the surname of several of the Roxburgh "Monetarii" about this period. Pieres Adam and Walter Adam were moneyers of William the Lion between 1195 and 1214.

The type with the double Christian name is engraved in Lindsay's *View of the Coinage of Scotland*, in plate iii. fig. 49, but from a specimen in poor preservation, as the legend is not fully visible. The coin now noticed is from the same die apparently, but is in perfect condition, with the legend quite distinct. R. W. C. P.

Beith, N.B.

Political Economy (5th S. ii. 467.)—The query asked by Mr. Greg under this heading seeks the same information wanted by myself at 5th S. i. 168, "Adam Smith." Although not able to give a perfect answer, the notes I have made on the subject may be of use, failing other information :—

"In the Waes District all the labour is done by the different members of the family. . . . . If they can raise rye and wheat enough to make their bread, and potatoes, turnips, carrots, and clover, for the cows, they do well; and the produce of the sale of their rape seed, their flax, their hemp, and their butter, after deducting the expense of manure purchased . . . . gives them a very good profit. Suppose the whole extent of the land to be *six acres*, which is not an uncommon occupation, and which one man can manage. If a man with his wife and three young children are considered as three and a half grown up men, the family will require 39 bushels of grain, 49 bushels of potatoes, a fat hog, and the butter and milk of one cow; an acre and a half of land will produce the grain and potatoes, and allow some corn to finish the fattening of the hog, which has the extra buttermilk; another acre in clover, carrots, and potatoes, together with the stubble turnips, will more than feed the cow; consequently $2\frac{1}{2}$ acres of land is sufficient to feed this family, and the produce of the other $3\frac{1}{2}$ may be sold to pay the rent," &c.—John Stuart Mill, *Political Economy*, pp. 165, 166.

At the above reference I have quoted from Adam Smith, and have since added the following additional references from the same author, as giving some information on the subject: Murray's edition, pp. 144, 190, 189, 191.

G. Laurence Gomme.

I do not know any authoritative *dictum* on the point of Mr. Greg's first question, which depends upon the fertility of the soil and the nature of the food of the people, which will be different in India or China from the more temperate regions; and in the latter it differs much from that required in the frigid zones. The Brahminical restriction as to animal food, though suited for torrid zones, would be death in the frigid regions, because in the one none of the elements of food which Dr. Playfair describes as "heat-givers" are required, and in the other they are absolutely necessary.

In the British Isles it is usually considered that each adult requires a quarter (eight bushels) of wheat per annum. That would give about one pound of flour per day. The average yield is supposed to be five quarters of corn per acre. This of course varies with the season and the fertility of the soil. About one-sixth must be deducted for seed; and it may be assumed that, on the average, an acre of wheat will support four persons for a year. In the old times, in Ireland, when potatoes were the main food of the people, and the land was let by con-aere, it was considered necessary to have an acre of potatoes for five persons. Dr. Playfair ascribes the low wages of the Irish people to potato diet, and asserts that a man would not consume more than 14 lb. per day, and that with the limited amount of sustenance in that quantity of potatoes a man could not perform a day's work. But I knew a man who used to eat 16 lb. of potatoes for his dinner, and I disagree from Dr. Playfair's assertion. The potato crop was at that time from 10 to 15 tons per statute acre, which would give from 2 to 3 tons for each person, or from 12 to 18 lb. per day for each of a family of five. Stock farmers reckoned a stone of meat (8 lb.) was a fair return for a ton of turnips, and that 20 tons per acre was about the average. This would be 160 lb. of meat per acre. Mr. Greg's questions suggest some greater questions of political economy, but I shall not enter upon them.

I send you a copy of a work of mine* which contains some information on this subject.

Joseph Fisher.

Waterford.

The answer Mr. Greg requires can be found in *Fruits and Farinacea the Proper Food of Man* &c. By John Smith. First edition, 2 vols. second edition, 1 vol. London, 1849. Both editions out of print, and the author dead. See p. 340 for table as follows :—

	Annual produce of one acre in stones of 14 lb. each.	Pounds consumed daily by one person.	Acres required for the support of one person.	Relative intrinsic value.	Cost of production per stone in pence.	Cost per acre in pounds sterling.	Average price per stone
	1	2	3	4	5	6	7
					d.	£.	*d.*
Wheat	120	$1\frac{1}{3}$	$\frac{1}{24}$	4	12	6	18
Oats	183	2	$\frac{1}{36}$	3	8	6	12
Potatoes	1440	6	$\frac{1}{240}$	1	2	12	6
Beef	13	6	12	1	55	3	84

* *The Food Supplies of Western Europe*, by Joseph Fisher. Longmans, 1866.

The average selling price of beef, 7*d.* per lb., elates to near thirty years ago. Now at least 50 er cent. must be added. Otherwise the table is uite correct.

If food force in relation to money price is equired, see *A Treatise on Food and Dietetics*, by Dr. Pavey. London, Churchill, 1874, pp. 400–401:

There Oatmeal	at 3½*d.*	contrasts with Ham	4*s.* 6*d.*
Flour	at 3⅜*d.*	contrasts with Beef	3*s.* 6½*d.*
Pea Meal	at 4½*d.*	contrasts with Veal	4*s.* 3½*d.*
And Apples	at 11¾*d.*	contrasts with Whiting	9*s.* 4*d.*

Similar particulars are to be found in that and other books; and money value is largely in elation to acreage produce.

WILLIAM GIBSON WARD.

Perriston Towers, Ross, Herefordshire.

Mr. Buckle deals with the subject-matter of MR. GREG's queries. He states (vol. i. p. 65, edit. 1867) "that one acre of average land sown [? planted] with potatoes will support twice as many persons as the same quantity of land sown with wheat." He cites, as his authorities, Adam Smith, *Wealth of Nations*, bk. i. chap. xi. p. 67; Loudon's *Encyclop. of Agriculture*, fifth edit. 1844, p. 845; M'Culloch's *Dict.*, p. 1048; Phillips *On Scrofula*, 1846, p. 177. The last writer gives an estimate for male and female consumers: for the former, 9½ lb., and the latter, 7½ lb. daily. T. S.

Crieff.

Miscellaneous.

NOTES ON BOOKS, &c.

A Letter addressed to His Grace the Duke of Norfolk, on occasion of Mr. Gladstone's recent Expostulation. By John Henry Newman, D.D., of the Oratory. (Pickering.)

FATHER NEWMAN is one of those happy men whose outspokenness is always listened to with the utmost interest and respect. Such tribute will be rendered to this reply to Mr. Gladstone's "Expostulation." The writer states his belief that the Church and the Pope=God, and he seems to think that he never held any other opinion. The great question, however, is left unanswered. Allegiance to a lawful monarch is, no doubt, enjoined by Rome, but is a "heretical" sovereign considered to be a "lawful" one? We need not say that the English of the "Letter" is by a master of English, who sees the force of the words he uses, and who does not hesitate to speak of certain people "eudalling their resentments," which phrase, however, reminds one of the profane ploughman and poet, who spoke of one who was "nursing her wrath to keep it warm." Another circumstance that distinguishes this Letter is, that the writer is often not half so near Rome as Ultramontanes and Vaticanists (as they are called) would like to see him. He is more like the honest English Catholics of the early days, who, with the utmost affection for the Head of the Church, had also an affection equally abounding for their sovereign, and in certain eventualities stood for the State against the Church, or for the Sovereign against the Pope.

It has probably often been remarked, that of the two illustrious Englishmen who passed over to Rome, Manning and Newman, one has risen to the dignity of an archbishop, with the shadow of a cardinal's hat gathering on his brow, while the other remains pretty well where he was at first. May it not be that one sees everything in the view that Rome requires of his obedience, and that the other views every question in a dozen different lights, and exhibits them before he, too, arrives at obedience? However this may be, the utterances of both are received by Englishmen of every denomination with a respect neither due nor rendered to some who rush into the arena and fight the air with empty phrases.

A History of England, under the Duke of Buckingham and Charles I., 1624–1628. By Samuel Rawson Gardiner. 2 vols. (Longmans & Co.)

THE four years indicated in the above title-page complete a twenty-five years' history of England which Mr. Gardiner commenced from the death of Elizabeth in 1603. The spirit in which this honest and accomplished historian writes is that of a strictly impartial judge, one who heeds and questions a witness, has no bias on either side, and who helps the jury (of readers) to come to a just and inevitable conclusion. Some readers will be glad to come to such conclusions; but even those who come to them reluctantly must confess that they are compelled to that end by the testimony and the judge's elucidatory comments. Reading this book is, again, like being present at the performanee of a splendid and thrilling drama. It is heroic in its quality and absorbing by its interest; but it comes from a well-exercised hand, whose mark is well known, and is well esteemed by the public.

The view taken by Mr. Gardiner of the way England and English interests were going in the first quarter of the seventeenth century, is expressed in these words at the close of the second volume:—

> "The years of unwise negotiation in James's reign led up to the war and desolation which followed. The years of unwise war in the reign of Charles were leading up to divisions and distractions at home, to civil strife, and to the dethronement and execution of the sovereign who had already given such proofs of his incapacity to understand the feelings of those whom he was appointed to govern."

We can promise all readers of these volumes the highest gratification; and, we may add, that the gratification will probably be increased by the circumstance that there is a capital Index to enable

them to refer to any passages they may most wish to keep in remembrance.

Materials and Models for Latin Prose Composition. By J. Y. Sargent, M.A., and T. F. Dallin, M.A. (Rivingtons.)

This collection of selected passages for translation into Latin has already secured so high a position, that all we have to do now is to announce the appearance of a second edition. The work, in future, will consist of two volumes, one for Latin (that now before us), and the other for Greek prose composition. The latter will soon be issued. The Table of General References, which the editors have now supplied, is an important feature in the design of the whole work, and cannot fail, if used as designed, to be of the greatest service to pupil and teacher alike.

Lyrics of Light and Life. Edited by the Rev. Frederick George Lee, D.C.L. (Pickering.)

This is an admirable and well-assorted collection of forty-three Christian lyrics, which, planned more than ten years ago, is at length sent forth. When it is stated that *Lyrics of Light and Life* consists of original poems by John Henry Newman, Bishop Alexander, Gerard Moultrie, Capt. Hedley Vicars, and others bearing well-known names, we feel confident that not a few will desire to become possessed of Dr. Lee's pretty little volume.

The Spiritual Combat, together with the Supplement and the Path of Paradise. By Laurence Scupoli. (Rivingtons.)

The need having been long felt of such works as that placed at the head of this notice, it promises to be gradually supplied, and that in every way satisfactorily, provided only the translators act on the very sound principles laid down by themselves for the work they have taken in hand. This they certainly appear to have done in this new translation of Scupoli. It only remains to add that the "Library of Spiritual Works for English Catholics" is being brought out in a style and manner worthy of its object; besides other works in preparation, we are promised *The Christian Year* (let us hope that the hymns for the 5th of November, &c., will not be omitted), and *The Devout Life*, by S. Francis de Sales.

The Saint James's Magazine (Sampson Low & Co.) for the present month, contains an article on "Leigh Hunt and Charles Ollier," by Mr. Townshend Mayer. Whether it be true or not, as has been lately affirmed, that authors and publishers are natural enemies—that the former ever stand in the relationship of victims to the latter, who must be considered, therefore, as not "within the pale of human sympathies," Mr. Mayer has well told us the story of an exception to this supposed rule, of a friendship between two men that lasted for nearly fifty years, and which was even unmarred by those differences that, it is supposed by many, monetary transactions must provoke.

The "St. James's Magazine and United Empire Review," which was established thirteen years ago by Mrs. S. C. Hall, and the editors of which have been successively Mrs. J. H. Riddell, Mr. Alexander Rivington, and Mr. F. W. Chesson, has just acquired a new editor by the appointment of Mr. S. R. Townshend Mayer.

The "Toll-house" of Great Yarmouth.—Precentor Venables pleads for the preservation, from threatened destruction of this relic of the thirteenth century. It is stated that, as an example of municipal architecture, the toll-house, with the quaint beauty of its *façade*, its open projecting staircase, carved balusters, and exquisite early English windows and doorways, stands alone, and that, once seen, it can never be forgotten by a lover of mediæval art.

Notices to Correspondents.

Our Correspondents *will, we trust, excuse our suggesting to them, both for their sakes as well as our own—*

That they should write clearly and distinctly—and on one side of the paper only—*more especially* proper names *and* words and phrases *of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.*

E. D.—The only passage we can recall to mind as likely to be the one of which you are in search, is in *Frédégonde et Brunehaut* (Lemercier, Act i. sc. 1), in which the Queen of Austrasie says to Merovée,—

"Les rois n'ont de soutiens, prince, que les soldats,
Et l'arbitre de tous est le dieu des combats."

J. S. (Worcester.)—The Poet-Laureate ranks as one of Her Majesty's household. See Whitaker's *Almanack*. For what "constitutes" a poet-laureate, see the various examples in *Lives of the Poets-Laureate*, by Wiltshire Stanton Austin and John Ralph (1853).

Arthur Firm.—Consult Andrew Wright's *Court Hand Restored; or, the Student's Assistant in Reading Old Deeds, Charters, Records*, &c. The best edition, the seventh, is that of 1846, 4to.

Field Villa.—Swift composed and read aloud his *Meditations on a Broomstick* as a trick on Lady Berkeley, on whom he passed it off as one of Boyle's *Meditations*, to her great edification.

W. M. Harvey.—We have forwarded the two copies of pedigree, also your note, as it gives detail which may be interesting, to C. L. W.

James Britten.—For a reply, under the well-known initials of J. R. B., on the *Lives of the English Saints*, see p. 293 of our last volume.

"York, you're wanted."—This phrase was in great request in 1832 among the creditors of the late Duke of York; but see "N. & Q." 3rd S. x. 355.

T. P.'s query should be addressed to the translator of *Mary Hollis*. The reply might then be published.

R. C.—See any biographical dictionary under the word "Constantine."

C. P. P.—Consult commentaries on Shakspeare, and also the Bible.

R. J. F.—Sorry we are unable to help; coins returned

W. E. R. offers his thanks for *Little Jock Eliot*.

E. R. W.—Not yet announced for publication.

J. F.—"What is a Pound?" Next week.

H. G. R.—Forwarded to Mr. Thoms.

J. W. E.—Accept best thanks.

J. F.—All, we hope, in turn.

Erratum.—*Ante*, p. 51, col. 2, line 25, for "recommending," read *commanding*.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONDON, SATURDAY, JANUARY 30, 1875.

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Notes.

CHARLES PATIN.

The passion for collecting what is beautiful and rare in Art is one which has frequently gained a strong hold on eminent medical men; but perhaps there never was one who indulged in it to the same extent as Charles Patin, or who pleaded more eloquently in its favour. Patin's *Histoire des Médailles* is generally known. The *Quatre Relations Historiques*, which he published at Basle in 1673, have been less read. They are, nevertheless, the source from which Horace Walpole drew much of the information respecting Holbein that he gave in his *Anecdotes;* and a few extracts from Patin's book may be acceptable. Speaking of the advantages to be derived from collecting, he says:—

"La curiosité est charmante, quoy qu'en disent ceux qui ne l'aiment pas: Elle polit l'esprit, elle affine le jugement, et enrichit la mémoire sans la charger: elle fait suivre la peine ou plustost les inquietudes voluptueuses qu'on se donne dans la recherche du plaisir de la nouveauté, mais d'une nouveauté surprenante, precieuse et solide, qui ne vieillit point avec le temps, parce qu'elle ne lasse ny les yeux ny le goust."

At Innsprück, Patin saw the portrait of an Hungarian nobleman who had lived after he had been pierced by a lance, which entered his eye and passed right through the brain to the back of the head. He says that in his own time most of the children of German noblemen were taught some mechanical trade; and that the Hungarians did the same, with a view of being able to pass for workmen if they were made prisoners in war, and thus diminish their ransom. As regards the education of the people in Bavaria, Patin makes an observation which perhaps our own nobility, gentry, and clergy might profit by. He says:—

"Il me vient là dessus une pensée plus juste; ne seroit-ce point que la Providence auroit proportioné l'entendement des hommes a leur fortune, pour les acoutumer à cette grande inegalité qui troubleroit incessament l'ordre des choses du monde, si ceux qui sont si mal partagez, avoyent assez de veüe pour sçavoir se degouter de leur misere. Nous remarquons que chacun trouve ses joyes dans sa condition, et que cette inclination de chaque estat est le fondement secret sur lequel repose la société civile."

Speaking of Peiresc's collection, Patin informs us that Peiresc "estoit le seul de son temps qui sçeut le grec sur les médailles et qui l'y pût expliquer." He speaks also of the elder brother of Prince Rupert having been drowned in the lake of Haerlem. Patin was in London just two hundred years ago. He mentions the crowds of people in the streets, the grandeur of the ruins of St. Paul's after the fire, and the ghastly heads of the republicans on London Bridge. As so much has been said about the gipsies lately, I will conclude by giving Patin's description of those he met with somewhere between Prague and Vienna. He tells us:—

"Il fallût encore voir Vienne; mais auparavant que d'y arriver, permettez moy de vous raconter un spectacle qui me remplit l'imagination. Nous passions entre l'Elbe et un petit bois; nous fusmes surpris dans l'extremité de la prairie d'y voir comme un racourçy de la resurrection et du jugement final. Trois ou quatre cent personnes se levoyent de dessus la terre, ou ils avoyent couché. Ils n'avoyent pas la peine de s'habillier faute d'habits, peu en avoyent, mais personne ny avoit de la pudeur. Je n'oserois descrire ce que j'y vis, et encore moins ce qu'on offrit de me faire voir, si je leur voulois donner quelque ausmone. C'estoit une compagnie, ou si on veut un regiment de Bohemiens, non pas de ces Bohemiens nez en Boheme, mais de ces Bohemiens de profession, qui n'ont nul mestier, nulle richesse, nuls amis, nulle industrie et qui cependant vivent avec une liberté que vous ne trouveriés pas dans la plus libre republique du monde."

RALPH N. JAMES.

Ashford, Kent.

EXTRACTS FROM OLD SCOTTISH ACTS OF PARLIAMENT.

(See "N. & Q.," 5th S. iii. 22.)

"41. Anent men quha suld labour the lands.

"Item. It is ordained, that ilk man of simple estaite that suld be of reason labourers, have outher (either) halfe an oxe in the pleuch, or else delve, ilk day, seven fute of length, and seven of breadth, under the paine of an oxe to the King."

"42. The Age, Marke, and Paine of Beggars.

"Item. It is ordained that na Thiggers be thoiled (allowed) to begge nouther (neither) to Burgh ner land,

betuixt fourteene and three scoir and ten zeiris, but (without) they be seene be the Councell of the Commounes of the Countrie, that they may not win their living otherwaies. And they that sa beis founden have a certaine takinne to Landwart of the Schireffes, and in Burrowes of Aldermen and Baillies, and that under the paine of burning on the cheik, and banishing off the Countrie."

"43. Leasing-Makers tines life and gudes.

"Item. It is ordained be the King and the haill Parliament, that all Leesing-makers and sellers of them, quhilk may ingender discorde betuixt the King and his people, quhair ever they may be gotten, sall be challenged be them that power hes (has), and tine (lose) life and gudes to the King."

"*The 3d Parliament of Jas. I., holden at Perth 11th Marche, the Zeir of God* 1425.

"47. Anent harnes to be brocht hame be Merchandes.

"Item. It is ordained be the King and the Parliament that all Merchands of the Realm passand over Sea for Merchandice, bring hame, as he may gudly thoile after the quantity of his Merchandice harness and Armoures, with speares, schaftes, bowes, and staves. And that be done by ilk ane of them als oft, as it happenis them to passe over Sea in Merchandice."

"56. All men suld ludge with Hostillares.

"Item. In the way that Hostillares in Burrowis and throuchfaires, meenis (complains) them to the King, that his Leiges travelland in the Realme quhen they cum to Burrowes and throuch-faires, herberies them not in hostillaries, bot with their acquentence and friends; The King, of deliverance of Councell, and consent of the three Estates, forhiddis, that onie liegeman of his Realme, travelland throw the country on horse or on fute, fra time that the common hostillaries be made, herbery or ludge them in ony uther place, bot in the Hostillaries foirsaid, but gif it be the persones that leades meuie with them in companie, that sall have friedome to herberie with their friends: swa that their horse and their meinze he herberied and ludged in the commoun Hostillaries. And als it is ordained, that na Burges indwelland in hurgh or in throuch-fair receive or admit any sik travellers or strangers, bot allanerlie (only) Commoun Hostillaries, under the paine of fourty schillinges, to the King for the unlaw."

"59. Ferriers and Boate-men suld have Brigges.

"Item. It is statute and ordained, that all Boate-men and Ferryares (Ferrymen), quhair Horse are ferryed, sall have for ilke boat a treene (timber) brigge quhairwith they maie receive within their Boates travellers Horse, through the Realme, unhurte and unskaithed, under the paine of fourtie shillings of ilk boate, fra Whitsundaie foorth nixt to cum."

"61. Na man suld passe in Ireland without licence.

"Item. As to the passage betuixt Scotland and Ireland, it is seene speedful to the Kingis Councel, that bidding be given be the King to all the Lordes, Schireffes and all uther Officiaires, upon the Frontiers of Scotland lying against Ireland; that na Schips, nor Gallayes, nor na man passe out of this land to Ireland, without speciall leave of the Kingis Deputes that sall be ordained to ilk Haven; and for twa causes, and principallie, sen the Kingis notoure Rebelloures are receipt in Irishrie in Ireland, and for that cause passingers passed fra thine, micht do prejudice to this Realme, anuther cause is, that the men that are under Irishrie, subject to the King of England, micht espy the privities of this Realme and do great skaith as is befoir written."

"62. Scottis-men suld bring na man furth of Ireland without an Testimonial.

"Item. It is seene speedful that gif onie Schipman of Scotland passis with letters of the Kingis Depute, in Ireland, that he receive no man into his Schip to bring with him to the Realme of Scotland, bot gif that man have ane letter or certainetie of the Lord of that land, quhaire he schippis, for quhat cause he cummis in this Realme."

"64. The Statute anent Ireland men.

"That it be maid manifest be the Kingis deputes upon the Frontiers that is not done for hatred; nor breaking of the auld friendshippe betuixt the King of Scotland and his Lieges; and the gude aulde friendshippe of Irishrie of Ireland; But allanerlie (only) to eschew the perrel foresaide. And gif onie man attempts in the contrarie of this, his gudes sall be escheit to the King, and his bodie at the Kingis will."

A. A.

BELL LITERATURE.

(*Continued from p.* 44.)

ENGLISH.

116 Allen's *Lambeth* has a good article, with references to many authors on Bells. *Lond.*, 1826
117 Baker on the Great Bell at Westminster. *Lond.*, 1857
118 Batty on Church Bells. *Aylesbury*, 1850
119 Beaufoy (S.). The Ringer's True Guide, 12mo. *Lond.*, 1804
120 Bingham (Joseph). Origines Ecclesiasticæ, vol. ii., p. 489; vol. iii. p. 445. *Lond.*, 1840
121 Blunt's Use and Abuse of Church Bells, 8vo. 1846
122 Brand's Popular Antiquities, edited by H. Ellis, 4to. *Lond.*, 1813
123 Brown's Law of Church Bells. *Lond.*, 1857
124 —— History and Antiquity of Bells. 1856
125 The Brassfounder's Manual. *Lond.*, 1829
126 Campanalogia; or, the Art of Ringing improved, 18mo., by F. S. *Lond.*, 1677
This was by *Fabian Steadman* dedicated to College Youths. It is clearly Stedman's second edition of the book, printed for him in 1668. The *first* name of the title is altered, but the second name is continued: afterwards, several other editions were published under the same name, viz.:—
127 —— 2nd Edition, 18mo. *Lond.*, 1705
128 —— 3rd Edition, 18mo. *Lond.*, 1733
129 —— 4th Edition, 18mo. *Lond.*, 1753
130 —— 5th Edition, by J. Monk, 18mo. *Lond.*, 1766
131 Campanalogia, improved by I. D. and C. M., London Scholars. Dedicated to the Society of London Scholars. 18mo. *Lond.*, 1702
132 Clavis Campanalogiæ, by Jones, Reeves, and Blackmore, 12mo. *Lond.*, 1788
133 —— Reprinted in 1796 and 1800. *Lond.*
134 Croome's Few Words on Bells and Bell-ringing, 8vo. *Bristol*, 185[illegible]
135 Denison's Bells and Clocks, in his Lectures on Church Building. *Lond.*, 1856
136 Denison's Clocks, Watches, and Bells, 12mo. 186[illegible]
137 —— Appendix to Ditto, 12mo. *Lond.*, 186[illegible]
138 Ellacombe's Practical Remarks on Belfries and Ringers, 8vo. *Lond.*, 185[illegible]
139 —— Paper on Bells, with Illustrations, in the Report of Bristol Architectural Society. *Lond.*, 185[illegible]
140 —— Edition of Beaufoy's Ringers' True Guide. *Lond.*, 185[illegible]
141 —— Sermon on the Bells of the Church. 186[illegible]
142 —— Practical Remarks and Appendix on Chiming. *Lond.*, 185[illegible]

143 —— History of the Church Bells of Devon, &c., 4to. *Exeter*, 1867
144 Forster's Perennial Calendar has much about Bells, 8vo. *Lond.*, 1824
145 Gatty, The Bell: its Origin, History, and Uses, 12mo. *Lond.*, 1847
146 Harrison's (J., Bell-founder, Barton-on-Humber) Introduction to a Treatise on the Proportion, &c., of Bells. *Hull, by W. Stephenson*, 1831
147 Hendrie's Translation of the Three Books of Theophilus, 8vo. *Lond.*, 1847
Amongst his Treatises, in the 85th cap., he minutely describes the founding of Bells. He is supposed to have written *circa* 1200.
148 Hone's Every Day and Year Book. *Lond.*, 1827-35
Has much about Bells.
149 Hubbard's Elements of Campanology. *Ipswich*, 1854
150 —— Elements of Campanology, 12mo. 1845
151 Hudleston's Method of Tuning Bells, described in Bowle's History of Bremhill, 8vo. *Lond.*, 1828
152 Husbandman's Magazine, includes "The Nohle Recreation of Ringing, by T. S." *Lond.*, 1684
153 Lambert's Country-Man's Treasure; to which is added, the Art of Hawking, Hunting, Angling, and the Noble Recreation of Ringing, *front.*, 12mo.
Printed on London Bridge, n. d.
154 Ludham (Rev. M. S.) on Bell Founding published in *Edinburgh Encyc.*, article "Horology."
Edinb. 1830
155 Lukis's Account of Church Bells. *Lond.*, 1850
156 —— Words to Churchwardens. *Marlborough*, 1858
157 —— Words to Rural Deans. *Ditto*, 1858

MANUSCRIPTS.

158 Laughton (Wm.). Remarks and Performances of a Rambling Club of Ringers, their famous Exploits in the Art of Ringing. 1664-5
MS. in the Guildhall Library, London.
159 Osborn's MS. in the British Museum, Add. MSS. Nos. 19,368 and 19,373.
160 Orders of the Company of Ringers in Cheapside, MS. cxix. in All Souls' Library, Oxon. 1603
161 Rawlinson MS. (in Bodleian), B. 332 memb. soc. xv. Proprietates Campanarum.
162 —— MS. Misc. 834, Orders of the Company of the Western Green Caps (a Society of Ringers). 1683
163 —— MS., A 315 and f. 215 *b*, sec. xvij., of the Ringing of Bells in changes or varying of numbers.
164 —— MS., Miscellaneous, 1144; Palmer's (Henry) Verses on Ringing and Changes, in Hebrew, Greek, Latin, and English. 1658

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165 Many Papers on Bells in the "Musical Gazette" and "Proceedings of the Institute of British Architects"; The "Ecclesiologist," and other periodicals. 1856-7
166 Martyn's Campanology in Leicester: Two Articles in Midland Counties' Historical Collection. 1856
167 Maunsell (W. T., M.A.) Church Bells and Ringing, 12mo. *Lond.*, 1861
168 Miller's Church Bells. Tract. 12mo. *Lond.*, 1843
169 Moore's Church Bells of Walsall. *Walsall*, 1863
170 Moore's Mysterious Ringing of Bells at Great Bealings, Suffolk, 12mo. *Woodbridge*, 1841
171 Our Bells and their Ringers, in the "Parish Magazine." 1861
172 Our own Bells, 12mo. *Tottenham*, 1865
173 Passing Bell (The). C.K.S. Tract, Nos. 1342.
174 "Penny Post," several Peals on Bells, in 1856-7
175 Penny Encyclopædia, article "Bell," by Sir Henry Ellis. *Lond.*, 1835
176 Plain Hints to Bell-ringers. No. 47 of *Parochial Tracts*. *Lond.*, 1852
177 Powell's Touches of Stedman's Trifles: Dedicated to the College and Cumberland Youths, folio. 1828
178 Quarterly Review, article "Church Bells." *Sept.*, 1854
179 Ramsay's (Dean) Letter to the Lord Provost of Edinburgh, on the Expediency of providing the City with an efficient Peal of Bells. *Edinb.*, 1859
180 Reeves's Representation of the Irish Ecclesiastical Bell of St. Patrick, folio. *Belfast*, 1856
181 The School of Recreation; or, Gentleman's Tutor in various Exercises, one of which is Ringing. 1684
182 Scholesfield's Supplement to "The Clavis." *Huddersfield*, 1853
183 Shipway's (William) The Campanalogia; or, Universal Instructor in the Art of Ringing, 15mo. 1816
184 Sottanstall's (Wm.) Elements of Campanology, 12mo. 3 vols. 18mo. *Huddersfield*, 1867
185 Staveley's History of Churches, 8vo. Chap. 14 on Bells. *Lond.*, 1773
186 Stephenson's (W. F.) Changes: Literary, Pictorial, and Musical. *Ripon*, 1857
187 Steps to Bell Ringing, reprinted from *Church Work*. *London*, 1866
188 Suggestions on the Devotional Use of the Curfew. *Tract*, 1860
189 Tansur's Elements of Music (Chap. x. on Changes, Chimes, and Tuning Bells), 8vo. *Lond.*, 1772
190 Thackrah's (B.) The Art of Change Ringing, 12mo. *Dewsbury*, 1852
191 Tintinnalogia; or, the Art of Ringing, "by a Lover of the Art." *London, for Fabian Stedman*, 1668
The licence of Roger L'Estrange is dated Nov. 1, 1667; and I find that it was registered at Stationers' Hall, Feb. 8, 1667, by Fabian Stedman. So there can be no doubt about the author. This is the book so highly spoken of by Dr. Burney, in his *History of Music*, vol. iii., 413.
It is the earliest book yet known on the art; it is dedicated to the Society of College Youths, and contains the original peal of Grandsire Bob by R. R.*
The author (who calls himself *Campanista*) says that "fifty or sixty years last past, changes were not known or thought possible to be rang." And that "Walking changes and whole-pull changes were altogether practised in former times"; "but of late, a more quick and ready way is practised, called 'half pulls': so that now, in London, it is a common thing to ring 720 triples and doubles and Grandsire Bob in half an hour."
This account is the more interesting, as it carries us back to the beginning of change-ringing as now practised.
192 Tintinnalogia; or, the Art of Ringing, 18mo. *Lond.*, 1671
In this edition, the name of Fabian Stedman at the foot of the title-page is omitted, but it is worded thus: "Printed for F. S., and are to be sold by Tho. Archert at his shop under the Dyal of S. Dunstan's Church in Fleet Street, 1671." The Rev. Mr. Lukis possesses the first, and W. Tite, Esq., M.P., has a fine copy of the second.†

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* One would like to find out who was R. R., the author of Grandsire Boh, as stated above. The initials may be those of the Richard Rock, who was a ringer in 1632; in which year he was admitted a member of the "Scholars of Cheapside," a ringing society founded in 1603, and which continued till 1634; three years after which the Society of College Youths was established, to which Stedman dedicates his book.

† I have compared these two copies; they differ only

193 Tintinnalogia; or, the Art of Ringing, improved, by I. White, 12mo. About 1700
194 Tyssen's Church Bells of Sussex, 8vo. *Lewes*, 1866
195 Wolsey's Bell in Sherborne Abbey Church, with a Sermon by the Bishop of Oxford. *Sherborne*, 1866
196 Wolfe's Address on the Science of Campanology, Tract. *Lond.*, 1851

H. T. Ellacombe, M.A.

(To be continued.)

FOLK-LORE.

The Moon's Supposed Effect on the Weight of Slaughtered Beasts.—With many families the approach of Christmas brings the killing of the family pig. This important annual occurrence recently brought me into conversation with a person who was (locally) in great temporary demand for the slaughter of porkers. On my questioning him as to his impending engagements, he made various references to the moon, that, to me, were unintelligible. At last he spoke plainly: "I tell you what it is, guv'nor, if you don't want to lose by your pig, you won't let me kill him when the moon's a going off. Better wait till she's getting near the full." On consulting the almanack I found that this arrangement would not be altogether convenient, and I suspected that he was putting me off to suit his own business; I, therefore, pressed him to come "at the end of the moon." He reluctantly consented, but argued that the pig would not weigh so much by many pounds as if it were killed towards the full of the moon.—"You kill him now, guv'nor, and weigh him; and then kill him at the full o' the moon, and you 'll see the differ'."—I, in my turn, argued that this was an impossibility; for, if I once killed my pig, he was a dead porker, and I could not kill him a second time; so would he be good enough to explain how it was?—"Well, I can't justly do that, guv'nor, but it *is* so; and any one in the butchering line will tell you the same."—"Does this only apply to pigs?"—"No, guv'nor, it holds good with all beasts."—As I do not happen to be in "the butchering line," I feel unable to offer an opinion on this weighty subject; though I confess that it seems to me to be a bit of folk-lore, and therefore I send it to folk-lore's chronicle —"N. & Q." Cuthbert Bede.

The Jews and Hugh of Lincoln.—The *Manchester Guardian* of August 12th, 1874, records a very unpleasant bit of folk-lore:—

"A horrible superstition, which has cost the Israelites of Eastern Europe and the Levant much, prevails among the more ignorant members of the Greek Church. The notion is that the Jews use human blood in their preparations for the Passover, and that they are in the habit of kidnapping and butchering Christian children for the purpose of procuring this essential ingredient of the great feast of the year. This is the origin of many of the brutal outrages which are committed upon the Jews; and the prospect for the chosen people becomes very serious indeed if, as we gather from the *Levant Herald*, the Mahometans are beginning to fall into the delusion that the sacrificial knife is applied to young Turks as well as to young Christians. About a month ago a Turkish girl, whose parents reside at Magnesia, in the province of Aidin, was missed from home. A few days afterwards her body was found, and a Greek quack was called in to pronounce upon the cause of death. This cunning rascal, imbued with the prejudices of his community, declared that the child had been bled to death, and, incited by the Greeks, the Turks forthwith declared that the Jews had been at their old game of murder. The town rose in a fierce uproar, and a rush was made upon the Jewish quarter. The authorities appear to have acted with great intelligence and energy, and a massacre was prevented; but it will be long before a Jew can consider himself safe in the streets of Magnesia. The situation of the Israelites was sufficiently precarious when they had to fear only the hostility of the Greeks; what it is now that this dangerous and revolting superstition has taken possession of the Muslim rabble, every one who knows anything of what religious fanaticism in the Levant is will be able to judge for himself."

This paragraph is interesting as evidencing the vitality of an unfounded popular opinion. The ballad of *Sir Hugh of Lincoln* shows how firmly our forefathers believed in this bloody sacrifice of the Jews. The Rev. Dr. Hume, whose learning is as profound as it is varied, read a paper on Sir Hugh before the Literary and Philosophical Society of Liverpool, in which he gave many details upon this point. That a charge of this kind should be made in the Middle Ages, when intolerance was a religious virtue, and when the wealth of the despised Israelites made their pious oppressors glad of any excuse for torture and extortion, is, after all, not surprising. Nor can we wonder that, under the influence of torture, there should be some confessions of imaginary crime. In 1840 this old prejudice revived at Damascus, and two Jews were put to death; and yet when Sir Moses Montefiore visited the locality and investigated the circumstances, the result was the acquittal and liberation of the Jewish prisoners. It is certainly a disgrace alike to religion and civilization that such beliefs should still survive.

William E. A. Axon.

Rusholme.

The Robin and Wren.—Can any of your numerous readers who have devoted their time to the consideration of folk-lore give me any idea of the origin of the superstition indicated in the saying—

"The robin and wren are God's cock and hen"?

In Surrey the proverb is very common; and the most curious part of it is that the wren is mentioned as if it were the female of the robin, or also of the genus Motacilla. Can any of your readers further trace the origin of the almost sacred character ascribed to the robin in most rural districts, and

in the title-page. Since the above was printed, Lady Tite has most kindly presented this copy to me.

the general belief that any one harming the little redbreast will himself meet with a calamity?

HENRY M. FEIST.

Cheveley Villa, Croydon.

SATURDAY'S RAINBOW.—The people of the south of Ireland have a curious notion with regard to the appearance of a rainbow on Saturday. They tell you that a Saturday's rainbow is sure to be followed by a week of rainy, or, as they term it, "rotten" weather. There is no arguing them, or attempting to argue them, out of this notion, to which they adhere against everything you may urge to the contrary.

MAURICE LENIHAN, M.R.I.A.

Limerick.

ANCIENT BRITISH WAR CHARIOTS.—There was a discussion some time ago in "N. & Q." on this subject, which, as far as I can remember, terminated in no satisfactory conclusion. Neither Cæsar nor Tacitus, it was on all hands admitted, made any allusion to the fact, and by some, in consequence, it seemed to be set down rather as a myth than as a fact of history. It is not so, however, for in looking through *Pomponius Mela*, I have come upon the following passage, which puts the matter beyond a doubt. He says, writing of the Ancient Britons (lib. iii. c. vi.):—

"Dimicant non equitatu modō aut pedite, verum et bigis et curribus, Gallice armati, Covinos vocant, quorum falcatis axibus utuntur."

That is, chariots with scythes fastened to the axles.

EDMUND TEW, M.A.

[See "N. & Q.," 4th S. i. 414; vii. 95, 240, 332, 460, 503.]

THE TEN COMMANDMENTS.—A late well-known manufacturer in the North of England was once waited on by a deputation, who solicited his subscription to some place of worship—a Methodist chapel, I believe. He was a staunch Churchman of the day, and according to his lights. He might have felt injured by some Dissenters, or might not; he was, however, moved to say to the deputation, "I will give you ten pounds if you will set up the Ten Commandments in your chapel." They answered, "You know, sir, we *can't* do that"; and they departed. Now, I am told that in the restored churches (at least amongst the advanced Ritualists) the Ten Commandments are often conspicuous by their absence. There can be nothing in them offensive to these extreme parties. What is there then in the display of the Two Tables why the one party *cannot*, and the other *will not*, suffer it? I am sure that during a drowsy sermon many must have entertained themselves with a perusal of these important precepts, and I can hardly think to no purpose.

ASA REETH.

OLD CORN-MARKETS.—The villagers of Beeston in Nottinghamshire have a tradition that a corn-market was formerly held at this place on an open space, not far from the church, now called "The Cross," and where the village cross once stood; and this tradition is partly confirmed by the fact that the village street leading to "The Cross" is dignified to this day by the name of "Market Street." The market is said to have only been discontinued during the last century, and some of the old inhabitants relate that their parents well remembered the corn being brought to Beeston market on the backs of pack-horses. Indeed, there is such strong evidence to support the tradition, that it can hardly be doubted; but the curious fact is, that the market is ignored in all gazetteers, and is not mentioned by Thoroton in his *Antiquities of Nottinghamshire*, nor does there seem to be any record of a charter whereby the privilege of holding this market was conferred upon any bygone lord of the manor. Perhaps some reader of "N. & Q." could state whether such a market could have been established without a charter, and, if so, whether the holding of such a market would have raised the village to the rank of a market town.

I may add, as a curious fact, that a part of the village of Beeston has been known for at least three centuries, and actually so described in legal documents as "the city." Can another instance of a part of a small country village being so designated be found?

A. E. L. L.

DR. SOUTH AND DR. WATERLAND.—The celebrated Dr. South, the most eloquent of preachers in his day, called on his old friend and fellow-collegian, Dr. Waterland, who pressed him to stay dinner. Mrs. Waterland, however, thought her arrangements disturbed, and refused to make any addition to the leg of mutton already provided, saying she would not be put out of her way, that she would not. The husband, provoked beyond all patience, declared that, if it were not for the stranger in the house, he would thrash her. Dr. South, who heard all this through a thin partition, called out, "Dear doctor, as we have been friends so long, I beseech you not to make a stranger of me on any occasion."—*The Recreative Review* [by Douce], 1821.

In justice to Mrs. Waterland, it must be observed she was not married to Dr. Waterland till the year 1719, and Dr. South died in 1716.

BIBLIOTHECAR. CHETHAM.

"FANGLED."—

> "Be not as is our fangled world, a garment
> Nobler than that it covers."
>
> *Cymbeline*, Act v. sc. 4.

This word *fangled* seems to have been a puzzle. Dyce in his glossary to Shakspeare, 1867, says:—

"Here *fangled* is, I apprehend, the same, or nearly the same, in meaning as *new-fangled*; but Malone (referring to Johnson's *Dict.*) explains it, 'gaudy, vainly decorated'; and Nares (in his *Gloss.*), 'trifling.'"

Halliwell in his *Dictionary* gives *trifling* as the meaning. In the north of Ireland the word "fangled" is still used in the sense of *entangled* or *trammelled*. I may give as a homely illustration of the use of the word, "the cow has got fangled in her tether," *i.e.*, she has entangled her legs in her tether. As to the word "new-fangled," the dictionary-makers do not seem to have got at its derivation or its correct meaning. In Chambers's *Etymological Dictionary* it is said to mean "*fangled* or made new; marked by the affectation of novelty; desiring new things." The latter part of the word *fangled* is said to be "of uncertain derivation." The meanings given by Johnson I do not think are satisfactory; he does not seem to have been aware that the latter part of the word meant entangled. Shakspeare, in *As You Like It*, Act iv. sc. 2 ("More new-fangled than an ape"), uses new-fangled in precisely the same sense in which I am accustomed to hearing it used here. An inquisitive and fickle creature like an ape would be *new-fangled, i.e.*, newly entangled with each object that was presented to it, till that object was thrown aside on the creature becoming *new-fangled* with something else. W. H. Patterson.

Belfast.

"Eliza's Babes."—When the late Mr. Stainforth, some years ago, was forming his collection of the *Female Poets*, without regard to cost, he failed to procure a copy of *Eliza's Babes; or, the Virgin's Offering*, 1652, although his hue and cry for the missing links of his series was circulated far and near; the only copy, before and thereafter, remaining is still that in the British Museum, apparently unique. This I have seen, but it contains nothing to indicate the name of the authoress. Can any reader of "N. & Q." supply it? In 1656 there was published, by Thomas Maxey, a little book, entitled "*Honey on the Rod; or, a Comfortable Contemplation for one in Affliction.* With Sundry Poems. By the Unworthiest of the Servants of the Lord Jesus Christ, Elizabeth Major." This I was lucky enough to procure for my friend, at whose sale it fell back into my hands; and noting how closely the dates of the two approximate, I have been examining it with a view to laying the deserted *Babes* also at the door of Miss or Mrs. Major. They are both pious productions; *Honey on the Rod* bearing the recommendation of Jos. Caryl, and containing some account of the authoress. In this she does not say that it was her first appearance in priut, but observes:—

"And now to you, O my friends, I present these poor *undrest* lines, being *as they came into the world,* I not finding any hand to help me to put it into a better dress than what it brought with it. For although I was not ambitious of a beautiful babe, yet I confess I would gladly have had it appear comely."

I have not compared the two books closely, but this reference to a beautiful babe of a book is, I think, highly suggestive, and would, in the eyes of certain authorities, have put them on the track of Elizabeth Major, had it been a case of maternal instead of literary desertion. A. G.

Discovery of a Kist in the Parish of Pelynt, Cornwall.—In the Twenty-eighth Report of the Royal Institution of Cornwall is an exceedingly interesting account of the opening of three barrows in a field about a quarter of a mile south of Pelynt church, and close to the old road leading from Love to Fowey. These explorations were prosecuted in the month of November, 1845, attention having been drawn to the locality by the accidental discovery of sepulchral objects in the mounds. The design of the present note, however, is to place on record another "find," which was made in 1857, and, as I am credibly informed, never yet reported. It appears that in the course of ploughing a field belonging to a small estate called "Cold Wells," which lies about 500 yards east of the "Burrows" field, where the former discoveries were made, the share struck against a hard substance about a foot or two below the surface. Steps were immediately taken to remove the obstruction, by clearing away the earth, when it was found to consist of a stone at least 2½ feet long, and nearly as wide, with a thickness of 10 or 12 inches. It rested on four other stones, each about an inch and a half thick, the whole forming a small kist about a foot square. In this chamber was an urn of brown clay, standing with its mouth upwards. It was perfect when first disclosed, but fell to pieces immediately on being touched, though the finder, having been present at the barrow openings in the locality in 1845, was cognizant of its interest and value, and endeavoured to use the utmost care in attempting the removal of such a fragile object. The fragments, however, were not preserved, nor were further excavations made, but the cavity was immediately filled up, and the coverstone placed in an adjoining hedge. It may be added that the kist was perfectly dry, and had it been left undisturbed, the urn might have remained perfect for another thousand years or more.

The neighbourhood of Pelynt has many points of interest, the hill camps and the earth-work called the "Giants' Hedge" being sufficient to draw the archæologist's attention to the district, not to speak of the circle of monoliths at Duloe, one of the most perfect in Cornwall.

E. H. W. Dunkin.

A Parallel.—Some of your readers delight in what they consider parallels. Here is a new one. Major Dugald Dalgetty says,—"I have been fain to draw my sword belt three bores tighter for very extenuation, lest hunger and heavy iron should make the gird slip." Dr. Livingstone says,—"I loop up my belt three holes to relieve hunger."

W. G.

A Funeral Bill of the Reign of Queen Anne.—

"Mrs. Lois Thornbury, Tower Hill.
"December 16th, 1712.
The funeral in Aldermanbury performed by the Society of Upholsterers at Exeter Change, paid August 17th, 1713, total 18*l.* 1*s.* 3½*d.*; deductions for wax-ends, 6*d.*
Four silver candlesticks by the body, 12*s.*
Twelve black sconces for stairs and passage.
Nine wax tapers.
Two porters at the door with gowns and staves.
Sixteen flambeaux.
A silver salver.
Three mourning coaches.
One pair boy's and one pair girl's gloves.
One pair man's do.
A Hearse and four horses, 2*l.*"

Walter Thornbury.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

Quotations Wanted.—

"Once to every man and nation comes the moment to decide
In the strife of Truth with Falsehood, for the Good or Evil side.
. . . . . .
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified."

G. W. C.

"No pent up Utica contracts our powers,
For the whole boundless continent is ours."

W. W. M.

Frankfort-on-the-Maine.

"'Twas noon, and Afric's dazzling sun on high
With fierce resplendence filled the unclouded sky."

Bar-Point.

Philadelphia.

The lines generally accredited to Richard Lovelace—

"Yet this inconsistency is such
As thou too shalt adore," &c.,

are quoted at the head of Chap. xxv. of Scott's *Talisman* as Montrose's lines. Whose are they really? Prince.

"Far as the poles asunder."

O. W.

Sir Henry Lee, of Quarrendon, near Aylesbury.—Where can I obtain any particulars respecting him? Was he married; did he leave any legitimate issue; and in what year did he die? This was the Sir Henry Lee of Elizabeth's time, who lived in the great mansion at Quarrendon, now entirely destroyed, and is confounded by Sir Walter Scott with a second Sir H. Lee of Charles I. (vide *Woodstock*). Lee received a visit of two days from Queen Elizabeth, and afterwards lived to a great age in retirement at Lee's Rest; but was so pleased by a visit from James I. that he was induced to go again to Court, and died from exhaustion. Lee is said to have been buried in Quarrendon Chapel with his mistress, Ann Vavasour, daughter of Henry Vavasour; but *her* remains were disentombed and turned out by order of the bishop of the diocese (what bishop, and when?). Did she leave any issue of Sir Henry Lee's? Colin Clout.

St. Mary Redcliff, Bristol.—Was the spire of this church originally truncated, like that of many Somersetshire churches, or has it been struck by lightning, or otherwise injured? I am induced to ask this question because I observed, in a periodical called the *Medium and Daybreak*, for January 1, 1875, a communication in verse from the spirit of Chatterton to Mr. Veitch, of Rolls Road, S.E., wherein are these lines:—

"And wondrous 'twas too how that temple's state
Might serve to image out my present fate:
Where once a steeple pierced as though to heaven,
Now vacancy told where the bolt had riven;
My hopes, that even more proudly did aspire,
Were blasted, like that lightning-stricken spire."

It is noticeable that Chatterton's style has not improved since his transfer to another sphere; but I should like to learn whether his facts are correct.

Mortimer Collins.

Knowl Hill, Berks.

Creation of Knights in 1603.—Where can I find a list of the upwards of 270 knights said to have been created by James I. in the first year of his reign? Llallawg.

"Le Court leete & Court | Baron collect per John Kit- | chin de Graies Inne un apprentice | in ley. Et les cases & matters neces- | saries pur Seneschals de ceux Courts | a fecier, & pur les Students de | les measons del Chauncerie, | On nouelment imprimee, & per le | Author mesme corrigee, oues; diuers | nouel additions, come Court de Marshal- | sey, Auncient demesne, court de Pipowders, | Effoines, Imparlance, View, Actions Contracts, Pleadings, Maintenance & | diuers auter matters, | In ædibus Richardi Totelli, | Anno a virgineo partu, | 1592 | Primo Iulij. | Cum Priuilegio ad | imprimendum solum."

The foregoing is copied from the title-page of a curious old law book, written in an extraordinary mixture of French, English, and Latin, and containing laws and regulations touching a great variety of social matters. The volume is in vellum, small 4to., 6¾ in. by 4¼ in., pp. 290, and index. Is the book well known, and what may be its value? W. H. P.

Local Weights and Measures.—Where can I find an account of these used aforetime in England? I do not, of course, mean the tables which are to be found in school books, but those provincial "uses" which one meets with constantly in old records, and not uncommonly in conversations

with the peasantry. I have a notion that some thirty or forty years ago there was a Parliamentary Blue Book published containing many curious facts on this subject, but I cannot ascertain its name or date. K. P. D. E.

Longfellow.—In his poem *The Two Angels* he has the following beautiful lines:—

"Their attitude and aspect were the same,
Alike their features, and their robes of white;
And one was crowned with Amaranth, as with flame,
And one with Asphodels, like flakes of light."

It is well known that "Amaranth" is the flower of Death; the French call it "Immortelle," and make wreaths with it for their dead. The "Asphodel" is *not* so well known as the type of Life. What myth or legend crowns the Angel of Life with this flower? A. D. H.

Poulten Shilling Token.—I have in my possession a silver shilling token, which I am assured has been issued by a tradesman living in one of the Lancashire Poultons. As I have my doubts about this, any information respecting it, or opinion thereon, will greatly oblige me. It reads: Obv.—"Poulten Token, value one shilling"; Rev.—"One pound note for 20 Tokens, payable at R. D. Halls." J. S. Doxey.
Burnley.

"Brougham," pronounced as a disyllable, I thought, had always been a vulgarism, at least since the fame of its great owner was established. But I find some authority for it as late as 1830, in the following epigram, attributed to Bentham (*Works*, xi. 50):—

"O Brougham! a strange mystery you are!
Nil fuit unquam sibi tam dispar:
So foolish and so wise! so great, so small!—
Everything now—to-morrow nought at all."

Can any of your elder readers throw further light on it? Lyttelton.

Sir Busie Harwood.—Information is required as to the family and lineage, and also as to the armorial bearings, of Sir Busie Harwood, Knt., M.D., F.R.S., F.S.A., &c., Vice-Master of Downing College, Cambridge, who died November the 10th, 1814. From a biographical notice in the *Gentleman's Magazine*, it appears that he was the second son of —— Harwood, Esq., of Newmarket, and that he had two brothers, the elder of whom held some official appointment in India, and the younger was a merchant at Lynn. Beyond this no genealogical information is given, and some further particulars are much desired. Sir Busie is said to have married, at St. Botolph's Church, Cambridge, in July, 1798, the only daughter of the Rev. Sir John Peshall, Bart., of Oxford, but he had no issue. Who was the Rev. Sir John Peshall, Bart.? I do not find his name in the *Extinct Baronetage*. A. E. L. L.

Captain William Baillie, 51st Regiment.—He was a very distinguished amateur engraver, but I am not aware that any of his works were ever published. Are they scarce? Is anything known about him? He appears to have died in 1810. C. C.

[Consult "N. & Q." 1st S. xii. 186, 393.]

"Eye hath not seen," &c.—Let me draw the attention of your readers to the very curious and interesting little work published by Simon Ockley (London, 1708 or 1711, 8vo.), with the title—

"The Improvement of Human Reason, exhibited in the Life of Hai Ebn Yokdhan. Written in Arabick above 500 years ago, by Abn Jaafar Ebn Tophail."

At p. 123 we find the words,—

"He witnessed that which *neither eye hath seen, nor ear heard; nor hath it ever entered into the heart of man to conceive.*"

And again at p. 132,—

"He saw in every one of these essences such beauty, splendour, pleasure, and joy, as *eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive.*"

As the author was not a Christian, I should be glad if any of your readers could tell me where he found these words. (1) Did he take them from St. Paul (1 Cor. ii. 9); or (2) from some one who had quoted them from St. Paul; or (3) did both he and St. Paul take them from some older writer? In the Arabic edition (Oxon., 1700) the words occur at pp. 157, 166. W. A. G.
Hastings.

"W" as a Sign of the Cross.—Will some learned reader of "N. & Q." explain the origin of the letter W (*sic*) or VV signifying the Cross, or say in what work an explanation may be found? Hittorpius, *De Divinis Officiis*, edit. 1610, col. 1209, speaking of the Canon of the Mass, says: "Ideo per literam W incipit quia hæc formam crucis exprimit." H. T. E.

Charlton Kings, Gloucestershire.—Can you refer me to any separate articles, in magazines or elsewhere, on the parish and parish church of Charlton Kings, near Cheltenham? The church is a large and very old structure, with a good peal of bells, and the registers date from the year 1538. I am aware of what has been given upon the subject by Atkins, Rudder, and such like writers.
Abhba.

"Min . Sinal . Hes."—I have an old sword-blade, on one side of which is engraved in bad Spanish, or Spanish Italian, the words, "el . santissimo . crucificio," with a representation of the Crucifixion; and on the other, the words, "min . sinal . hes." What is the meaning of these last words? R. R.

Varia.—Was the design of trefoil used by the Saxon kings in decoration upon their Robes of

State, as stated by the author of *Harold?* Why does a print, after Gérard's picture, represent "Belisarius" with a child in his arms, bitten by a serpent, dead? GEORGINA.

Abberly Hall, Worcestershire.

JIBBONS is a word of frequent occurrence among the working classes in the spring of the year, and applied by them to young onions thinned out of the growing bed, and a favourite salad. Is it used elsewhere? Halliwell has "*gibbol*, the sprout of an onion." H.

["Marchande d'ognons se connoit en ciboule."—*La Marchande de Goujons.*]

"THE INSOLENCE OF OFFICE."—Is this phrase older than Shakspeare's time, and was it not also used by Burke in one of his orations?

M. H. B.

New York.

FOLJAMBE FAMILY.—Do the members of this family trace their descent from any king of England through their ancestors' marriage with members of the families of Furnivall, Darley, Ireland, Loudham, Ashton, Vernon, or Leake?

W. G. D. F.

NOUMEA.—In what gazetteer or other book can I find a description? F. R. S.

JOHN FAWCETT is author of *Castle Raymond; or, St. Mary's Well*, a melo-drama, in three acts, 1837, Bishopwearmouth, printed by J. H. Dixon. The play is dedicated to T. Thompson, Esq. Can you give me any information regarding the author? Has he published other works? R. INGLIS.

Replies.

"COWTCHERS": "PORTESSES": "PRIMERS." (5th S. ii. 368.)

These are the names of some of the early service books, and the fullest information about them will be found in the Dissertations prefixed by Mr. Maskell to his *Monumenta Ritualia Ecclesiæ Anglicanæ*, London, 1846, in 3 vols. 8vo. In the "Dissertation on Service Books" (vol. i. p. lxxxvii) he writes:—

"Here, as I am upon the *size* of the Breviary, seems to be the proper place to speak of the 'Portiforium,' with its various English names of Porteau, Portuary, Portuis, Portuasse, Porthoos, and Portfory.....Du Cange says, 'Vocis etymon ab eo quod foras facile portari possit accersendum opinor' (in v. 'Portiforium'). Here I fully agree with this very learned writer, and that the word, as time went on, was changed from its original signification, until it came to be nothing more or less than a synonym of Breviary. Portiforium appears to have been adopted only in England; at least, in the Catalogue of Breviaries given by Zaccaria (*Bibl. Ritualis*, tom. i. p. 121—134) no such title is quoted of any foreign use. The authorities also of Du Cange are all English; his first, Ingulphus, is remarkable, as it shows that as soon as the name of Breviary is to be found abroad, so early also is the title Portiforium at home. (Ingulphus, Abbot of Croyland, was born A.D. 1030, and died in 1109). As a late authority, let me quote the instance of the unfortunate Queen Mary of Scotland, who immediately before she was barbarously murdered, whilst the Dean of Peterborough gave the sanction of his presence, and was offering up some long extempore prayer which he thought suited to such an opportunity, 'performed her own private devotions, out of her own Portuary, sometimes in the Latin, and sometimes in the English tongue' (Gunton, *Hist. of Peterborough*, p. 76). The book is often spoken of in works of the fifteenth and sixteenth centuries, is not an unfrequent item in monastic inventories, and forms a special gift in many ancient wills. I think it worth mentioning that in the complete list of service books, once belonging to the Royal Chapel at Windsor, the word *Breviarum* does not occur, but *Portiforium* five times; among which is 'item unum *magnum* portiphorium in duobus voluminibus' (Dugdale, *Monasticon*, vol. vi. p. 1363)."

Again, in the same Dissertation, p. cxxx, he writes:—

"The 'Diurnale' contained, says Zaccaria, all the day-hours except matins.....This is the book which is called the 'Journalle' in the Statute 3rd and 4th Edw. VI., cap. x. In the same statute the 'Coucher' immediately precedes, which I have no doubt corresponded to the modern 'Vesperale,' or vespers-book of the Roman Church."

In the second volume there is a "Dissertation on the Prymer," occupying sixty pages, from which (p. xliii) it may suffice to quote:—

"It (the word Prymer) is a word peculiarly English, as connected with the English version of the Horæ, and occasional devotions, the Litany, the Dirge, &c., and by means of a most valuable series of documents, viz., ancient wills, we can trace it upwards to the date assigned to my manuscript Prymer, viz., about 1410. The earliest of these is 1391, when Margaret, Countess of Devon, leaves "two Prymers" to her daughter. To these I shall add the testimony of Piers Ploughman, an author who lived before 1365, and I think there will remain no doubt that the title Prymer was in common use, and its meaning well ascertained, certainly before the middle of the fourteenth century. He says:—

'The lomes that ich labour with, and lyflode deserve
Ys pater noster and my prymer.'
(Vol. ii. p. 514, col. 2, ed. Wright; from Whitaker's Text, not in E. E. T. Ed.)

It is highly probable that the word was originally derived from some small manuals, which were spread among the people, of the first and chief lessons of religious belief and practice. These may have been so called, not only because they were the lessons of children, but equally necessary for all men to learn. And the Prymer in its first state may have been well known, in the early days even of the Anglo-Saxons, under that or some similar name, as containing the Creed and the Paternoster."

He then proves that it was always the duty of priests in the English Church to teach their people the rudiments of the faith in the vulgar tongue, and to provide books fitted for that purpose:—

"Springing, therefore, from such early manuals of things necessary for all men to know and to do, the Prymer passed on from age to age, gradually collecting now an office and then a prayer, until at last it arrived

at the state in which, with little further alteration, it remained during the fifteenth and sixteenth centuries, always a known book authorized and distributed by the English Church" (p. xlix).

The original editions of these and other service books are both very rare and command high prices, but those interested may, at small cost, provide themselves with *The Primer*, edited by the Rev. Gerard Moultrie, and published by Masters in 1864, in 16mo., or with "*The Three Primers*, put forth in the Reign of Henry VIII.," printed at the University Press, Oxford, in 1834, in 8vo, with a long Preface by Dr. Burton. There have been probably other reprints. In the *List of Printed Service Books, according to the Ancient Uses of the Anglican Church*, printed privately in 1850, by Mr. F. H. Dickinson, nearly 190 copies of the Prymer are indicated, with dates ranging from 1527 to 1684. As he makes no mention of a Portiforium, he has no doubt included these under Breviaries. No "Coucher" is referred to, and only one "Diurnale" of the use of Sarum, printed at Paris in 1512 by Byrkman, sold in London, and now in Lambeth Library. This use of "Coucher" as a vesper-book must be distinguished from the other meaning of the word as "the Register-Book of a Corporation or Religious House" (Bailey), such as the "Coucher" Book of the Abbey of Whalley, printed by the Chetham Society in four volumes. The editor of that work, W. A. Hutton, Esq., in a note (Introduction, p. iii), says that "the word 'Coucher' is of uncertain derivation, and refers to its mention among religious books in the statute of Edward VI., and that probably the derivation may be found in the term *coucher par écrit.*" May it be from the old French *colcier, colchier, couchier*, to couch, collocare, see Stratmann in v., and *Promptorium Parvulorum*, p. 96, "Cowchyn or leyne thinges togedyr, Colloco"; that is, the book in which the acts, &c., are laid together, much as "ledger" is said by Bailey to be from "legere, to gather."

"Portess" is given by Bailey as a Prayer-Book, or Pocket-Book of Devotion, with a reference to Spenser. It is found under the form "Poortos," booke; Portiforium, Breviarium, in the *Prompt. Parvul.* In Chaucer, *Shipman's Tale* (2,643, ed. Urry), as "Porthose"; and in Camden's *Remains*, p. 358, ed. 1674, as "Portass," in a passage quoted by Johnson. W. E. Buckley.

P.S. The passage from Spenser, referred to by Bailey and Johnson for the use of "portesse," is book i. canto iv. 19:—

"And in his hand his portesse still he bare,"

on which Upton annotates: "His portesse, *Breviary.* Harrington translates *Ariosto*, bk. xxvii. 37, 'i breviali,' the *portesses.* Chaucer, in his *Shipman's Tale*, 2,639, 'On my porthose I makin an othe,' *i. e.* the *breviary* or *prayer-book*; so named from *porter* and *hose*, because *carried about* with them in their pockets or *hose.*"

These words indicate service-books used in the Mediæval Church. The Churchwardens of St. Martin's Church, Leicester, say in 1553-4:—

"Itm. p^{d} to S^{r} Will. Barrows for a salter, a pcessyoner., a manuell, and a cowcher, vjs. viij*d.*"

In a number of miscellaneous manuscripts on vellum, of the thirteenth and fourteenth centuries, bound together in one volume, and preserved in the Town Library, Guildhall, Leicester, is a curious list of Latin terms used in the service of the Church, with equivalent English words. From this list I quote the following names of books, &c.:

"Missale . . . . a mes bok.
Ordinale . . . . Ordinari bok.
Gradale . . . . a Gradalle.
p'secionale . . . presecōnal bok.
porteform. . . . a portos.
legēdarm. . . . a legent.
martilogm. . . . a martilōg.
Caladm. . . . . a calonder."

That is, a Mass-book; an Ordinale, or Book of Rules (the "Pye" of our Prayer-Book); a Grayle, or Graduale, containing portions of Psalms sang between the reading of the Epistle and Gospel; a Processional, containing the Litanies, &c., used in processions; a Postos, or Breviary; a Legendarium, or Book of Legends; a Martyrology; and a Calendar. In addition to these, other books were used, such as the Collectarium, or Collect Book; the Homilarium, containing short addresses or homilies, &c. Thomas North.

The Bank, Leicester.

Portesses, Portuises, Portiforia. Breviaries are the books intended. In the Chetham Library, Manchester, is preserved the *Pars Æstivalis* of—

"Portiforium secundū usū Sarū noviter impressū et a plurimis purgatum mendis. In quo nomen Romani pontifici (papam) ascriptū omittitur uno cum aliis que christianissimo nostri Regis instituto repugnant. Excussum Londini, per Richardum Grafton et Edwardum, Whitchurch, 1544."

The word "papam," supplied above, is most effectually erased in the original title-page.

See *Annotated Book of Common Prayer*, p. xix. The monk in Chaucer's *Shipmannes Tale* (l. 13,061) declares he will not betray the wife's confidence:—

"For on my Portos here I make an oth."

As to Prymers. See *Annotated Book of Common Prayer*, p. xxiv. See also Maskell's *Monumenta Ritualia*, vol. ii. A late Prymer, 1559, is reprinted by the Parker Society in *Private Prayers put forth by Authority during the Reign of Queen Elizabeth.* Johnson Baily.

Pallion Vicarage.

The meaning of these words may be explained thus:—

Cowtcher or Coucher is used for the general

book, wherein a corporation, &c., register their particular acts.

Portess, Portuas, Portoos, Porteos, Porthose, are different ways of spelling the same word. It is the book we now call a Breviary.

Primer. For an account of this word and the three Primers put forth in the reign of Henry VIII., viz., 1. *A Goodly Prymer*, 1535; 2. *The Manuel of Prayers, or the Prymer in English*, 1539; 3. *King Henry's Primer*, 1545; together with a reprint "at London within the precinct of the late dissolued house of the Graye Friers by Richard Grafton, Printer to the Princes grace, the xvii day of August, the yeare of our lorde MDXLVI." W. S. may consult the learned work of Edward Burton, D.D. (Oxford, 1834), in which he shows the reprint of 1546 to be identical with that of 1545, with the exception of the calendar, which necessarily begins with the year of its appearance, 1546.

B. E. N.

Trinity College, Dublin.

Thomas à Kempis on Pilgrimages (5th S. ii. 446.)—Your correspondent P. P., for the purpose of showing that so truly eminent and pious a Catholic as the author of *The Imitation of Christ* had little respect for pilgrims, quotes the following as the precise words to be found in Book I. ch. xxiii. of his work:—

"Few spirits are made better by the pain and languor of sickness, as few great Pilgrims become eminent Saints."

There is a dispute amongst the learned as to who was the author of *The Imitation*, but it has always been admitted that it was originally written in Latin. Why then did not P. P. quote "this truly holy man's opinions" in the language which he had himself made use of, and not in a language of which "this truly holy man" was completely ignorant?

Here are the precise words to be found in *The Imitation*:—

"Pauci ex infirmitate meliorantur: sic et qui multum peregrinantur, raro sanctificantur" (Lib. I. c. xxiii. § 4).

This sentence is thus translated into English by the Roman Catholic Bishop Challoner:—

"Few are improved by sickness, so they also that travel much abroad seldom become holy."

I leave your readers to decide which is the closer and truer translation of the words "qui multum peregrinantur"—P. P.'s version of "few great Pilgrims," or Bishop Challoner's "they that travel abroad much."

In German the same words will be found thus translated:—

"Wenige werden durch Krankheit besser, wie auch, *die viel wallfahrten*, selten heiliger werden."

In Spanish the translation is in these words:—

"Pocos se enmiendan con la enfermedad; y *los que andan en muchas peregrinaciones* tarde son santificados."

I might quote other languages to show their correspondence with Bishop Challoner's translation, whilst I cannot find one to sanction P. P.'s "few great Pilgrims."

Had the author of *The Imitation* a bad opinion of those who conformed to what we Roman Catholics consider as a pious practice—that of "pilgrimages"? Did *he* think, as P. P. makes him say he did, that "few great Pilgrims become eminent Saints"? If so, how comes it that the author of *The Imitation*, in the very chapter referred to by P. P., makes use of these words (I give the original, with Bishop Challoner's translation)?—

"*Serva te tanquam peregrinum* et hospitem super terram, ad quem nihil spectat de mundi negotiis" (Lib. I. c. xxiii. § 9).

"*Keep thyself as a pilgrim* and a stranger upon earth, to whom the affairs of this world do not in the least belong."

If P. P. feels a pleasure in publishing what he fancies may be displeasing to Roman Catholics, he can find hundreds of newspapers eager to give circulation to his effusions; but let him refrain from one place—let him not intrude upon what all scholars should respect as "neutral ground"—the columns of "N. & Q." There, in accordance with the original design, it will, I hope, for many a year to come be as a sanctuary to literary men of all creeds and shades of opinion, where they may meet in friendly association, as ready to serve as they would be unwilling to insult one another. Thus I hope it will continue, unless there should prevail that modern P. P. notion of "liberality," which may be compared to the "hospitality" of the old Anglo-Irish borough of Bandon, as expressed upon its town-gates:—

"Enter Turk, Jew, or Atheist,
All are welcome here—except a Papist."

Wm. B. MacCabe.

Booterstown Avenue, Co. Dublin.

What is a Pound? (5th S. ii. 248, 333, 435, 470.)—"N. & Q." of December 12th did not reach me in due course as I was absent from home, and have been busily engaged since. Both my critics object to my statement as to Sir Robert Peel's knowledge of the currency or bank question; but I thought it was generally known that Sir Robert Peel had stated, when passing the Act, that he did not understand the question, and had adopted the *dicta* of Mr. Jones Lloyd, afterwards Lord Overstone, who represented the banking interest. The effect of the Bank Act has been, in times of panic, to hand over the property of the traders, who may be styled the active capitalists, to the bankers, who represent the passive capitalists. Mr. Moy Thomas says that Sir Robert Peel challenged the Birmingham School by saying, "If the words 'Five Pounds' on a bank note are not to mean five sovereigns, what do they mean?" But was it not

rather an Hibernian way of answering a question to ask another? Sir Robert Peel did not attempt to answer it, but he must have known that "Five Pounds" on a Bank of England note do not mean five sovereigns, for this reason: the Bank of England has lent a large portion of its capital—I write from memory, and think it is nearly *thirteen millions* sterling—to the State, and holds Government stock in lieu thereof; but it is expressly interdicted from selling that stock while it issues notes representing that stock, payable on demand. Any one who looks at the bank accounts must recognize the fact that "Five Pounds" on a bank note does not mean five sovereigns; and in one of the panics the gold in the Bank was reduced to *two* millions, while the notes afloat were *sixteen* millions; therefore each "Five Pounds" on a bank note represented only twelve shillings and sixpence in gold. To make the five pounds mean five sovereigns it would be necessary to raise a loan and repay the Bank, or to repeal the proviso that the Bank shall not sell its stock. In that case the State may say to the Bank, "You must be prepared at all times to give five sovereigns for your five-pound notes." The State and the Bank are partics to the issue of "promises to pay on demand," when they know such promises cannot be met, and the result is, as might be expected from such an objectionable practice, confusion and panic. Mr. Picton says, "If I owed Mr. Fisher a pound, I fancy he would find no difficulty in accepting a sovereign in payment"; but he states that silver is a legal tender for sums under forty shillings, and if he owed me a pound he might give me twenty shillings in silver, which he states are intrinsically worth only 18*s.* 9½*d.*; and even if I took the sovereign from him and purchased some things worth less than a sovereign, I must take the change in silver, which he admits is of lesser value. Therefore, I think, on his own showing, "a sovereign" does not mean "a pound," because in all the minor interchanges of life it means its exchangeable value in silver and copper, the former being 18*s.* 9½*d.*, and the latter about 5*s.*

I admit that it was unwise to write on such a subject from memory; but my stating the price of gold at 3*l.* 17*s.* 6*d.* instead of 3*l.* 17*s.* 9*d.* and saying 1846 for 1844, are errors of a trivial character, and are not calculated to mislead any one. Mr. Picton says, "the Bank of England is compelled to purchase all gold tendered to it at the rate of 3*l.* 17*s.* 9*d.* per ounce," but what does it pay in exchange?—either its own notes, which, according to Mr. Moy Thomas, mean so many sovereigns, or in gold itself. Thus, gold is the measure of gold. Mr. Picton says he is completely "stumped out" by my saying "to fix the price of gold at 3*l.* 17*s.* 6*d.* (9*d.*) per ounce, and then say a pound is an aliquot part of an ounce is reasoning in a circle." If he went into a shop to purchase a pound of sugar, and was told that its price was a portion of the value of 3½lb., he would be placed in the same position in which the inquirer "What's a Pound?" is placed with regard to gold.

Gold costs the food and labour expended in its production, and its intrinsic value depends upon the supply. The average yield of the gold-fields is about an ounce per man, and when, as seems probable, that quantity will not repay the labour expended, it will be turned to another channel, the supply will lessen, and the value increase, or a new statesman of the Sir Robert Peel school may arbitrarily fix upon it a different value. M. Michelet has shown that previous to the discovery of gold in California and Australia the production hardly sufficed to meet the demand; and that the increased supply of gold would lessen its value. This is shown by the advance that has taken place in the price of almost all commodities, which is really the fall in the value of gold. Five sovereigns will not now purchase more of the necessaries of life than used to be got for three or three and a half sovereigns. The man whose income was derived from rents of land or annuities from the State, and receives a sovereign for each pound he used to get, finds that he cannot procure in exchange the same amount of commodities he received in 1844. The Consolidated Debt, though nominally the same number of pounds, is practically diminished by nearly one-fourth. Wages have advanced because gold has gone down; and the pound of 1844 is a very different thing from the pound of 1874, and part of the difference may be attributed to the mistaken views of Sir Robert Peel. I think I have a right to express my opinion with regard to the policy of that statesman, and nothing alleged by either of my critics has altered my opinion, "that Sir Robert Peel appears not to have understood his own question, What's a pound? or the currency one; and the law of 1844 has been the fertile source of commercial panic." And I may add that he has made even a greater mistake in placing the farmers of this country, who are expected to maintain their land in a state of fertility, in competition with the farmers of other countries, who produce grain by "running out," or impoverishing their soil. Joseph Fisher.

Waterford.

The Surname Barnes (4th S. xii. 496; 5th S. i. 56, 97; ii. 176.)—I have for some time been out of the way of "N. & Q.," or T. H. should not have waited so long for an answer. He attributes to me knowledge which I do not possess, for I never heard before of this "too conspicuous and notorious family" of Barnes of Middlesex, whose genealogy has so mysteriously disappeared out of heraldic records. Their estates, treasons, and fellow-conspirators are wholly unknown to me; but if their position was so conspicuous, their estates so con-

siderable, and their treason so notorious, it will be easy to recover the outline of their history, provided that I get on the right track. I trust, therefore, that T. H. will enlighten my ignorance by instructing me what manors they possessed before their forfeiture, and what were the conspiracies in which they took a leading part. The old maxim, "De non apparentibus et non existentibus eadem est ratio," is especially true in genealogy; and I cannot deny a lurking suspicion, that the glory of the House of Barnes is as purely a flourish of rhetoric as the manner of its downfall is now confessed to be. TEWARS.

LITERARY FOOLING (5th S. iii. 26.)—The *jeu-d'esprit* of DR. BREWER calls to mind a few others of a similar description, which may, perhaps, amuse your readers at this festive season. The first was well known in its day, but has almost been forgotten. From its character, I should have been disposed to ascribe it to Father Prout or Thackeray, but I cannot find it in the collected works of either.—

"TONIS AD RESTO MARE.

"O Mare œva si forme;
Forme ure tonitru;
Iambicum as amandum
Olet Hymen promptu;
Mihi is vetas an ne se,
As humano erebi;
Olet mecum marito te
Or *eta beta pi.*

Alas, plano more meretrix
Mi ardor vel uno;
Inferiam ure artis base,
Tolerat me urebo.
Ah me ve ara silicet
Vi laudu vimin thus?
Hiatu as arandum sex—
Illuc Ionicus.

Heu sed heu vix en imago,
My missis mare sta;
O cantu redit in mihi
Hibernas arida?
A veri vafer heri si,
Mihi resolves indu:
Totius olet Hymen cum—
Accepta tonitru."

The following are from the whimsical repertory of Dean Swift, who took pleasure in oddities of this kind :—

"DIC.

"Dic, heris agro at, an da quarto fine ale,
Fora ringat ure nos, an da stringat ure tale.'

"MOLL.

"Mollis abuti
Has an acuti,
No lasso finis,
Molli divinis."

"TO MY MISTRESS.

"O mi de armis tres
Imi na dis tres.
Cantu disco ver
Meas alo ver."

"A LOVE SONG.

"Apud in is almi de si re
Mimis tres I ne ver re qui re
Alo veri findit a gestis,
His miseri ne ver at restis."

It will be seen at a glance that there is a difference in these trifles from that of DR. BREWER. His "Japetic Ode" is *literal, i.e.*, it is orthographic, and unfolds its interpretation to the eye, whilst those given above are *phonetic*, and are only interpreted by the sound.

The doctor's learned notes are a specimen of what Sir Andrew Aguecheek calls "very gracious fooling." J. A. PICTON.

Sandyknowe, Wavertree.

KING STEPHEN (5th S. ii. 368.)—That Stephen was buried at Faversham is certain, and that he died at Canterbury is a fact which admits of but little doubt. As to the desecration of his remains, at the dissolution of the Abbey, we have not evidence sufficient to enable us to pronounce decidedly, although Rapin, Collier, and Lingard seem to speak of it as an acknowledged fact.

In a grant of Henry II. to the Abbey of Faversham, we read :—

"Abbatiam ipsam de Faversham, quam rex Stephanus fundavit . . . . ubi requiescunt cognati mei, videlicet rex Stephanus, et Matilda regina uxor ejus, et Eustacius filius eorum."

"The Abbey of Faversham, which King Stephen founded . . . . where repose my relatives, namely King Stephen and Queen Matilda, his wife, with their son Eustace."—*Monast.*, vol. i. 687, fol. 1682.

Matthew of Westminster records :—

"Eodem tempore (1154) rex Anglorum Stephanus, miles egregius, et mente piissimus, 8. Kal. Novembrium, diem clausit extremum. Cujus corpus in Monasterio Feversham, quod ipse à fundamentis, construxerat, traditur veneranter sepulturæ."—P. 246, fol. 1601.

"In the same year (1154) Stephen, King of England, an illustrious warrior and most pious prince, departed this life October 25th. His body was reverently interred in the Monastery of Faversham, of which he was the sole and original founder."

As to the desecration of his remains, Rapin says, on the authority of *Sandford*, and is followed by *Lingard*:—

"And there he lay till the suppression of the abbies, when so small a gain as the leaden coffin, wherein his body was wrapped, it was taken up and thrown into the next water."—Vol. i. 210, fol. 1732.

I have never met with any mention of Boulogne and Dover as the places where his death occurred, and, therefore, I presume there is not "any ground for believing the embalmed body, lately discovered in an old sea-chest under the porch of St. Mary's Church in that town, to be his."

All our best historians say he died at Canterbury, where he had gone to meet the Earl of Flanders.—Gervas, p. 1374; Huntingd., p. 398, as quoted by Rapin. EDMUND TEW, M.A.

According to the contemporary entry in the *Anglo-Saxon Chronicle*, this king was buried at "Fauresfeld" (which Mr. Thorpe interprets as Faversham), the monastery he had founded. See the *Anglo-Saxon Chronicle*, Rolls edition, vol. i. p. 385, vol. ii. p. 235. F. McP.

The facts of Stephen's death at Dover, and burial at Faversham, seem hardly open to question. Henry of Huntingdon states expressly that the king died at Dover eight days before the Feast of "All Saints," and was interred at Faversham near his wife and son. Unfortunately, the *Gesta Stephani* do not come down to the period of the king's death. W. A. S.

Newark.

There seems to be no reason to doubt that King Stephen was buried at Faversham. See Matthaei Paris, *Historia Major*, ed. 1640, p. 92; Polydori Vergilii, *Anglic. Hist.*, ed. 1546, p. 209; Capgrave's *Chronicle*, 137; Willelmi Rishanger, *Chronica*, 427; Rogeri de Houedene, *Chronica*, i. 213; *Eulogium Historiarum*, iii. 67; *Monasticon Anglicanum*, iv. 569. Edward Peacock.

Bottesford Manor, Brigg.

Arms of the Deaneries: Bristol (5th S. iii. 44.)—Mr. Mackenzie Walcott assigns to the deanery of Bristol the arms—Arg., a saltire between three fleurs-de-lis, and in chief a wool-comb, upon the authority of (Add. MSS. Brit. Mus. 6331). I do not remember having examined this MS., but I am quite sure that the bearing styled "a wool-comb" is in reality a portcullis. The arms, with this alteration, are sculptured upon the modern, and as many think misplaced, screen which separates the transept from the part of the church (I can scarcely call it "choir") now used for divine service. They also appear in the spandril above the north door leading into the Elder Lady Chapel, impaled with the arms of the abbey, which were identical with those of the present see of Bristol. (See my paper on "The Heraldry of Bristol Cathedral," printed in the *Herald and Genealogist*, vol. iv., and since published separately.) The arms thus impaled I always understood to be those of Abbot Somerset, who ruled the monastery from 1526–1530 ("N. & Q.," 3rd S. xi. 153). I do not think the one tincture which alone appears in Mr. Walcott's blazon is correct; for before the "restoration" the same arms were carved and painted on the doors leading from the south aisle to the choir by the side of the throne; and these were thus blazoned: az., a saltire arg., between a portcullis in chief and three fleurs-de-lis, or, in flanks and base.

There is about these arms so strong a Lancastrian, or Beaufort, savour, that I conjectured Abbot Somerset might have been of illegitimate Beaufort descent, but this I have not been able certainly to discover. The arms of the Deanery may have been derived from those of Abbot Somerset. The impaled coat which I have described as appearing above the doorway which leads from the College Green into the Elder Lady Chapel, is a part of Abbot Somerset's own work, and is, therefore, of a date anterior to the dissolution of the monastery, and the foundation of the deanery. John Woodward.

Montrose, N.B.

The Change from Third to First Person in Letter-Writing (5th S. ii. 439.)—In your notices to correspondents you quote classical authority for the change of person in a note. Thucydides supplies another, i. 128:—

"Παυσανίας ὁ ἡγεμὼν τῆς Σπάρτης τούσδε τέ σοι χαρίζεσθαι βουλόμενος ἀποπέμπει δορὶ ἑλών, καὶ γνώμην ποιοῦμαι, εἰ καὶ σοὶ δοκεῖ, ξυγατέρα τε τὴν σὴν γῆμαι καί σοι Σπάρτην τε καὶ τὴν ἄλλην Ἑλλάδα ὑποχείριον ποιῆσαι."

Henry H. Gibbs.

St. Dunstan's, Regent's Park.

The Division of Scotland into Shires (5th S. ii. 448.)—Mr. Hill Burton (*History of Scotland*, vol. ii., 1867, p. 129), in treating of the period embraced between the years 1000 and 1290, states as follows: "In Scotland the counties, as they exist, became gradually marked off or articulated." Renfrew, however, was not disjoined from Lanarkshire till 1406, in which year it was erected into a distinct county. J. Manuel.

"Snape" (5th S. ii. 449) has been discussed before, there being not *two* but very many of them. One conjecture was a spring of water. As owner of a place, so called for many hundred years, I can only say there is neither hill nor spring of water to account for the name. P. P.

Flood Street, Chelsea (5th S. ii. 464.)—This street was originally named Queen Street, and continued to be so called until a few years ago, when the Metropolitan Board of Works, in one of its periodical fits of capricious and needless change of street nomenclature, ordained that it should be distinguished by its present name, the choice of which was probably owing to the fact of the flood in the Thames, at unusually high tides, overflowing the eastern end of Cheyne Walk, and entering the southern part of the street; a state of things happily terminated by the Thames Embankment. W. H. Husk.

So called from a benefactor to the parish. The particulars of his bequest are stated on a board suspended in the Vestry Hall. Rawlings and other streets in the locality are also so called from benefactors; and Leets, Callow, and other streets, from deceased notable inhabitants. X.

"The Second Maiden's Tragedy" (5th S. ii. 465.)—An inquiry was recently made as to the

likelihood of this being again issued. The play in question was reprinted in 1824, as the first of C. Baldwin's "Old English Drama" series, from the original MS. of 1611, in the Lansdowne Collection. It will be included in an early volume (probably the eleventh, if not the tenth) of Messrs. Reeves and Turner's admirable collection of "Old English Plays," edited by W. C. Hazlitt. Many rarities have been recovered for the student of our early dramatic literature in the volumes already published. Some had appeared in Baldwin's, in Hawkins', in the Shakspeare Society's, and in Dilke's collections; others in various editions of Dodsley's. Several had been edited, in a limited reprint, by J. P. Collier, whose introductions are retained. Eleven others had never previously been reprinted from the scarce originals, viz., *Calisto and Melibœa*, 1520; *Nice Wanton*, 1560; Ulpian Fulwell's *Like Will to Like*, 1568; *Jacob and Esau*, 1568; *Marriage of Wit and Science*, 1570; *Jack Straw*, 1593; *Mucedorus*, 1598; *Look About You*, 1600; *Contention between Liberality and Prodigality*, 1602; and two others, first printed in 1659, but written earlier, *The London Chanticleers*, and *Lady Alimony; or, the Alimony Lady*. J. W. E.

Molash, by Ashford, Kent.

Sir Peter Rivers Gay, Bart. (5th S. ii. 489) was the sixth baronet of the Rivers family of Chafford, Kent (created 1621). He was a younger son of the Rev. Dr. Rivers, Prebendary of Winchester, who died 1731, and he succeeded to the title on the death of his elder brother John in 1742. There was another brother, James, but what became of him I cannot say; but if he had male issue, they would now be entitled to the baronetcy. Sir Peter married a Miss Coxe, of a Wiltshire family, and through her mother, I believe, though I am not certain upon the point, he inherited property of some value from the Gay family, chiefly in the parish of Walcot, in the city of Bath, and after this family one of the chief Bath streets was, and is still, called Gay Street. If Sir Peter's brother James left no male issue, the title became extinct very recently, on the death of his (Sir Peter's) great grandsons, the tenth and eleventh baronets, the second of whom died on the first anniversary of his brother's death, leaving several sisters, his co-heiresses. The Chafford property in Kent, where the house was founded by a Lord Mayor in Elizabeth's time, passed to the co-heiresses of the fourth Baronet. R. Passingham.

Arms of Hurry (5th S. ii. 512.)—Mr. William Hurry, of New York, has recently printed in this country (by Miller & Leavins, of Norwich), at his sole expense, and for private distribution only, *Memorials of the Family of Hurry of Great Yarmouth, Norfolk, and New York, United States.* The arms borne by this family are, Arg., in chief a lion ramp., gu., and in base two mullets, voided, or. Can your correspondent Argent connect the Norfolk family he mentions with the Yarmouth family? Having edited the above work for Mr. Hurry, I shall be glad to receive any information on the subject. Chas. Jno. Palmer.

Great Yarmouth.

Miss Jane Cave (5th S. ii. 512) composed several poems, which were published in 1783 under the title of *Poems on Various Subjects, Entertaining, Elegiac, and Religious.* In 1795, a fourth edition was published, "corrected and improved, with many additional poems never before published." The authoress was known at that period as *Mrs. Winscom.* A portrait of her occurs in both editions, 12mo. W. Winters.

Waltham Abbey.

The Will of Sir Lewis Clifford: De la Vache Family (5th S. ii. 514; iii. 14.)—"Alicia ux' Rob'ti de Verdon, et Mabilia x' Ric'i fil' Ric'i de la Vache [sunt], filie et hæredes Tho' Maunsell." (Recept. Scacc. 13 E. I. [1285]. Harl. MS. 312, unfoliated.)

"Phil' de la Vache, Camar' car' consanguinee n're Regine" [Isabelle of France, widow of Richard II.], July 13, 1400 (Rot. Pat., 1 H. IV., Part 8).

"Eliz' ux' Ph'i de la Vache, defuncta," Mar. 12, 1414 (Rot. Pat., 1 H. V.). This was Sir Lewis Clifford's daughter.

The family of De la Vache appears to have ended with the daughters and co-heirs of the above Sir Philip and Elizabeth, one of whom, Blanche, married Richard, sixth Lord Grey de Wilton (born 1392, died 1442), and died before 1436, leaving issue the seventh Lord Reginald.

Hermentrude.

The *Portoos* (probably from the French "porte vous" or "porte hors"), bequeathed by Sir L. Clifford, was a Breviary or Prayer-Book, so called from being portable:—

> "In his hand his *portasse* still he bare,
> That much was worn, but therein little red,
> For of devotion he had little care." *Spenser.*

The family of Sir Phylype la Vache was of great importance, and had large possessions in Bucks. Sir Phylype, son of Sir Richard la Vache, K.G., was one of the knights for Bucks in Parliament in 1387 (2 Rich. II.). He married Eleanor, daughter of Sir Lewis Clifford, and died in 1407. Lipscomb mentions that the knight's family probably derived the name from "The Vache," their seat in the parish of Chalfont St. Giles, where his ancestors resided.

The will of Sir Lewis, and particulars of Sir Phylype's family, will be found in Dugdale's *Baronetage*, tom. i. 341, Collins's *Peerage*, vol. vii. 121, and Lipscomb's *History of Bucks*, vol. i. 15, and ii. 87. H. M. Vane.

74, Eaton Place, S.W.

The family of De la Vache is presumed to have come from Gascony, but except the doubtful authority of Battle Abbey Roll, no record of the name occurs earlier than *temp.* Edward I. Sir Philip and his father, Sir Richard, were Knights of the Garter, and some particulars of both may be found in Beltz's *Memorials of the Order of the Garter*, London, Pickering, 1841. W. E. B.

The following extract from Cowel's *Law Dictionary* explains what Clifford's *portoos* was:—

"*Portuas* (Anno 3 & 4 Ed. VI., cap. 10). Is reckoned amongst books prohibited by that statute; perhaps it may be the same which Chaucer calls a *Porthole*, and which is elsewhere written *Porteos* and *Portoos*. It is the book we now call the Breviary, for thus Chaucer:

'For on my *Porthose* I make an oath.'

Vide Skene, verbo *Porteous*."

B. E. N.

Samsell by Harlington (5th S. ii. 513.)—There are two small places bearing this name, distinguished as High Samsell and Low Samsell; they are about a mile north-east of Harlington, and about half a mile distant from each other.

W. G. F.

Byron Arms (5th S. ii. 513.)—In *The Visitations of the County of Nottingham in the Years* 1569 *and* 1614, being vol. iv. of the Harleian Society's publications, and based on Harl. MS. 1555, collated with Harl. MS. 1400, the following note appears under the blazon of the Byron arms:

"The above coat differenced with a bordure sable, is also tricked with this note: 'Thus John Biron of Newsted, base sonn of St. John bare it, and two descents from him.' Under the trick of the undifferenced coat is written, 'Thus they bear it now, 1630.'"

So that the first baron would seem to have been the first of his line who dropped the bordure.

W. E. B.

"The Wayward Wife" (5th S. iii. 4.)—Bohn's edition (1850) of Burns gives (p. 547) the following varieties in stanza 2:—

"Your hopes are high, your wisdom small,
Woe has not had you in its thrall."

From what we read at p. 518 of the same volume, it would appear that the criticism on Miss Graham's song does not occur in any letter by Burns, but was written by him in an interleaved copy of Johnson's *Musical Museum*.

P. J. F. Gantillon.

Schomberg's Dukedom (5th S. iii. 9.)—Marshal Schomberg was created Duke of Schomberg in May, 1689. The creation is gazetted under the date "May 16" in that year.

Alfred B. Beaven.

Adolphus's "England" (5th S. iii. 9.)—John Leycester Adolphus, the writer of the letters to Richard Heber on the subject of the Waverley Novels, was *the son of*—not identical with—John Adolphus, author of the *History of England*.

Alfred B. Beaven.

Marazion: Market-Jew (5th S. iii. 22.)—Dr. Charnock will find the etymology of this name fully and conclusively discussed in a paper by Prof. Max Müller, entitled "Are there Jews in Cornwall?" in *Macmillan's Magazine*, vol. xv. p. 484, for April, 1867. C. R. M.

"Scothorne" (5th S. iii. 28.)—The etymology is from the Anglo-Saxon. Shot or Scot means a wood, and Horn, Hurne, Hyrne, or Herne is an angle or corner land projecting into the sea or river, a peak. Scotorne, the name of a royal forest in Oxfordshire, mentioned in Domesday Book, has precisely the same meaning.

Henry C. Lofts.

Dart, the Antiquary (5th S. iii. 28.)—Mr. Solly will find a meagre notice of this worthy in Mark Noble's Continuation of Granger, vol. iii. p. 353. He appears to have been "bred an attorney, but left that profession for the Church, to which he afterwards proved a disgrace." Dart held the living of Yateley, in the Diocese of Winchester. Geo. M. Traherne.

Dart was brought up as an attorney, to which profession he was no particular ornament. Still less a one does he seem to have been to the Church, when he had taken Holy Orders, and wrote himself *the Reverend John Dart*. He was, however, presented by the Master of St. Cross Hospital, Winchester, to the Perpetual Curacy of Yateley, Hants, where perhaps further information may be gleaned concerning him.

I am not aware that he wrote more works than those mentioned by Mr. Solly. The engraved portrait of which he speaks is, I suppose, the folio mezzotint by Faber. There is, however, I believe, another engraving of him, 4to., but by whom I know not. Ed. King.

Did Harold Die at Hastings? (5th S. ii. 407; iii. 53.)—The story of Harold having escaped at Hastings, and become a monk or hermit at Chester, is probably an invention of Giraldus Cambrensis, at the end of the twelfth century. The same story was told also by Ralph de Diceto, of the Emperor Henry IV. of Germany, who, he says, according to some accounts, after abdicating, lived for two years the life of a hermit at Chester. This may possibly have suggested the like story in reference to Harold. H. T. Riley.

"Bonnie Dundee" (5th S. ii. 5, 154, 357, 437, 493.)—As I am nearly connected with that Clementina Stirling Graham, of Duntrune, by marriage, may I be allowed to inform Greysteil

that this lady is not a *lineal descendant* of Claverhouse?

As correctly stated by M. L., the only child of Graham, of Claverhouse, Viscount Dundee, died young, and was succeeded by his uncle, David Graham, of Claverhouse, who became third Viscount Dundee. He also had fought at Killiecrankie, and was outlawed.

Upon his death in 1700, *s.p.*, the representation of Claverhouse devolved on his cousin, William Graham, of Duntrune, who assumed the title of Viscount Dundee as next heir male. He was "out" in the "15," and was attainted of high treason by Act of Parliament. He left a son, James Graham, of Duntrune, who also assumed the title of Viscount Dundee, joined the Pretender in '45, and was also attainted of high treason, but having, in 1735, conveyed his estate of Duntrune to his uncle, Alexander Graham, it was thereby preserved to the family.

Alexander Graham, his nephew and heir, died in 1782; and on the death of his only son, Alexander Graham, in 1802-3, the estate came to his sisters as co-heiresses, of whom the elder, Amelia, married Patrick Stirling, of Pittendriech; and Clementina, the younger, married Captain Gavin Drummond, of Keltie; and Clementina, the only child of the latter match, married the Earl of Airlie. William Stirling, the only son of the elder daughter, inherited the estate of Duntrune, and assumed the name and arms of Graham by royal licence. He had two sisters,—Jane, who married the late John Mortlock Lacon, Esq., of Great Yarmouth (now deceased), and the present Miss Stirling Graham, of Duntrune, who has in her possession the patent and commissions of Graham of Claverhouse, his marriage settlement, and other family papers, and some relics. Chas. Jno. Palmer.

Great Yarmouth.

I cannot understand Mr. Brooke's note. I have looked carefully through the chapter on "Hector Grahame, of Lea," in Burke's *Vicissitudes*, and can find there no reference to Claverhouse. Nor can I see in the pedigree, as I make it out from Burke, how the Grahames of Lea could possibly become the representatives of Claverhouse. The former are a branch of the Grahames of Netherby, who are descended from Sir Patrick Grahame and Euphemia, Countess of Strathearn, grand-daughter of Robert II.; and the Grahames of Claverhouse were a branch of the House of Fintrie, descended from Sir William Grahame, of Fintrie, and Mary, daughter of Robert III.; the said Sir William and Sir Patrick being half-brothers, sons of Sir Patrick Grahame, of Kincardine. If there was no later connexion between their descendants (of which I find no trace), I cannot see how any one can claim to be a representative of Claverhouse through the Grahames of Lea and Netherby, any more than through the Grahames of Menteith or Montrose. It still appears to me that Miss Stirling Grahame is the true representative of the Grahames of Claverhouse, unless any one can answer in the affirmative my query as to possible descendants of James, last titular Viscount Dundee. M. L.

Surely there cannot be much doubt as to the corpse of this gallant general having been originally deposited in the church of Blair Athol. As an authority for this statement, Professor Aytoun, in his charming book, *Lays of the Scottish Cavaliers*, quotes the words of Drummond of Balhaldy, and also transcribes the epitaph composed upon the Viscount of Dundee by Dr. Pitcairn:—

"Ultime Scotorum! potuit quo sospite solo,
Libertas patriæ salva fuisse tuæ;
Te moriente, novos accepit Scotia cives,
Accepitque novos, te moriente, deos.
Illa nequit superesse tibi, tu non potis illi,
Ergo Caledoniæ nomen inane, vale!
Tuque vale, gentis priscæ fortissime ductor,
Ultime Scotorum, ac ultime Grame, vale!"

The poem by Aytoun entitled *The Burial March of Dundee* is singularly beautiful, and perhaps I may be permitted to refer your correspondents who have written on this subject to it and to the Introduction which is prefatory:—

"Open wide the vaults of Athol,
Where the bones of heroes rest;
Open wide the hallowed portals,
To receive another guest!"

Stanza v.

John Pickford, M.A.

Newbourne Rectory, Woodbridge.

In a letter I had a short time ago from Miss Clementina Stirling Graham, she thus defines her relationship to the "Great Dundee":—"He left no lineal descendant, his son having died before him. I am only the nearest of kin in the collateral line." F. D.

Nottingham.

"La parole a été donnée à l'homme pour l'aider à cacher sa pensée" (5th S. ii. 306, 474.)—This is not the precise expression ascribed to Talleyrand; it is "la parole a été donnée à l'homme pour déguiser la pensée"; but it is in reality found in the *Le Chapon et la Poularde* of Voltaire, who says "Ils n'employent les paroles que pour déguiser leurs pensées." The germ, however, of this thought must be sought in a far more distant time, as far back as the "Catechism of Morals," as it has been called, of Dionysius Cato, who lived at least not later than Valentinian (A.D. 364-375). The following distich appears there:—

"Prospicito cuncta tacitus quod quisque loquatur;
Sermo hominum mores et celat et indicat idem."

In the French verse of the twelfth century it is thus translated:—

"A cheschun parlant soies
Entendant totes voies
Mes taisant te cœvre;
Kar la parole as humes
Lur murs e lur costumes
Celle et descœvre."

This is the only reference in early times to the idea that words may be a vehicle for the concealment of thought which I have met. Of course the hypocrisy of words is often referred to by Greeks and Romans, but not in the precise form in which it is used by Voltaire and Talleyrand.

Homer (*Il.* ix. 312) is the earliest writer who shows by his force of language what contempt he felt for those "who speak peace to their neighbours, while mischief is in their hearts":—

"Ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Ἀΐδαο πύλῃσιν,
Ὅς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσὶν, ἄλλο δὲ εἴπῃ."

"For that man is detested by me as the gates of hell, whose outward words conceal his inmost thoughts."

C. T. Ramage.

The bitter satire contained in this phrase (usually written "la parole a été donnée à l'homme pour *déguiser* sa pensée) has probably been attributed to Talleyrand on no better grounds than that they harmonized so exactly with his character and his actions. My conviction is that poor Goldsmith, scandalized by the contempt of truth which prevailed among mankind, first gave utterance to the idea that "judging men by their words, they appeared to believe that speech had been given to man not to express his thoughts, but to disguise them." I know that a sentence to this effect is found in one of Goldsmith's Essays; but owing to my neglect of Captain Cuttle's advice, I am unable to give an exact reference to the passage.

It is not easy to "render unto every man his own." The credit of having first imagined a fiction calculated "to justify the ways of God with man," is generally accorded to our poet Parnell in his *Hermit;* but very unfairly, for he had been anticipated some twelve centuries by Mahomet, as is clearly proved in the 18 *Sure* of the Koran. The similarity of the two fictions is so striking that no impartial reader can doubt that our poet had looted the groundwork of his *Hermit* from the Holy Book of the Moslem. Outis.

Risely, Beds.

In Goldsmith's work, *The Bee*, No. 3, Oct. 20, 1759, is the following:—

"I think, with some show of reason, that he who best knows how to conceal his necessity and desires is the most likely person to find redress; and that the true use of speech is not so much to express our wants as to conceal them."

William Young.

"As Sound as a Roach" (5th S. ii. 274, 314, 458, 525; iii. 37.)—Considering that the Italians have the phrase "essere sano (vispo) come un pesce" (to be as healthy (lively) as a fish), and that Mr. Furnivall (5th S. ii. 224) has given us several instances of "as *sound* as a trout," where it is not even suggested that *trout* means anything else than the fish, it seems to me nearly certain that *roach* in the same connexion also refers to the fish, and not to Saint Roche. Why *trout* and *roach* should be particularly selected as examples of *health* and *soundness*, I do not exactly see, excepting that they are common and familiar fish, and were probably still more so when fewer sea fish were taken, and fresh-water fish were more esteemed than they are at the present time. But I do see a reason why fish in general should be regarded as exceptionally healthy and sound. No one ever catches a diseased fish angling, for the simple reason that a fish, if he is unwell, will not bite, and even when nets are used, and fish are taken in large quantities, unhealthy fish are very few and far between, for the simple reason that it is especially upon such fish that the cannibals of the class feed. Besides which, the water in which they live hides them from our view, and less is known about them than about animals, and so they are doubtless reputed more healthy than they really are.* F. Chance.

Sydenham Hill.

The opinion of Mr. H. H. Gibbs and Mr. Furnivall is confirmed by a proverb in the *Adagia* of Erasmus:—

"Sanior est pisce.

Nam ad eundem modum hodieque vulgo loquuntur, 'Tam sanus es quam piscis.' Id inde sumptum est, quod creditum est pisces non sentire morbos."—*Adagiorum Erasmi Epitome*, p. 467, 12mo. Amst., 1663.

Ed. Marshall.

The Name Jenifer (5th S. ii. 305, 376, 437.)—M. Catherinot de Bourges derives Geneviève from Zenobia, but the name (which in Latin is Genovefa, and which is doubtless the same as Guenever), is most probably of Teutonic origin; viz., from Winefriede or Wenefrida, a feminine form of Winefried (conf. Godfree from Godfrid); from *win-fried*=protecting fiend, or *winn-fried*, protecting warrior. Conf. Amalfrid, Baldfrid, Friderich, which Wachter renders respectively, "tutrix immaculata," "assertor audax," "protector potens." R. S. Charnock.

Gray's Inn.

P.S. There are ten places in France named after Ste. Geneviève.

Is not this name a corruption of the Italian name *Ginevra?* The name occurs in the Italian mediæval story of the Countess *Ginevra degli Almieri*, who was buried alive in a vault at Florence, and returned to her home, where she be-

* This note was written before the appearance of notes, pp. 458, 525.

came the mother of a numerous family. Rogers has the name of *Ginevra* in the "Oak Chest Story" of his *Italy*. Shelley commenced a version of the Florentine story, but, unfortunately, it is left a fragment. *Geneviève* is a French form of Genovra. Ste. Geneviève is the same as the Italian *Santa Ginevra*. I have not the Latin form at hand, but doubtless it is well-known to the Rev. J. Pickford, your learned correspondent.

James Henry Dixon.

Florence.

"Like to the damask rose you see," &c. (5th S. ii. 227, 296, 336, 373.)—I may, perhaps, be permitted to supplement Mr. Chappell's note by saying that if A. F. will consult the Rev. Dr. Hannah's Introduction to *Poems and Psalms*, by Henry King, D.D., sometime Lord Bishop of Chichester, &c., published by Francis Macpherson, Oxford, and William Pickering, London, 1843, he will find an interesting account of this poem.

In a MS. volume in the Edinburgh University Library, entitled "Blooms and Blossoms" (a modern name given to it, I believe, by the late Joseph Haslewood, in whose possession it once was), I find that these lines are designated "Verses of Dr. Dunnes making." I shall quote the first verse as I have it; but as the MS. is not within my reach, I cannot confirm the transcript:—

"Like to the Damasque Rose yow see,
Or like the blossome on the tree,
Or like the Daintie flower in Maye,
Or like the morning to the day,
Or like the Sun, or like the shade,
Or like the Gourd which Jonas had:
Even such is man whose threed is spunne,
Drawne out and cut, and soe is Dunne.
The Rose withers,
The blossome blasteth,
The flower fades,
The morning hasteth,
The sun settis,
The Shaddow flyes,
The Gourde consumes,
And man he dies."

The next piece to the foregoing is entitled "Dr. Dunnes Mortalitye," and is generally speaking the same as the preceding one. I shall quote the first verse:—

"Like to the damaske Rose yow see,
Or like the blossome on the tree,
Or like the dainty flower of May,
Or like the morning to the day,
Or like the sun, or like the shade,
Or like the Gourd which Jonas had:
Even such is man whose threed is spunne,
drawne out and cut, and soe is done Dunne.
The Rose withers, the blossome blasteth,
the floure fades, the morning hasteth,
the sun sets, the shaddow flies,
The Gourd consumes, and man he dies."

I find, however, a memorandum in a folio further on, which states that the seventh verse ("Like to the blaze of fond delight," &c.) is a "Verse of Mortalitie made by Mr. Quarles, as alsoe the first, for over them, in his Argulas and Parthenia, he writes, Sic vos non vobis, etc., as Tully did by his divisum imperium."

The compiler (and I should say he wrote some of the poems in it) of this MS. was one Richard Jackson, who evidently began it in 1623 (see Mr. Collier's *Hist. of English Dram. Poetry*, vol. iii. p. 275, note), for we find this date with his name on one of the opening leaves. It forms one of the splendid collection of books presented by Mr. Halliwell to the Edinburgh University Library.

Speaking of this MS., I find a piece in it entitled "in Praise of Cynthias Reuells," which turns out to be the Epilogue to Ben Jonson's play of that name. There are two lines more, however, in the MS. than in the edition which I have before me, viz., Col. Cunningham's reprint of Gifford's *Jonson*, 3 vols. fcap. 8vo. The additional lines are, and follow immediately the last one in the printed copy:—

"like 't or not lik 't, for liking comes by chance
Art hath noe enemy but ignorance. Ile onely speake."

Are these lines, which I have just quoted, known to be by Jonson? S.

"Stared with great eyes, and laughed with alien lips" (4th S. ii. 440.)—Tennyson's *Princess*, p. 80. F. L.

Miscellaneous.

NOTES ON BOOKS, &c.

The Book of Scottish Ballads: a Comprehensive Collection of the most approved Ballads of Scotland, Ancient and Modern. With Notices, Critical, Historical, and Antiquarian. Collected and Edited by Alexander Whitelaw. (Blackie & Son.)

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The Quarterly Review. No. 275. (Murray.)

The most notable thing with regard to the present number is, that within a week it reached a second edition. This is attributed to Mr. Gladstone's article on the Speeches of Pope Pius IX., but there are others (besides such popular papers as the "slashing" one on the Greville *Memoirs*, and a pleasing one on the *Life of the*

Prince Consort), and we would especially direct attention to by far the most important article in the January number, namely, the one entitled "The Doctrines of the Jesuits." It concerns all people much more nearly than any other paper in the Review.

Isca sends the following:—"Your readers will doubtless recollect the epitaph on a stone outside a church:—

'Here I lie at the Church door,
Here I lie because I am poor,
When I rise at the Judgment Day,
I shall be as warm as they,'—

but did they ever see the lines that follow?—

'*From a Spirit within.*

'Tis true, old sinner, there you lie,
'Tis true you 'll be as warm as I;
But, restless spirit, why foretell
That when you rise you 'll go to H-ll?'"

Brittany.—Should any reader of "N. & Q." feel interested in the ancient history of this remarkable country, and especially should he be disposed to contribute pecuniary aid to a deserving antiquary, who has long been making collections for its elucidation, I shall be much obliged if he will communicate with me at Hardwick Vicarage, Hay. T. W. Webb.

Mr. E. Peacock, Bottesford Manor, Brigg, writes:—"I shall be glad to have my attention drawn to any books in the English language on the duty of kindness to the lower animals. The oldest book of this kind which I at present know of is *Clemency to Brutes*, 4to., 1761. I have never seen it, but there is a quotation from its pages in Brand's *Popular Antiquities*, 1813, vol. i. p. 63. I shall also be much obliged for references to passages where this subject is treated of, in books published before 1800, which are not specially devoted to this object."

Old Stained Glass: Case for Opinions.—The Rev. J. T. Fowler, Hatfield Hall, Durham, writes:—"In one of our cathedrals is a window containing about eighty subjects from the Life of a Saint. The glass having been taken out, was replaced late in the last century, with the compartments in no particular order. It is proposed to describe this window by giving a key-plan or numbered list, showing the present order of subjects, together with a series of descriptions of compartments in one of two orders, either (1) in their present meaningless and promiscuous order, which would have the advantage of furnishing a more convenient key to the window in its present state and on the spot, or (2) in the original sequence of subjects, so far as it can be ascertained, which would have the advantage of more readily conveying an intelligent view of the whole in a connected form. I should be much obliged to any one interested in such matters who would favour me with an opinion on the question of order of descriptions, either in the pages of 'N. & Q.' or by private letter."

Gray's "Stanzas Wrote in a Country Church Yard."—The *Athenæum* recently announced that the original MS. of Gray's *Elegy* (in which it is named as above) will soon be sold by auction. The same journal stated that the MS. contains more verses than appear in the printed poem. We may note here that in the first edition of the *Elegy* there was one stanza which is not to be found in later editions, viz.:—

"Some rural Laïs with all conquering charms,
Perhaps now moulders in this grassy bourne;—
Some Helen, vain to set the world in arms;
Some Emma, dead of gentle love forlorn."

M. N. Ranis (Royal Academy of Sciences, Brussels) is engaged on a "Universal Dictionary of Academies, Scientific Societies, Observatories, Universities, Museums, Archives, Libraries, Newspapers, Periodicals, Botanical Gardens," &c., and asks for information under any of the above or similar heads. Communications to be addressed to M. N. Ranis, Place du Musée, Brussels.

Notices to Correspondents.

"Operum Politiani," Duo Tomi, "Sebastianus Gryphius Germanus excudebat Lugduni, anno M.D.xxviii."—W. I. I. inquires whether this edition contains all the known writings of Poliziano.

O. W.—

"Fighting like devils for conciliation,
And hating one another for the love of God."

Street ballad, quoted in Lady Morgan's *Memoirs*.

"Unaffording."—L. L. writes:—"Can any of your numerous readers give an instance of this word appearing in print, or being even colloquially in use at this day in any of the southern counties of England?"

O. A. asks who were the publishers of an edition of Virgil, published within the last ten or twelve years, having the *quantities marked throughout*.

H. J.—

"Thick as autumnal leaves that strow the brooks
In Valombrosa." *Paradise Lost*, i. 302.

A. I.—The Secretary to the Fund, William Bradbury, Esq., Bouverie Street, Whitefriars, E.C., could give the information asked for.

J. H.—"Elia" was the name of an Italian fellow-clerk of Lamb's, in the South Sea House. The usual antepenultimate pronunciation is the correct one.

G. H. G.—Both editions are to be commended; but much depends on what a reader requires or expects in editorial notes.

E. R. W. asks for the exact definition of "Madrigal," and in what it differs from a "Part Song"; also, when the word was first used.

A. V. F.—You had better advertise; apply to the Publisher of "N. & Q."

"Oimara."—Francesca asks for the derivation of this name of a famous yacht.

Erratum.—P. 75, col. i, line 25, for "p. 451" read "p. 346."

Curio offers his best thanks to Mr. R. N. James for the MS.

"Buzz."—See "N. & Q." 1st S. v. 104, 187, and especially 3rd S. iv. 212.

E. H. (Liverpool.)—The lines are from an American book of hymns.

E. S. H.—Pope, in *Epilogue to the Satires*, Dialogue i.

Earlscourt.—Mistaken.

X. or B. B.—"Pye Family" next week.

A. L. Mayhew.—*Invalide*=veteran.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONDON, SATURDAY, FEBRUARY 6, 1875.

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Notes.

POPE'S SHAKSPEARE.

I have two copies of the third folio (1664), one of which is so uninviting in condition, having a number of torn leaves with the defective text supplied by the insertion of manuscript slips, and being otherwise imperfect, that though I have had it in my possession many years, I have usually referred to my other copy in preference, and, in fact, have not subjected the former to a thorough examination until recently led by accident to do so. Having occasion, a few days ago, to collate various editions in relation to a particular passage, I happened to use the folio in question, which, beside the manuscript slips above noticed, is full of marginal alterations, consisting of various readings, short explanatory and other notes, redivision and description of scenes, passages scored round for omission, and others marked with commas in the margin for emphasis (a further illustration of a subject recently discussed in "N. & Q."), and I discover that the alterations are precisely those which make the copy correspond with Pope's *Shakspeare*, with no greater variations than are likely to have arisen from afterthoughts during the passage of the work through the press. As no one is likely to have altered a third folio to make it correspond with Pope's *Shakspeare*, I suppose my copy to have been that used by Pope as the basis of his edition.

I am neither a sufficient expert in handwriting nor sufficiently acquainted with Pope's to speak authoritatively on that part of the question; but the writing seems to me to have a greater similarity to the fac-simile specimen in Roscoe's *Pope*, i. 482, than the latter has to the fac-simile in D'Israeli's *Curiosities of Literature*, p. 211, ed. 1838. I shall be glad to entrust the volume to the editor of "N. & Q." if any of its town correspondents are competent and willing to make the examination, and he will have the goodness to take charge of it. For obvious reasons, it may be well to state that the book is not on sale or likely to be so.

My object in writing thus far is a personal one: but the mode in which Pope arrived at his text is worth a note as a fact in literary history. In his Preface, p. xxii, he says:—

"The method taken in this edition will show itself. The various readings are fairly put in the margin, so that everyone may compare 'em, and those I have preferred into the text are constantly *ex fide codicum* upon authority. The alterations or additions which Shakspeare himself made are taken notice of as they occur. Some suspected passages which are excessively bad .... are degraded to the bottom of the page with an asterisk referring to the places of their insertion. The scenes are marked so distinctly that every removal of place is specified..... The more obsolete or unusual words are explained. Some of the most shining passages are distinguished by commas in the margin, and where the beauty lay not in particulars but in the whole a star is prefixed to the scene..... There is also subjoined a catalogue of those first editions by which the greater part of the various readings and of the corrected passages are authorized."

The catalogue referred to consists of the first and second folios and the early quartos of fifteen of the plays; but Pope wholly ignores the third folio, which I am showing to be the basis of his edition. His statement that his various readings are constantly *ex fide codicum*, is simply untrue. Of the ten various readings in the *Tempest*, which, as the first in order, I have collated as a specimen, not one is warranted by any one of the four folios. There is no quarto, and the only other previous edition is Rowe's, from which two of the ten readings are taken without acknowledgment. One of these two, "plume" for "plumbe," in Act iii. sc. 3 (or sc. 4 in Pope's arrangement), is not marked in my third folio, and perhaps was considered only as a modernization of spelling. In the *Midsummer Night's Dream*, the next play in the order adopted by Pope, he has more justification for his statement; for of ten alleged various readings seven are warranted by the quarto of 1600, included in his catalogue—two are not various readings at all, being the text of all four folios as well as of the quarto—and the tenth, purporting to be the substitution of "bragging" for "begging," in Act iii. sc. 2 (sc. 9

according to Pope's arrangement), is the correction of a mistake which appears only in the third folio, the use of which he did not even acknowledge.

I need not carry the collation further. In Pope's edition the spelling is modernized throughout; but no trace of this appears in my third folio. Either, therefore, this was left to the printer, and settled by the editor, if at all, in correcting the press, or the folio must have served only for a first draft. This seems probable from some of the manuscript notes being so short as to seem rather memoranda for the notes as printed. Thus, at *Tempest*, ii. 1, the note in the folio is, "This discourse, so improper in the mouths of shipwreck'd people, must have been interpolated"; which in the print is expanded into,—

"All this that follows after the words 'Prythee peace,' to the words 'You cram these words,' &c., seems to have been interpolated, perhaps by the players, the verses there beginning again, and all that is between, in prose, not only being very impertinent stuff, but most improper and ill plac'd drollery in the mouths of unhappy shipwreckt people. There is more of the same sort interspers'd in the remaining part of the scene."

In other respects the treatment described in Pope's Preface exactly indicates the manuscript alterations appearing in my copy of the third folio.

John Fitchett Marsh.

Hardwick House, Chepstow.

[We would suggest, as a more convenient way, that this interesting volume should be deposited for a time at the British Museum, for inspection.]

THE SUPERNATURAL ELEMENT IN THE WAVERLEY NOVELS.

With regard to the poetical writings of Sir Walter Scott, there has always been a doubt as to the position they occupy; but in regard to his prose works, the highest position has ever been unanimously accorded. And though their scenes and descriptions may be familiar, yet it is always pleasant to take up a volume of the Waverley Novels on account of the attractive style by which they are characterized. Little blemishes and inaccuracies may in many of them be found; but as a rule, the Horatian maxim may be applied to them:—

"Verum ubi plura nitent in carmine, non ego paucis
Offendar maculis, quas aut incuria fudit,
Aut humana parum cavit natura.
Ars Poetica, v. 351, *et seq.*

And it may well be asked, Where can such Novels be found which can so safely be placed in the hands of everyone, especially those of young people? A question which may be difficult to answer in the present age of sensational literature.

Many criticisms upon them have from time to time appeared, and edition after edition has issued from the press, proving their popularity; but I am not aware that as yet any one has devoted an essay to pointing out the many instances of the supernatural element which they contain. There is, also, one of the best biographies ever written in the English language of Sir Walter Scott—his *Life*, by Lockhart—in which, as in a mirror, we are introduced to, and can see, the bent of his mind and the cast of his thoughts; yet I do not think that this point is dwelt upon or ventilated in it.

Let me note a few instances of this from the Waverley Novels; first observing that I am merely writing from memory, which must be my excuse for any inaccuracies or omissions that may occur, and so deprecating criticism from the readers of "N. & Q." In *Waverley*, there is the account of the apparition of the Bodach Glâs, or Grey Spirit, warning Fergus Mac Ivor (Vich Ian Vohr) of his approaching doom. In *Guy Mannering*, the casting of the horoscope of the youthful heir of the Bertrams, and its singular fulfilment. To go on to *The Antiquary*, perhaps one of the best of the novels, in it is found the account of the haunted room at Monkbarns in which Lovel passes so perturbed a night when the guest of Jonathan Oldbuck; and then the marvellous story of Martin Waldeck, read by Miss Wardour at the ruins of St. Ruth. As to *The Bride of Lammermoor*, one of the most dramatic of the stories, and in which the interest from the first page to the last is most admirably sustained, there are in it the obscure prophecy concerning the last Lord of Ravenswood stabling his steed in the Kelpie's flow, and the mysterious appearance of the figure, supposed to be that of Blind Alice, to the Master of Ravenswood at the Mermaiden's Fountain. In *The Legend of Montrose*, Angus MeAulay is a believer in second sight. *The Monastery*, with the repeated apparitions of the White Lady of the House of Avenel, must always be freshly remembered. *The Pirate* introduces us to Norna of the Fitful Head; and *Peveril of the Peak* acquaints us with some Manx superstitions, as that of the Speetre Hound of the Isle of Man. To make rather a long leap, in *Redgauntlet* there is the marvellous story called "Wandering Willie's Tale." *My Aunt Margaret's Mirror* and *The Tapestried Chamber* are entirely supernatural. Many other instances might be easily quoted from the Waverley Novels, and also from the poetry* of Scott and from his *Letters on Demonology and Witchcraft*, which would go to prove from indirect, yet strong internal evidence and testimony, that Sir Walter seemed to think with Hamlet:—

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

John Pickford, M.A.

Newbourne Rectory, Woodbridge.

* As the fine ballads of *The Eve of St. John* and *Glenfinlas*, and in *Marmion*, "Sir David Lindsay's Tale" of the spectre which appeared to King James IV. warning him of the ill success of his expedition against the English, in 1513, which ended so fatally at Flodden Field

"CLOTHING THE MINISTRY."

A paragraph has been going the round of the papers with respect to a custom in the City of London of giving pieces of cloth to the great officers of State and the officers of the Corporation. Its origin is attributed to a grant of monopoly to the cloth trade, but, unless that is matter of history, I confess I have doubts of it. I should rather attribute it to the ancient custom of giving liveries, about which much learning may be found in Mr. Corner's paper on some illuminations representing the Courts of Law, in the 39th volume of *Archæologia*.

I am led to this suggestion by the circumstance that the pieces of cloth presented to the Town Clerk and others are of two colours, which seems to me a distinct survival of the parti-coloured gowns anciently worn by serjeants-at-law and others.

It is evidence of the tenacity with which ancient customs cling to life that parti-coloured gowns were worn by Serjeants at their creation, as I have shown elsewhere (*Proc. Soc. Ant. U.S.*, vol. iv.), certainly as late as the year 1760. They were *not* worn at a creation of Serjeants in the year 1809. I have not been able to ascertain what robes were worn at the few creations of Serjeants between those two years, and am, therefore, not able to state with authority when was the last occasion on which this extraordinary garment appeared in a court of justice as a robe of dignity.

This leads me to the query, whether any of your correspondents can trace, either by means of the robemaker's bill or other more formal record, what was done on the creation of Serjeants between 1760 and 1809. I incline to the opinion that the year 1760, which saw the last of the Serjeants' great feasts, the discontinuance of which was followed by a great curtailment of the number of rings given and the other solemnities attendant upon the creation of Serjeants, was also the last occasion when they shone in their parti-coloured glories.

Lord Coke says that change of the ancient habit often bringeth a diminution of the privilege and dignity of which it was the clothing. The Serjeants have certainly been shorn of many of their honours, and when the Judicature Act takes force, judges may be appointed who cannot call a Serjeant "brother." It does not follow, however, that this is because they have left off wearing parti-coloured robes.

However that may be, it is gratifying to think that the ancient Corporation of London show no disposition to follow the bad example of giving up either their feasts or their liveries.

E. W. Brabrook.

SHAKSPEARIANA.

"Chewing the cud."—I have long been looking in vain for an edition of Shakspeare free from what I consider an unpardonable error in *As You Like It*, Act iv. sc. 3. Instead of "chewing the cud of sweet and bitter fancy," every edition that I know of gives "chewing the food," &c. This is the more inexcusable, since Sir Walter Scott, in the Introduction to one of the Waverley novels, makes an old French gentleman quote it as "showing the code." S. T. P.

"Two Gentlemen of Verona," Act IV. Sc. 1.—All commentators have been puzzling themselves and disputing about the meaning of "We 'll bring thee to our crews." Now in Ulster the people call a pigsty a pigeroo; and in Allan Ramsay's *Gentle Shepherd*, an old woman calls her cabin her "little crove." In Irish *cro* means a circular enclosure or dwelling. Hence the outlaws must be understood to say, "We 'll bring thee to our huts." S. T. P.

King Lear, iv. 6, 98:—

"To say I and no to everything that I said; I, and no too, was no good Divinity."

Read—

"To say I [aye] and no to everything that I said I [aye] and no to, was no good Divinity."

King Lear, iv. 2, 46:—

"If that the heavens do not their visible spirits
Send quickly down to tame these vilde offences, it will come,
Humanity must perforce prey on it selfe like monsters of the deepe."

This is the arrangement of the 4to. (the passage is not in the folio). The arrangement of the modern editions makes "it will come" the short line, which I think is wrong. Arrange—

"If that the heavens
Do not their visible spirits send quickly down
To tame these vile offences, it will come,
Humanity must perforce prey on itself
Like monsters of the deep."

* * *

A New Reading.—Will you receive one conjecture more where so many have been tried and been rejected? It is the so infinitely often discussed question about "the noble substance of a doubt" I once more will try to answer. *Hamlet*, i. 4 (Globe Edition, p. 816, col. 2, vv. 36-38):—

"The dram of eale
Doth all the noble substance of a doubt
To his own scandal."

Perhaps the word "doth" is a misprint for *daubs* ("Elze," in the *Athenæum*, once proposed "doth . . . often daub"); and at the end of the line the compositor erroneously repeated this same word, instead of composing the word "man." After him the corrector made worse what he had made badly,—he altered the second "daubs" into "doubt," taxing this a very clever emendation, and had no presentiment of his creating in this moment a very "doubtful" passage.

"Substance," in the same sense as here, is several times used by Shakspeare, and so is "daubed." That the word "substance" should be relative to "man" is not improbable, since "man" (resp. "men") occurs twice in the last eight lines.

Finally, "his own scandal" suits better with "man" than with "substance"; I therefore submit to public examination the reading :—

"The dram of vile
Daubs all the noble substance of a man
To his own scandal."

F. A. Leo.

"*Sir Andrew Agueeheek.* I'll help you, Sir Toby, because we 'll be dressed together.

"*Sir Toby Belch.* Will you help? an ass-head, and a coxcomb, and a knave, a thin-faced knave, a gull!"

Twelfth Night, Act v. sc. 1.

In Mr. Knight's Pictorial, Stratford, and Cabinet Editions of Shakspeare, Sir Toby's answer is printed thus—"Will you help an ass-head, and a coxcomb and a knave? a thin-faced knave, a gull?"

I should be very sorry to set myself up against Mr. Knight in the matter of Shakspearian criticism, but I cannot help thinking that in this instance he is mistaken, because he makes Sir Toby *call himself* these uncomplimentary names, whereas I understand him to say to Sir Andrew, Will *you* help me? *you* ass-head, &c. Campbell's edition agrees with Knight's; Keightley's, the "Globe," and the "Handy Volume" editions place the note of interrogation after "Will you help."

Jonathan Bouchier.

Longevity.—Our good friend Mr. Thoms did service in exposing the falsehood of many claims to ultra-centenarianism, but left us still a few well-attested cases. My father's grandmother is reported to have died at the age of 105; but, as I have not investigated the evidence, it may remain for the present an unsupported assertion. I can write with more confidence in regard to the longevity of cats, animals that to home-keeping authors are quite as precious as are dogs to other people. The most venerable cat of my intimate acquaintance was "Grandfather," who belonged to Mrs. Mac——, of Trinity, near Edinburgh, and died in July, 1862, at the age of twenty-two. This surely corresponded, in feline reckoning, with our human five-score years or more. His mistress wrote, at the time :—

"Until within a very short time of his death, the venerable Grimalkin enjoyed excellent health, and could climb a tree, catch a bird, or kill a mouse, with as much zest and activity as a kitten."

He lived widely beloved, and died deeply regretted. He had no enemy in the world, except the late Professor Simpson's dog down the lane, his near neighbour. Requies*cat!* His lowly tomb was adorned with the following lines by Professor Karl of our College. They may possibly be deemed worthy of preservation :—

"Grandfather.

(Obiit July, 1862, ætatis 22.)

"'Life to the last enjoyed,' here Pussy lies,
Renown'd for mousing, and for catching flies;
Loving o'er grass and pliant branch to roam,
Yet ever constant to the smiles of home;
Philosopher of Garden and of Porch,
Whom sun and hearth have warm'd, but could not scorch;
Monarchs might envy him his regal fur,
And list the music of his household purr.
Him sweet content possess'd; his feline soul
With milk of human kindness brimmed the bowl;
Nor anger nor ingratitude e'er shed
The blood of hand that stroked him, or that fed.
Blameless in morals, feared by mice and rats,
The *Preux Chevalier* of the race of Cats:
He has outlived their customary span—
As Jenkins and Old Parr had that of man—
And might on tiles have murmured, in moonshine,
Nestorian tales of youth, and Troy divine;
Of rivals fought; of Kitten-martyrdoms;
While meekly listening round sat Tabs and Toms:
But, with the modesty of genuine worth,
He vaunted not his deeds of ancient birth;
His whiskers twitched not at the world's applause,
He only yawned, and licked his reverend paws;
Curled round his head his tail, and fell asleep,
Lapped in sweet dreams, and left us here to weep:
Yet pleased to know that, ere he sank to rest,
As far as mortal cats are, he was blest."

J. W. E.

Molash, by Ashford, Kent.

Fonthill Abbey.—I have by me the auctioneer's (Mr. Phillips's) Catalogue of the sale at Fonthill Abbey in the year 1823. In the margin is marked opposite each lot the price which it fetched. The Catalogues, which I presume are not often met with now-a-days, are volumes of 391 pages, containing 3,960 lots, and were charged 12*s.* 6*d.* each. The following introductory page may be worth reprinting in "N. & Q.":—

"Arrangement of the Fonthill View, the Sale, and the Visitors' Accommodation.—Mr. Phillips respectfully notifies that he has made arrangements for the accommodation of Visitors to the Abbey during the View and Sale.

"The order of Sale is as follows: The Books and Prints, from 9th Sept. to 20th inclusive; from 3rd Oct. to 9th inclusive; and from 23rd Oct. to the 29th inclusive.

"The Costly Furniture and Unique and Splendid Effects.—From the 23rd Sept. to the 3rd Oct. inclusive, and from the 16th Oct. to the 22nd inclusive.

"The Pictures from the 30th Oct. to the 15th inclusive.

"The Wines and Useful Furniture.—From the 30th October to the end of the Sale. And that Domestic Accommodations, in addition to the Inns at Hindon, Tisbury, Fonthill Bishop, Salisbury, Shaftesbury, Amesbury and Warminster (viz., Breakfast, Dinner, and Refreshments), may be had within the Abbey. And also Refreshments and Beds may be had at the Pavilion, Fonthill Park. N.B.—Single Beds will be 3*s.* 6*d.* per night, and Double Beds 5*s.* By a recent arrangement the view of the Abbey and Grounds, and its costly elegancies, will continue uninterrupted until the end of

October. A One Guinea Ticket will admit Two Persons, and a 10*s.* 6*d.* Ticket will admit One Person to view the Abbey any two days during the Sale; and a complete Catalogue will admit the Purchaser only to the Sale Room, but not to the Abbey."

In a recapitulation at the end of the Catalogue is given the amount realized at each day's sale, making a total for the forty days of 22,684*l.* 15*s.* 11*d.* The smallest amount sold in one day was on the eighth day of sale, 144*l.* 9*s.*; and the largest amount was on the 26th day, 3,944*l.* 17*s.* On this day were sold *The Poulterer's Shop*, by G. Dow, for 1,333*l.* 10*s.*; *The Laughing Boy*, by Leonardo da Vinci, for 1,034*l.* 5*s.*; and *A Sea Port*, by Berghem, for 834*l.* 15*s.* The books which fetched the highest prices were John Britton's *Architectural Antiquities of Great Britain; Antiquities and History of the Cathedral Churches of Salisbury, Norwich, and Winchester;* and *An Architectural Essay relating to Redcliffe Church, Bristol;* together, 98*l.* And among the "Unique and Splendid Effects," the highest price was obtained for an "Ebony Cabinet, enclosed by folding-doors of exquisite workmanship, in *basso relievo*, representing the magnanimous example of Martius Curtius leaping into the Gulf," viz., 572*l.* 5*s.*

J. N. Blyth.

Word-Books of Oratorios.—Spurious books of plays have been common since the earliest days of the drama, and the same thing may be said of oratorio word-books. At the time of the first performances of Handel's great works incorrect books of their words were floating about, much to the annoyance of compilers and publishers. I have before me a notice respecting the book of Handel's most popular work—*Messiah*. It was cut from a newspaper dated March 17, 1769, and formed an item of the late William Upcott's collection of "cuttings." It is worth transferring to the pages of "N. & Q." for several reasons that will be apparent to those interested in such things. The general reader will learn that our ancestors, at these performances of a century ago, were not better accommodated with sittings—being "huddled" together—than we are at the present time:

"This Day is published, in Quarto, Price 1*s.*, a new Edition, corrected by the Compiler, Messiah, an Oratorio set to Music by Mr. Handel.

"Printed (by permission of the Compiler) for E. Johnson, No. 12 in Avemary Lane, Ludgate street; and for W. Russel: sold also by the Booksellers.

"Though editions of Oratorios in a small Letter (too small for the purpose in the huddled manner the readers sit) are sold at the Haymarket House at 6*d.*, none but the large Letter sort of 1*s.* are sold at Covent Garden House. Notwithstanding the Compiler's Injunction against it, a spurious Edition of Messiah is persisted to be printed, and is even sold at Covent Garden Theatre. Those therefore who desire to have the genuine and correct Edition, and would discourage such a contumelious Proceeding, will be pleased to buy before they get to the House, as it is not to be had there (an instance of ill treatment of an author's edition of which there is no example), and that they may do so conveniently, it is planted in various places. This only authorized Edition has E. Johnson's and W. Russel's Names in the Title."

Edward F. Rimbault.

Hall, of Greatford Hall, Co. Lincoln.—In one of the earlier editions of *The Landed Gentry*, it is stated, under "Hall of Arrowsfoot," that "William, youngest child of Edmund Hall, of Greatford Hall .... went to Jamaica .... in 1687," and had a son born there in 1698, named James, ancestor of the Halls of Arrowsfoot.

But, so far as I am aware, it has only been *supposed* that Edmund, of Greatford Hall, was the grandfather of James Hall, born in Jamaica in 1698, and, therefore, this should be regarded as one of the unsubstantiated pedigrees of the West Indian Colonists; and to this belief I am the more inclined from the following circumstances:—

1. There were extensive emigrations from *Barbados* to Jamaica between 1655 and 1755.

2. In the former island there was a large family of Halls, who bore, but with what authority I know not, 3 *talbots' heads* for their arms, and of which was Giles Hall from Whitminster, Co. Gloucester, who died in 1686, aged 84. There was also a John Hall, who died in 1729, and who bore *a fess indented, between* 3 *griffins segreant.*

3. In Jamaica, contemporaneously with James Hall (mentioned above, born 1698), there was a Thomas Hall, whose wife was Patience Walker, of *Barbados*, by whom he had, with other issue, a son, William [*ob. circa* 1751], who married Mary Kirkpatrick, and had, with other issue, Thomas, who married Mary Dehany, and had by her—(1) Hugh Kirkpatrick, married Harriot Kenyon; (2) William, married Mary Reid; Thomas, who married and died in 1839.

I am inclined to believe that the pedigree in *The Landed Gentry* might be amended by a reference to the registers of Barbados,* and that the Halls of Arrowsfoot are of Gloucestershire rather than of Lincolnshire origin. Sp.

Melanchthon.—In reading the other day in I. D'Israeli's *Curiosities of Literature* I came across the following passage:—"One of the most amiable of the reformers was originally named Hertz Schwarts (black earth), which he elegantly turned into the Greek name *Melancthon*." Now the German name of Melanchthon was not "Hertz Schwarts" but "Schwarzerd." Herz has nothing to do with "earth," but signifies "heart," so that, if his name had been "Hertz Schwarts," he would not have altered it into Melanchthon.

Theodor Marx.

Ingenheim, Germany.

* There are several cases of families in Jamaica claiming a direct lineage from England, whereas they should in the first instance have traced from other W. I. islands.

Mortar Inscriptions.—An old bronze mortar in the Museum at Newcastle-upon-Tyne bears the inscription, "AMEN, AMEN, AMEN, AMEN." Does it not mean here as elsewhere, "So be it," with a special reference to any refractory material which may have to be brayed in the mortar, till it becomes "so," as the apothecary or the housewife would have it to be? "Amor vincit omnia" is rather a favourite mortar inscription, and is, I fancy, meant as an encouragement to perseverance in what (before the days of engines devised in modern times) was often an irksome task. J. T. F.

Hatfield Hall, Durham.

Public Exhibition at Rome.—There is one at present which is so interesting that it merits a notice in "N. & Q." In the streets and squares of Rome, a young man stands beside a portable wooden house, or carriage, which contains about a dozen pigeons. They are not wood-pigeons, doves, or carriers, but pigeons of the most ordinary domestic species. On opening the door the birds issue forth, and perch on the keeper's head and shoulders, &c.; others rest on a wand that he holds in his hands. The word of command is then given, and the pigeons (with one exception) fly away, and are seen resting on the roofs of the houses and churches, where they remain until their master gives a whistle, when they all return to their habitation. The bird that has not joined in the flight plays another part. The proprietor, for a sous, sells a printed paper descriptive of the exhibition. Each purchaser is touched and pointed out to the bird, which then distributes the papers, taking them from a rack. But these papers are red and white, and the bird comprehends the difference between the master's order of *rosso* or *bianco*. This is one of the most interesting street exhibitions that I have ever witnessed. The mode of education is not named in the descriptive papers.

James Henry Dixon.

Rome.

Hilary.—*Hilar* or *Ilar* was, it seems, a Welsh saint. In "Bonedd y Saint," in the *Myvyrian Archæology*, p. 426, there is this note: "In Llan*ilar*, Cardiganshire, the wakes are kept on dyddgwyl Ilar (neu Ilar bysgotur)." The Welsh words mean the festival day of Ilar (or Ilar the fisherman). With *pysgotur* cf. Latin *piscator*.

T. C. Unnone.

Curious Advertisement.—The following is from the *Times of India*, Bombay, for December 31, 1874:—

"Notice is hereby given to the Public, that War is now going on between the Sultan of Maculla and the Jumadar of Sheir, and that the Port of Sheir is blockaded by the Sultan of Maculla, and that all persons, steamers, ships, and buggalows, attempting to get into the said port of Sheir, or land goods there, will be fired upon, and the steamers, ships, and buggalows, and the goods thereon, seized and confiscated by the said Sultan of Maculla.—Dated this 29th December, 1874.

"By Order of the Sultan of Maculla,
"Sallum Oomur."

J. C. Chubb.

Collop Monday.—In north Yorkshire we only know "one collop." A mutton ham having been properly cured and salted exactly twelve months antecedent to the Monday before Ash Wednesday, is eaten upon that Monday (which is called "Collop Monday") as rashers with fried eggs.

Eboracum.

From Sir Robert Wilson's Note-Book.—Guy Fawkes.—King James, in his own handwriting, directed the torture to be applied to Guy Fawkes "per gradus ad ima."

Herbert Randolph.

Ringmore.

Chantrey Woodcocks.—In 1829 Sir F. Chantrey shot two woodcocks at one shot, and afterwards sculptured the birds in marble. The following epigrams were written by various skilled pens. Were there ever so many epigrams shot off upon so slight incentive?—

"Their good and ill from the same source they drew,
Here shrined in marble by the hand that slew."
Lord Jeffrey.

"The carver's knife in vain their limbs shall sever,
In Chantrey's marble they unite for ever."
P. R. Duncan.

Here you might say that "in death they were not divided"; but Duncan's idea refers not to the brace of birds, but to the limbs of each individual bird. He misses the true chance, which was to have shown how the carver's knife, whose office is usually to sever, became in this instance a bond of eternal union:—

"Chantrey invented the best of gunlocks,
Which cocks one hammer, and hammers two cocks."
F. P. Muirhead.

"He hit the birds, and with an aim as true,
And hand as skilful, hit their likeness too."
The same.

"With gun or chisel thou art doubly clever,—
Chantrey! thy twins in death are twins for ever."
Boulton.

"Shall Chantrey be called a destroyer or not?
He slaughters, indeed, his two birds at one shot;
But, pitying his victims, with gen'rous endeavour
To make more amends by his chisel so clever,
He revives them to live on in marble for ever."
Mr. Sergt. Wrangham.

Another point that might have been made is contained in the following lines:—

"'Tis thought adroit, as well it may,
With stone, or shot, two birds to slay;
But Francis Chantrey has the skill
To give life, tho' his gun may kill,
And make (oh, endless wonder rife!)
One stone bring back two birds to life."

C. A. Ward.

Mayfair.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

Sebastian of Portugal and Peele's Battle of Alcazar.—

Historia | de Bello Africano: | in quo Sebastia | nvs, Serenissi- | mvs Portugalliæ | Rex, periit ad diem 4. Aug. | Anno 1578. |

Vnà cum | Ortu et Fami- | lia regvm, qui nostro | tempore in illis Africæ regioni- | bus imperium tenue- | runt. |

Ex Lusitano sermone primò in | Gallicum: inde in Latinum | translata | per Joannem Thomam | Freigivm D. | Noribergæ. | cIↃ IↃ xxc.

Such is the title-page of a small octavo-sized pamphlet, A to E 4, in eights, and reference is made in it to a plan of the battle of Alcazar; but this was apparently not engraved for this edition, as my copy seems to be quite perfect and is in its original blue-paper cover.

As I had hoped to find, when I bought it some four years ago, it is the source whence Peele drew the greater part of his play; indeed, at times he merely copies. To the student of history it is of interest, as professing to be what it probably is, the narrative of an eye-witness of the campaign and battle. From internal evidence, however, I have grave doubts whether the writer, who calls himself "Antonius Lusitanus," was a Portuguese, or in Sebastian's army. Hence I would inquire of any one acquainted with the Portuguese historians what authority these latter attach to this account, as also on what other professed eye or ear witness statements those accounts of the battle and Sebastian's death are based, which are found in our various histories and biographies, and which sometimes more or less agree with, and sometimes differ from, one another, and from that in the above described pamphlet.

I would also ask for what I have mislaid—the title of a French book, published within the last few years, on the false Sebastians.

B. Nicholson.

Hammersmith Antiquities: the Pye Family.—I flatter myself I have detected an omission in Faulkner's exhaustive *History*. There is frequent mention in the Court Rolls of Fulham of Lady Pye's house. Among other entries, in 1726, "A messuage with 2 gardens, 1 orchard, &c., called Lady Pye's house"; in 1727, "A Piece of land containing 7 acres, and all those houses built on part of premises called Lady Pye's house." Who was this Lady Pye? The premises are no doubt those, or very near those, built by Sir N. Crispe, sold to Prince Rupert in 1683, afterwards the property of the Duke and Duchess of Athol (the latter being Mrs. Lannoy) and Lord Melcombe, and subsequently tenanted by the Margravine of Anspach and Queen Caroline, and on the right of Queen Street from the river, and left of the Fulham Road, and now the property of the Convent of the Good Shepherd. I have endeavoured to find what Lady Pye ever lived at Hammersmith, but without success. I find there were five (or four) families of that name, and among them two furnish eight Ladies Pye who might be the Lady in question. Of Pyes of Hone, 1. Joan, married Sir Walter (knighted 1640); 2. Elizabeth, married Sir Walter in 1628; 3. Mary, married Robert (died 1662); 4. Anne, daughter of the great John Hampden, married the second Sir Robert, and died 1701; 5. Rebecca, married Sir John (created 1664); 6. Philippa, married Charles (died 1721); 7. Anne, married Charles (died 1721). Of Pyes of Lekampsted, 8. Catherine, married Sir Edmund (died 1673). Can any of your readers assist me? I have consulted Bowack (1705); Lyson's *Environs of London* (of which there is an admirable copy in the Guildhall Library, enriched with many plates of a more modern date); Cox, *Mag. Br.*, 1720; Bridger's *Index to Pedigrees;* Chalmers's *Biog. Dict.*, vol. xxv.; Burke's *Extinct Baronets and Commoners*, &c. B. B.

Count of Meran.—What was the parentage of the Count de Meran, so created in 1845? He was probably the illegitimate, or morganatic, offspring of a member of the Imperial family of Austria. J. Woodward.

"Ph."—Does *ph* occur in any words in the English language which we have inherited from the Saxon? I cannot call to mind one except the Christian name Ralph, which is an undoubted mis-spelling of Ralf. See *The Saxon Chronicle*, whenever the word occurs. Cornub.

The Pig-Faced Lady.—There is a tradition in Dublin, and in other parts of Ireland, of a woman who had a pig's face, and was fed out of a silver trough, and whose mother had brought this judgment on her offspring by her brutal answer to the appeal of a beggar-woman, attended by a number of young children. Does this story exist in other localities? D. F.

[The story is to be found in Dutch and English chapbooks of the seventeenth century.]

"Irish Politics made Pleasant: a Grand Melo-Dramatic Spectacle and Moral Dramatic Satire, in Hudibrastic and Mixed Verse (arranged also for Choirs). In Two Acts. Scene—Castle of Dublin. Part I. London: A. H. Baily & Co., Cornhill, 1844."

Who is the author? It was again published, with additions, in 1845. London, Baily; Dublin, Cumming. R. Inglis.

Dean Vincent.—Amongst the papers of the Rev. William Vincent, D.D., Dean of West-

minster from 1802 till December 21, 1815, I have just found reference to a pedigree of the family of Vincent, supposed to be in the possession of a Mr. Rainsford, who married the sister of Dormer Vincent, and the daughter of Richard Vincent, by his wife, the widow of a Mr. Adderly, of Weddington, in Warwickshire. If any descendant of Mr. Rainsford has this pedigree, I should esteem it a great courtesy to be allowed to see it.

Reginald Stewart Boddington.

Titley, Herefordshire.

Dabridgecourt.—Was this person a foreign or English Knight of the Garter? Is this spelling of the name correct? T. J. M.

Steventon Manor House, Hants.—Can you give me information respecting this house in Hampshire, or the names of any authorities who speak of this place? The present house, which does not date previous to the time of Henry VII., is supposed to have been built on the site formerly occupied by some religious building. Stones are built into the walls showing very early work.

R. Morrison Marnock.

Thomas Steven.—Who was he? His name figures on the walls of the Beauchamp Tower, Tower of London. Warder.

Barnes's "Gerania."—The lines given below are copied from a fly-leaf of Barnes's curious book, London, Obadiah Balgrave, 1675 :—

"Kind Barnes adorn'd by every muse,
Each Greek in his own art outdoes;
No Orator was ever greater,
No Poet ever chanted sweeter.
H' excelled in Geranian mystery,
And the black prince of history;
And Divine, the most profound
That ever trod on English ground.
He died, 3rd August, 1712, aged 50."

Have these lines been ever before printed, if so, where? A. J.

A Ballad entitled "Waltham Cross."—In 1564-5 William Pekerynge pays the Master and Wardens of Stationers' Hall "for his lycense for pryntinge of a ballett intituled *Waltham Crosse, &c.*" (Arber's *Stationers' Co. Registers*, vol. i. p. 261.) Is a copy of the ballad extant?

J. E. B.

An Auction of Old Bachelors.—Some years since, at a Penny Reading in London, an amusing piece was read, which represented a number of old bachelors auctioned off before a collection of old maids. Each old maid had a bag, in which she carried off him who fell to her lot. Can you tell me where it is to be found?

Robt. B. Stoney.

Pronunciation of "Holy."—Is there any authority for supposing that "holy" was at one time pronounced hŏly? The old compounds holy-rood, holywell, holiday are all so pronounced; holiness naturally follows the adjective. Also, if the word had been pronounced as now at the time the exhortation in the Communion Service was written, would the words *wholly* and *holy* have occurred so closely together in what is now a singularly uneuphonious clause? Secondly, have we any means of knowing the ancient pronunciation of words besides their use in poetry? This generally gives us their accent, but, unless they occur in rhyme, tells us nothing of their sound or quantity. G. T. P.

"He has swallowed a yard of land!"—A bantering expression I have heard in Lancashire in reference to a companion who has just drunk sixpenny-worth of brandy-and-water. Many men, during their lifetime, in this way have thoughtlessly swallowed a handsome estate. The observation is suggestive of a moral warning against intemperance. Is the expression common, and is it used elsewhere? J. B. P.

Barbourne, Worcester.

A Novel Decimal.—In the late lamented Canon Kingsley's *Water Babies*, 2nd ed. 1864, p. 256, we are told that Tom's tears raised the tide ·3,954,620,819 of an inch higher than it had been the day before. Of course, a decimal, if pointed in triplets, is pointed from right to left, whereas this is pointed from left to right. Is it an intentional or an accidental error? Jabez.

Athenæum Club.

Rev. Evan Lloyd, of Vron.—About 1766 this gentleman published a poem called *The Methodist*, in which he libelled a gentleman of Wales, and for so doing was sent to the King's Bench prison. Whilst there he had for a fellow-prisoner the notorious John Wilkes, and between them an acquaintance sprang up that only ended with the death of Lloyd. Lloyd was buried in the parish church of Bala, North Wales, and the inscription on his monument was written by Wilkes. Will some one inform me who the Welsh gentleman was that Lloyd libelled, and where I can find an account of the trial?

A. R.

Croeswylan, Oswestry.

General Monk and Anne Clarges.—In Cunningham's *London* it is stated that the marriage of General Monk and Anne Clarges is recorded in the parish register of St. George's, Southwark. It is not exactly so. The entry is (and I put the one before in its place to show how it stands):—

"January 23, 1652/3.

Thomas Doale.	Elizabeth Edwards.
George ——.	Ann ——."

I suppose this is the entry referred to, but neither

"Monk" nor "Clarges" is there. Most if not all the entries are copied from some rough or first entry book, which has disappeared. There may be reasons (which I can at least guess at) why the surnames are omitted. Some of your readers might throw more light upon it than I can. I shall be glad if they will. Same time, will some correspondent tell me who are the parties referred to in this other entry from same register, under marriages?—

"June (or July), 1654—
Frauncis Hyde. Anne Carew.
Both of Pangbourne, Berks; Anne Carew, parents deceased, both lodgers."

W. Rendle.

P.S.—Register papers of St. Margaret's, Southwark (1451–2),—"Reed. in dawnsing money of the Maydens, iijs. viij*d*." What does this mean?

Replies.

"JERUSALEM! MY HAPPY HOME!"
(5th S. iii. 63.)

The insertion of one form of the text of this fine old hymn affords an opportunity for a few further particulars of its history. The information extracted by Chief Ermine from Mr. Barnes's work on the Revelations is not so novel as he supposes. The hymn will be found at length in the *Gentleman's Magazine* for 1850, p. 582. Sir Roundell Palmer (Lord Selborne), in his *Book of Praise* (1863), has inserted fourteen stanzas, with notes containing much the same statement. Mr. Miller, in his interesting work *Our Hymns, their Authors and Origin* (1866), has added to this information. In 1852 Dr. Bonar, of Edinburgh, published *The New Jerusalem*, being an amplification of this piece, ascribed to the Rev. David Dickson. From these and other sources I have collected the following particulars of the history of this sacred lyric in its English form, which may not be without interest.

The MS. volume in the British Museum, to which reference has been made, is pronounced by Dr. Bonar, from internal evidence, to be of a date not prior to 1616. The title of the hymn is "A Song made by F. B. P. to the tune of *Diana*." In the *Crown Garland of Golden Roses* (1612) the lamentable song of the Lord Wigmore is set to the tune of "Diana," which gives countenance to the date fixed by Dr. Bonar. The Rev. David Dickson, a Scotch minister, who lived 1583–1662, is stated, by his biographer Wodrow, to have issued several short poems, amongst which was "O mother, dear Jerusalem!" This still exists in a broadside without date, supposed to be of the beginning of last century. In this sheet the hymn consists of sixty-two verses, containing 248 lines, being thirty-six verses additional to the MS. copy. As Dickson would be twenty-seven years old at the supposed date of the MS., it is within the bounds of possibility that he may have been the author, but from the ascription in the title to F. B. P. in the MS. this does not seem probable. The internal evidence of the style would refer the date to the latter portion of the reign of Elizabeth. If the rhythm and versification be compared with those of the later version of the ballad of *Chevy Chace*, I think a striking resemblance will be observed. If the hymn were transcribed from the MS., with the original orthography preserved, it would afford some clue to its date. In 1693 the Rev. W. Burkit, the biblical expositor, quoted the hymn in eight verses, the form in which it has been adopted into many collections. It is inserted in that of Dr. Williams and Mr. Boden in 1801, introduced as stated "from the Eckinton Collection." In 1852 Dr. Bonar published it in the form left by Dickson, entitled *The New Jerusalem;* and in 1863 Sir R. Palmer included fourteen out of the twenty-six stanzas from the MS. in his *Book of Praise*. This poem is usually ascribed to a Latin original, but the theme of the heavenly Jerusalem is not limited to this hymn and its congeners. It has been a fruitful source of inspiration to many writers, particularly mediæval ones. Dr. Neale's two beautiful hymns—"To thee, O dear, dear Country," and "Jerusalem the Golden"—are reproductions in an English form of portions of a Latin poem *On the Contempt of the World*, by Bernard de Morley, a monk of Cluny.* Charles Wesley's hymn commencing—

"Away with our sorrow and fear,
We soon shall recover our home;
The city of saints shall appear,
The day of eternity come," &c.

is an embodiment of the same sentiment, but with no immediate reference to a special source.

It is not by any means easy to determine precisely the Latin hymn with which the one before us may be identified. It seems to be generally assumed that this is found in the hymn "In Dedicatione Ecclesiæ," given by Archbishop Trench (*Sacred Latin Poetry*, 1849), commencing,—

"Urbs beata Hierusalem,
Dicta pacis visio," &c.

of which the author is unknown. It has been attributed to Bernard of Cluny, but without any authority. It is also printed by Daniel (*Thesaurus Hymnologicus*, Halle, 1841), and in several other German collections. It is inserted in the Roman Breviary in a modernized form, beginning—

"Cœlestis urbs Jerusalem
Beata pacis visio," &c.

In its early form it consists of forty-eight lines, and only corresponds in very general terms with the English version.

* See *The Ecclesiastical Poetry of the Middle Ages*, by Rev. J. M. Neale, M.A., 1852.

There is, however, another source, not so generally known, which is deserving of consideration. In 1853-5, Dr. Franz Jos. Mone, Keeper of the Archives of the Grand Duchy of Baden, at Carlsruhe, published an original collection of mediæval Latin hymns.* Amongst these are six on the celestial Jerusalem, one of which corresponds much more nearly with the prototype of the English version than the one above referred to. It is taken from a MS. at Carlsruhe of the fifteenth century, with the melody attached. It consists at present of fifteen and a half stanzas, containing one hundred lines; but two and a half stanzas, or fifteen lines, are wanting. It commences—

"Jerusalem luminosa
Veræ pacis visio,
Felix nimis ac formosa
Summi regis mansio."

I will quote a few verses in apposition with the English rendering, to show their resemblance.—

"In thee no sickness may be seen,
No hurt, no ache, no sore;
There is no death, no ugly de'il,
There 's life for evermore."

"In te nec quidquam molestum
Nec languor, nec gemitus
Nec unquam quid immodestum,
Nec culpa, nec dedecus.
In te robusta juventus,
In ævum non deperit,
Senex seu morte præventus,
Neque est neque erit."

"No dampish mist is seen in thee,
No cold nor darksome night;
There every soul shines as the sun,
The God himself gives light."

"In te nunquam nubilata
Aëris temperies,
Sole solis illustrata
Semper est meridies,
In te non nox fessis grata
Nec labor nec inquies."

"Thy walls are made of precious stones,
Thy bulwarks diamonds square;
Thy gates are of right orient pearl,
Exceeding rich and rare," &c.

Lapidibus expolitis
Structa tu mirifice
Gemmis, auro, claris vitris
Decoraris undique,
Portæ fulgent margaritis
Plateæ sunt aureæ," &c.

I could run on this parallel to much greater length, but these specimens may suffice, as space would scarcely be afforded for a complete analysis and comparison. At the same time, the English hymn is by no means a translation of the Latin. It is rather a free paraphrase, with some variations and additions. The verses about Our Lady, King David, and the saints, are entirely wanting in the original.

* *Hymni Latini Medii Ævi, e Codd. MSS. &c.* Franc. Jos. Mone, Archivii Carlsruhensis Præfectus. Friburgi Brisgoviæ: Sumptibus Herder. 1853-5.

The theme of all these Jerusalem hymns is undoubtedly taken from the two last chapters of the Apocalypse, with references also to a few passages in the Psalms and Prophets. Some of the Fathers have delighted to contemplate the same vision.

St. Augustine, *De Civitate Dei*, says:—

"In sempiterna vita sanctorum, nec operosa erit actio, nec requies desidiosa; laus erit Dei sine fastidio, sine defectu; nullum in animo tædium, nullus labor in corpore, nulla indigentia; omnes deliciæ Deus erit et satietas sanctæ civitatis in illo et de illo sapienter beateque viventis," &c.

Gregory the Great, in his commentary on Ezekiel, has the following passage:—

"Jerusalem, quæ ædificatur ut civitas, quia etenim illa internæ pacis visio ex sanctorum civium congregatione construitur. Jerusalem cœlestis ut civitas ædificatur, quæ tamen in hac peregrationis terra dum flagellis percutitur, tribulationibus tunditur, ejus lapides quotidie quadrantur," &c.

These contemplations must have very early taken a poetical form. Mohnike (*Hymnol. Forschungen*) ascribes the earliest extant to the eighth century; but it is probable that hymns of this class existed previously. The Germans, in their copious hymnology, have several versions of the Jerusalem hymns. One, by Kosegarten, is given by Archbishop Trench, beginning—

"Stadt Gottes deren diamanten Ring
Kein Feind zu stürmen wagt," &c.

There is another included in the *Kirchen Gesang-Buch* of Hanover:—

"Wie lieblich sind dort oben
All deine Wohnung, Gott!" &c.

I have to apologize for the length of this communication, which might easily have been carried to a much greater extent. J. A. Picton.

Sandyknowe, Wavertree.

Chief Ermine has obligingly supplied a version of this popular hymn, but, while terming it an "original," he has transcribed it from a book "carefully edited, with original headings and *improved readings*, by the Rev. E. Henderson, D.D.," instead of from the manuscript. If an opinion may be formed from an old printed copy of the words, the readings in the Rev. Doctor's version have been very much "improved," and, perhaps, curtailed also. The original MS. is so accessible in the British Museum (Addit. 15,225) that, if inconvenient to Chief Ermine, perhaps some other reader will kindly collate it.

The old printed copy in the Bodleian Library is in the form of a broadside ballad in the Rawlinson Collection (4to. Rawl. 566,167), entitled "The true description of the everlasting ioys of Heaven. To the tune of *O man in desperation*." Printed for F. Coles, T. Vere, and J. Wright. This has nineteen stanzas of eight lines, whereas Dr. Henderson's, and perhaps the manuscript also, has but thirteen. Moreover, the two do not agree from

the fifth line to the eighth, beyond which I cannot compare them, having only transcribed eight lines of the ballad. The heading of Dr. Henderson's copy is, "A song made by F. B. P. to the tune of *Diana*." He informs us that, "It is, however, of Roman Catholic origin."

Some among us would have been pleased if he had indicated his authority. The ballad itself cannot be older than the tune to which it was written, and the earliest notice yet found of any "Diana" who could have given name to a tune is, "A Ballett intituled the goddess Diana," which was entered to Alexander Lacy at Stationers' Hall in 1566. It is most probably the same as in *A Handefull of Pleasant Delites*, 1584, beginning, "Diana and her darlings dear." The story is from Ovid's *Metamorphoses*. Diana and her nymphs are surprised by Actæon while bathing, whereupon the goddess transforms him into a hart, and he is pursued and devoured by his own dogs. This ballad retained its popularity throughout the seventeenth century, therefore "Jerusalem! my happy home!" may be, perhaps, of no earlier date than the same century. A polished version may have removed the very landmarks which would be the antiquary's guide. The one extant copy of the printed version cannot be dated earlier than the Commonwealth. WM. CHAPPELL.

Grateful as all readers of "N. & Q." must feel to CHIEF ERMINE for his interesting article on the above favourite and most beautiful hymn, still I think he cannot be aware that it has already been published by the Rev. J. M. Neale, in his *Joys and Glories of Paradise*. It is there written, I presume, in its original form, with the old English spelling. There are two words in Neale's version which seem to me to be more correct than in the one copied by CHIEF ERMINE. In verse three, the word "dole" is used instead of "deil." Again, in verse twenty-three, where it says—

> "And all the virgins bear their parts,
> Sitting 'above' her feet."

Neale's lines run thus:—

> "And all the virginns beare their parte,
> Sitting 'about' her feete."

I hope I may be allowed space for Neale's account of the book from whence the hymn is taken:—

"'Jerusalem! my happy home!' a song by F. B. P., to the tune of Diana, is found in a thin quarto in the British Museum, lettered on the back, Queen Elizabeth, and marked 15,225. It contains several other pieces of poetry, evidently by Roman Catholics; one headed 'here followeth the song of the death of Mr. Thewlis.' Now John Thewlis was a priest, barbarously executed at Manchester, March 18, 1617. It is probable, therefore, that 'F. B. P.' was another sufferer (in all likelihood a priest) in the persecution either of Elizabeth or of James I. It was most impudently appropriated to himself, and mixed up with a quantity of his own rubbish, by one Dickson, a Covenanter. Dr. Renac has published the latter performance in his elegant book *The New Jerusalem*, accompanying it with the original (which he fairly vindicates to F. B. P.), several other versions and some notes."

EMILY COLE.

Teignmouth.

This hymn, I think, is generally understood to have been written by the Rev. Francis Augustus Baker, in 1565. Perhaps the date is only approximate. The original hymn in its entirety (almost the only alteration being the substitution of "dole" for "deil" in the third line, third verse) appears in the "St. Alban's, Holborn, Appendix" to the *Hymnal Noted* (published by G. J. Palmer), it being No. 351 in that collection. The tenth and thirteenth verses are marked as "not intended for congregational singing, but left in order that the hymn may be given in its entire form."

F. W. B.

EPISCOPAL BIOGRAPHY.

(5th S. iii. 8.)

I still venture to think that portraitures drawn to the life, full of quiet racy anecdote, personal characteristics, and delicate little touches, such as those which I mentioned, are extremely rare in ecclesiastical literature. Many modern "Lives" no doubt abound; but valuable and meritorious as they may be in other sterling respects, the essential quality of ideal biography as charmingly defined by Mr. A. R. Wilmott is lacking. The writers sat too far off, as Lord Bacon says. I will only add that I have recently given all my MS. collections for a History of the English Episcopate to the British Museum, complete to within the last ten years; and that I shall be happy (if he desires it) to present your correspondent with the memoirs of the few dioceses which I printed some while since. They aim mainly at conciseness. An exhaustive supplement to his own goodly list would be indeed a formidable pressure upon your space, if it is to include accessible MS. wealth, as in Cole's and Kennett's collections; innumerable anecdotes lying in nooks of the *Gentleman's* and other magazines, to which the index gives no clue; county and local histories, such as Hasted's *Kent*, Surtees's *Durham*, Bentham's *Ely*, Blomfield's *Norfolk*, Oliver's *Exeter*; and writers like Phelps, Nash, Shaw, Fosbrooke, Browne, Willis, and Britton; or old compilations, as Wharton's *Anglia Sacra*. Southey would have had a stroke at the thought of even the bare shelves which these would fill. MACKENZIE E. C. WALCOTT.

W. H. B. mentions in his list, "2. Godwin's *Lives*, Black-Letter, 1615, sm. 4to."; but does not name a book I have recently acquired, *Franciscum Godwinum, De Præsulibus Angliæ*, &c., 1616, a quarto of 800 pages in ordinary type. If it is at all a scarce work, I shall be glad to let him see it. The copy seems to have got astray from

the library of Wadham College. "Ex Legato Ric. Warner, Armis," of Woodford Row, Essex.

A. H.

Life of Bishop Percy, by the Rev. J. Pickford.

Summarie Account of the Holy Life and Happy Death of Thomas, late Lord Bishop of Duresme. London, 1660.

Life of Beilby Porteus, Bishop of London, by R. Hodgson, fourth edition, London, 1811; London, 1813. Fifth edition, London, 1821.

Life of Dr. Beilby Porteus, by a Lay Member of Merton College, Oxford. London, 1810.

Life of Edward Rainbow, Bishop of Carlisle. London, 1688.

Notices of Archbishop Williams, by B. H. Beedham. London, 1869.

Life of John Williams, Bishop of Lincoln and Archbishop of York, by Ambr. Philips. Cambridge, 1700. Second edition, Cambridge, 1703.

Life and Letters of Thomas A'Becket, by Rev. J. A. Giles. London, 1846.

Becket, Archbishop of Canterbury, a Biography, by J. C. Robertson. London, 1859.

Vita S. Thomæ Cantuariensis Archiepiscopi et Martyris, edita ab J. A. Giles. Oxoniæ, 1845.

Diary of Dr. Thomas Cartwright, Bishop of Chester. London, 1843.

Vita Henrici Chichele, Descripta ab Arthvro Dvck. Oxoniæ, 1617.

Life of Henry Chichele, by Arthur Duck. London, 1699.

Life of Henry Chichele. London, 1783.

Life of Dr. Henry Compton, Bishop of London. London, n. d.

Examination of the Life and Character of Nathaniel, Lord Crewe, Bishop of Durham, London, 1790.

Life, Character, and Writings of Richard Cumberland, Bishop of Peterborough, by S. Payne. London, 1720.

A Memoir of the late Bishop of Peterborough (Bp. Davy). Peterborough, 1864.

Life of Dr. White Kennett. London, 1730.

Some Notice of an Antiquarian Bishop of Peterborough (Dr. White Kennett), by W. L. Collins. 1867.

Sketch of the Character of the late Bishop of Peterborough (John Parsons), by Edward Patteson. London, 1819.

Some Account of the late Bishop Parsons. 1819.

Autobiography of Symon Patrick, Bishop of Ely. Oxford, 1839.

Bishop Hacket's Memoirs of Archbishop Williams. London, 1715.

Lives of the Seven Bishops committed to the Tower, by Agnes Strickland. London, 1866.

Lives of the English Bishops, from the Restoration to the Revolution. 1733.

John Taylor.

Northampton.

Lives of Bishops of Carlisle are given in—

Hutchinson's Cumberland. 1794, 2 vols. 4to.

Burn and Nicholson's Cumberland and Westmorland. 2 vols. 4to., 1774.

Whelan's Cumberland and Westmorland. 1 vol. 4to., 185—

Jefferson's Carlisle. 1830.

The Letters of Bishop Nicholson of Carlisle were published at the beginning of this century, 1 vol. 8vo., by (I think) Nichols. A Life of Archbishop Ussher (Bishop of Carlisle) also exists.

An old tract also exists giving an account of Bishop Rainbow of Carlisle. I could give particulars of this last in a month or so, when I go north, also of a life of Archbishop Grindal. Letters from northern registers and Bishop Kellawe's register (Durham) give much that is new about early northern bishops.

R. S. F.

The list will have to receive several additions. In the Rolls Series there are—

Bartholom. de Cotton, Liber de Episcopis et Archiep. Angliæ, edited by R. H. Luard. 1850.

Magna Vita S. Hugonis Ep. Lincoln., edited by J. F. Dimock. 1864.

Willelm. Malmesburiensis de Gestis Pontificum Anglorum, Libri V., edited by N. E. S. A. Hamilton. 1870.

Registrum Palatinum Dunelmense, Vols. I., II., edited by Sir T. D. Hardy. 1873-4.

This "contains the proceedings of the prelacy of Rich. de Kellawe, Bishop of Durham, both lay and ecclesiastical."

Memorials of St. Dunstan, Archbishop of Canterbury, edited by W. Stubbs. 1874.

The notices in H. Wharton's *Anglia Sacra* should not be omitted.

Ed. Marshall.

Life of Bishop Heber of Calcutta, by Heber. 2 vols. 8vo., 1830.

Life of Daniel Wilson, Bishop of Calcutta, by Bateman. 2 vols. 8vo., 1860.

The recently published Life of Bishop Patteson, in 2 vols.

J. Manuel.

Newcastle-upon-Tyne.

Dean Church's *St. Anselm*, and various series of "Lives of the Saints."

J. T. F.

Hatfield Hall, Durham.

Towards the completion of this list, add "*Fasti Eboracenses*, being Lives of the Archbishops of York, by the Rev. James Raine, Secretary of the Surtees Society, vol. i., 8vo., 1863." This book begins with the Life of Paulinus, the first Archbishop, A.D. 627, and ends with John de Thoresby, the forty-fourth, A.D. 1873. It is certainly not the old dish served up again, the *crambe repetita* against which the great Roman satirist shot his arrow, but is a work full of new and interesting facts, drawn from ponderous tomes, hardly known to the Archiepiscopal biographers, in the York Registry and elsewhere, and written in a most attractive style. Accuracy and exactness of statement characterize the learned author (why does he call himself "Editor"?), and the labour which he has obviously bestowed on his important work must have been herculean. Why has only one volume appeared?

F. R. R.

The Works of James Pilkington, B.D., Lord Bishop of Durham (with Biographical Notes), edited for the Parker Society by the Rev. James Scholefield, A.M. London, 1842.

H. Fishwick.

I can make the following additions to your correspondent's list :—

Pulteney's Atterbury. 1723.
Memoirs of Archbishop Tenison. No date.
Spencer's Chichelé. 1783.
Burnet's Burnet (in *History of his Own Time*).
Monck-Mason's Bedell. 1843.

C. R. M.

Engraving of Belisarius (5th S. iii. 68.)—With regard to Mr. Randolph's query about the engraving of Belisarius, there is a very finely engraved *upright* one, by Sir Robert Strange, after Salvator Rosa. There is also a boldly executed *oblong* one by Bernard Baron, after Van Dyck; and I am not acquainted with any other *fine* engravings of this subject. William Smith.

Mr. Randolph strangely omits to mention the size, or even the style, of the "engraving" about which he solicits information! I think, however, it may fairly be presumed to be Sir Robert Strange's rendering of Salvator Rosa's picture. The Evans Brothers, whose shop one so greatly misses, used to sell the finest impressions for about five-and-twenty shillings. It is for some reason among the least esteemed of Strange's works, but I have always regarded it with interest since reading that Stothard told Allan Cunningham that a sight of it, when he was no more than five years old, first roused a love of art in his bosom. Chitteldroog.

As Mr. Randolph has not described his engraving of Belisarius, I do not know if one which I have is the same. In this the engraved portion is about 17 in. by 13 in. The old man is sitting, looking to our right; his right hand holds a long staff, his left is extended for a "copper"; a shy looking, pretty boy leans against his left knee, holding in his hands what I suppose is a hat. The following is the inscription: "Belisarius. This plate from the diploma picture of Sir Martin Archer Shee, President of the Royal Academy, is engraved in honour of their distinguished countryman, by the Royal Irish Art-Union, 1844." The engraver is S. Sangster. W. H. Patterson.
Belfast.

The engraving in the possession of Mr. Randolph is probably by Desnoyers, after a painting by Gérard. From the copy in my possession, I give a brief description, which will enable Mr. Randolph to decide whether the two are from the same plate. Size of the engraving, including the dark-leafed bordering of $\frac{3}{4}$ of an inch, so frequently to be found in Desnoyers' works, 19 in. by 15 in. Belisarius depicted stone-blind, in a somewhat statuesque position; left leg advanced and quite bare; right arm, also bare, outstretched, and right hand grasping a long stout staff as an aid in walking; left arm supporting the sleeping Photius, a barely clad lad of about fourteen years of age, round whose ankles entwines a snake, head downwards. On the left of the picture is a glimpse of a lagoon, which the light catches, with a line of trees and a hill beyond in the distance; on the right, a low clump of large-leaved bushes. The chiaroscuro of the work is especially striking.

H. Smart.
Hackney.

There is a picture of the same subject by J. Louis David. Indeed, it is probable there are many more by different artists.

George R. Jesse.

I have an engraving of Belisarius after Davids, and have seen one after Van Dyck.

F. Stuart Anderson, F.S.A., Scot.

Philologists on Proper Names (5th S. iii. 62.)—I cannot for one moment accept Veritas's correction. He declares that Bowler and Fuller are the same name, on the strength of an entry, "Fuller *alias* Bowler," found by him in the Inquisitions of the sixteenth or seventeenth century. "Mr. Bardsley," he says, "treats the two names as perfectly distinct in origin. Fuller he derives from the workman who fulled or cleansed cloth, and Bowler from the turner or carpenter who made the wooden bowls or 'bolles' for general use." I will not advance any philological proof, as Veritas has not done so. I will, therefore, await him on that ground, and simply state the historic fact, that in the Corpus Christi Play at York in 1415, the *Card-makers* and *Fullers* marched *together* at the front, and the *Siviers*, *Turners*, *Hay-resters*, and *Bollers*, *together* in the rear. Comment is needless. Veritas adds that the Bowlers, Bowdlers, Fullers, and Fulwars of south-western Ireland are descendants of Maurice le Fougheler, or some other representative of this name. I am sorry to contradict your correspondent a second time; nevertheless, he will find that "le Foughcler" is the progenitor of our Fowlers, not Fullers, occupations quite as distinct as are Bowler and Fuller. Veritas quotes a friend, who told him "as a rule keep clear of theorizing about proper names"; and then proceeds in his attempt to show that I have only theorized in my book on *Surnames*. Now, I consider this rather hard lines. I sat down with a determination never to *guess*. I worked for many years at our mediæval records. I laboured out the origin of nearly 5,000 names. Hundreds—shall I say thousands?—of tempting surnames I passed over because I lacked proof. While criticizing my work somewhat sharply in other respects, the *Athenæum* gave me special credit for my care in sticking to written evidence. No one, not even Veritas, is more aware of the faults of my book than I am; but I must add a third correction to his letter, and say that I did not restrain my toils to mere theorizing in that work.

C. W. Bardsley.

I beg leave to endorse to the full the statement of Veritas, that "the philology of proper names must ever be a most difficult subject, and that half the volumes written on it must be full of misleading statements founded on mere guesswork." I would even say that *half* is too low an estimate. The masses of guesswork that are constantly being poured out on this subject strike me with surprise. It is preposterous to suppose that readers can believe the assumptions, assertions, and irrelevant guesses in which the writers indulge. I am in hopes that a more scientific mode of inquiry will soon succeed the old unsatisfactory methods, and that the utterance of unguarded and unfounded statements will soon become a shame, and not a glory, to their inventors. It is impossible to make any real progress till guesswork is generally regarded as worse than valueless.

Even in the etymology of common words, there is much that is unsatisfactory. I would illustrate this by the derivation of *bosh* suggested in "N. & Q." 5th S. iii. 75, viz., that it is from the Turkish word *bosh*=empty. Now, this derivation may be somewhat to the purpose, but the suggester leaves out just the important part of the matter, viz., the *history* of the word. We demand proof; *how* came the Turkish word into English? That is the great question in philology—the *how*. And the second great question is—the *when*. Any guesser can tell us *what* the word is, and his guess may be right or may be wrong; but all is valueless till we are told the *how* and the *when*. I have not time to trace its history, but suspect it will be found to be a Gipsy word, adopted from the Gipsies into the English slang vocabulary, and thence advancing till it has almost become a literary word. If etymologists will in future always abstain from suggestions till they can take the further pains to work out the history of the word, especially from a chronological point of view, the study would no longer be a game of chance, but would become a science.

Walter W. Skeat.

Cambridge.

An Old Inventory (5th S. iii. 67.)—*Skinker*, commonly a drawer, pourer out of liquor; but here it must signify the can or jug from which the beer was poured out at table.

Chaforne.—Chafer, *chaufer*, a saucepan.—Halliwell.

4 *Craches* (in the Boultinge House).—*Cratch*, a pannier (Derbyshire); a wooden dish (York); a rack, a cradle.—Halliwell.

12 *Chefats*, 4 smaller *chefats*.

These must be *cheesefats*, the broad wooden hoops in which the cheese is pressed, though this contracted form does not seem now to be current.

Three ranckes of *thraules* (in the cellar).

Thrawl (Lincoln), a stand for a barrel.—Halliwell.

Clos bouke (in the cheese chamber).

Bouk, in the Potteries, is a large pail containing two buckets full.

Wyndow *shott lase*.

The *shot* seems to have been the opening lattice of a window. When Douglas was engaged in his translation of Virgil, he rose in the dawn of a cold winter morning, and—

"Ane *schot wyndo* unschet, ane litel on chare."

Then, perceiving how dreary it all looked, he proceeds:—

"The *schote* I closit, and drew inwart in hy,
Cheverand for cauld, the sessoun was sa snell."
D. V., 202-24.

The element *lase* in *shott-lase* is seen in *windlas*, an implement for winding, or sometimes merely a circuit, a winding; *stricklas*, a strike or implement for levelling the corn in a bushel; *renlys* or *rennelesse*, rennet for turning milk (*Prompt. Parv.*); *meteles* (*Pierce Plowm.*, x. 296), *dremeles* (*Ib.*, x. 305), a dream.

The *window shotlas*, then, in the corn chamber, would probably be the opening part of the window, or some contrivance for opening. *Weeting vessel* in the Kilhouse. Vessel for wetting the malt.

W.

The following items I should explain thus:—

Chaforne=a chafing-dish, a common kitchen utensil.

Rundle tubs=rundlets, a cask for liquor.

Chefats=chessates, *i. e.* racks for drying cheese on.

Thraules=thraffes, *i. e.* bundles of straw, containing twenty-four sheaves each.

H. Fishwick, F.S.A.

Explosions of Gunpowder Magazines by Lightning (5th S. iii. 48.)—For a list of gunpowder explosions, see that book of wonders, so well known at the beginning of the century, *The Tablet of Memory*. I append a list, copied from the ninth edition, 1793, and the twelfth edition, 1809; and, with the exception of a slight abridgment, have given M. the benefit of Mr. Philip Luckombe's own expressions and orthography.—

1. Sixty houses blown up, opposite Barking Church, Tower Street, 4th Jan, 1649.

2. 3,000 people killed by explosion of a magazine at Gravelines, 1654.

3. 100 men killed at Dublin by explosion of 218 barrels of gunpowder, 1693.

4. 1,000 houses destroyed and 40 persons killed at Bremen, Sept. 10th, 1739.

5. Goree nearly destroyed, Oct. 15th, 1762.

6. Trichinopoli blown up, 300 inhabitants lost their lives, 340,000 ball cartridges destroyed, and the whole foundations shaken, 1772.

7. Chamberry had 18 persons and several houses destroyed, 1773.

8. Chester, an explosion at, destroyed many spectators at a puppet show, and greatly damaged many houses, 5th Nov., 1772.

9. Abbeville nearly destroyed, 150 inhabitants perished, 100 houses destroyed, Nov., 1773.

10. Civita Vecchia nearly destroyed, Sept., 1779.

11. Corfu, a magazine destroyed by fire at, when 72,000 lb. gunpowder and 600 bomb shells blew up, killing 180 men, March 11th, 1789.

12. At Lubin, in Poland, two synagogues and a great number of houses totally destroyed, all the windows in the town, with above 90 persons killed or dangerously wounded, by the axle-trees of ten carriages taking fire that were conveying gunpowder to the army, occasioning a dreadful explosion, 28th June, 1792.

13. At Bayonne the chapel at the new castle was blown up, and 100 persons lost their lives, July 10, 1793.

14. At Grenelle, near Paris, near 3,000 persons lost their lives, and all the adjacent buildings destroyed, Sept. 3, 1794, by the blowing up of powder mills.

15. Landau had its arsenal blown up Dec. 20th, 1794.

16. Leyden, the most magnificent part of, blown up by the accidental explosion of a vessel lying in the Rapenburg Canal laden with gunpowder, Jan., 1807.

17. Nants, a powder magazine at, blew up 28th May, 1800, destroying many persons and houses.

18. Vienna received great damage, and several lives were lost, June 26th, 1779.

19. Worcester was greatly damaged by an explosion, Aug. 11th, 1762.

20. Youghal had its barracks blown up in Sept, 1793.

L. H. H.

[G. J. D.—Forwarded to M.]

A Remarkable Edition of Bunyan (5th S. iii. 64.)—In addition to *The Pilgrim's Progress*, mentioned by A. G. as published at Glasgow in 1772, there was another edition published in the same city a few years earlier. Through the kindness of a friend, who possesses a copy, I have been enabled hurriedly to compare it with the excellent reprint of the first edition. It is "a dumpy little" volume, containing the three parts of the *Progress*. The title-page to the first part is wanting; the second bears date 1756, and the third 1761. The work was "Printed and Sold by John Robertson, senior, bookseller, near the head of the Salt-Mercat." In this edition the plates seem to have been taken from the first edition, and as most of them are reversed, they seem to have been transferred and then cut. The plate of Vanity Fair, which is given on p. 155 of the first part in the reprint, is wanting in the Glasgow edition, while it contains a very quaint illustration of the transfiguration of the pilgrims on their entry into the "Holy City," which does not appear in the reprint. The lines underneath the plate are as follows:—

"Now, now, look how the holy Pilgrims ride,
Clouds are their chariots, angels are their guide:
Who would not here for him all hazard run
That thus provides for his when this world's done?"

In the reprint the second part is illustrated with three cuts, which are not contained in the Salt-market edition. In looking over Robertson's publication, I noticed several differences of reading, which lead to the supposition that the original text was not faithfully followed. Can any of your correspondents give any information about this Glasgow edition? And when was the third part of *The Pilgrim's Progress* first published?

S. Dewar Lewin.

Rusholme, Manchester.

Arms of English Sees (5th S. ii. 462, 519; iii. 37.)—Mr. Mackenzie Walcott, in his list of the arms of the English Sees, gives the arms of the See of York as a pall. This charge has, however, not been borne by the See for at least three centuries. The arms that are now, and during that period have been borne, are two keys in saltire, surmounted by a crown. There seems to be uncertainty about the details of these charges. Sometimes, both the keys are depicted, argent; sometimes, both or; sometimes, the sinister key, argent, and the dexter, or. Almost always the crown is drawn as the British Crown, but it is said by some that the crown is meant to be the Imperial Crown of Rome, York having been once an Imperial city. It would be interesting if Mr. Walcott could settle these uncertainties, and also state when and upon what occasion the ancient pall was changed for the present shield.

Eboracus.

York.

Robert Hall (5th S. iii. 46.)—The saying attributed by N. to "the eloquent Baptist," Robert Hall, is an incorrect version of the oft-repeated words of George Villiers, Duke of Buckingham, in the time of Charles II. The Duke was married to Mary, only daughter of Lord Fairfax, from whom he was afterwards separated. He is made to say in *Peveril of the Peak* (chap. xxviii.), in allusion to the separation:—

"A man might as well have married the Devil's daughter, and set up house-keeping with his father-in-law."

S. A.

Turnham Green.

Thomas Walsingham and Sophocles (5th S. ii. 405.)—A striking resemblance to the speech in *Antigone* occurs in *Herodotus* (lib. iii. 119), where the wife of Intaphernes (whose family and relations had been condemned to death) prevailed on Darius to grant her the life of one of her kindred, and, to his astonishment, passed over her husband and children, and preferred to have the life of her brother spared, assigning the same reasons as the Sophoclean heroine:—

"ὦ βασιλεῦ, ἀνὴρ μέν μοι ἂν ἄλλος γένοιτο, εἰ δαίμων ἐθέλοι, καὶ τέκνα ἄλλα, εἰ ταῦτα ἀποβάλοιμι· πατρὸς δὲ καὶ μητρὸς οὐκ ἔτι μευ ζωόντων, ἀδελφεὸς ἂν ἄλλος οὐδενὶ τρόπῳ γένοιτο."

"O king, if the gods will, I may have another husband and other children, when they are gone, but as my father and my mother are no more, it is impossible that I should have another brother."

Under the same category may be classed the conduct and answer of Abauchas, the Scythian,

in Lucian (*Toxaris seu Amic.*, tom. ii. p. 565, § 61), when his house was on fire, and he pushed away his wife and children, who were clinging to him, and bade them provide for their own safety, while he carried from the upper story out of the flames uninjured his sick friend, Gyndanes. Upon being upbraided for this desertion of his wife and children in the hour of distress, he replied:—

"ἀλλὰ παῖδας μὲν καὶ ἀδθις ποιησασθαί μοι ῥάδιον καὶ ἄδηλον εἰ ἀγαθοὶ ἔσονται οὗτοι, φίλον δὲ οὐκ ἂν εὕροιμι ἄλλον ἐν πολλῷ χρόνῳ τοιοῦτον οἷος Γυνδάνης ἐστὶ πεῖράν μοι πολλὴν τῆς εὐνοίας παρεσχημένος."

"Other children I could easily get, and who knows whether these would turn out well? but another friend, at least such a one as Gyndanes, who has given me such great proofs of attachment, I shall not get for many a long day."

William Platt.

Conservative Club.

Ipomœa Quamoclit (5th S. ii. 328.)—Its Sanscrit name is *Káma-láta*="Cupid-climber," or "creeper," and I have little doubt that *Quamoclit*, the trivial name, is merely a corruption of that word. Not being a Hindustáni name, it will not be found in a dictionary of that language, as expected by S.; and as there is only one *k* in the Nágari alphabet, there is no doubt about its orthography.

In Sir William Jones's Catalogue of Sanscrit Plants, in the fourth volume of the *Asiatic Researches*, this species also appears as *Mundaballi* (No. 60), but I do not find the word in Wilson's *Dictionary*. It should probably be *Madana-valli*, a synonym of *Káma-láta*, from *Mádana*, another name of the god of love, and *valli=láta*, a climbing or creeping plant. W. E.

Jedwood Justice (5th S. iii. 28.)—"Jedwood" and "Jeddart" are local pronunciations of Jedburgh, where an assize is reported to have been held with small inquiry and bloody results. A rhyme commemorates it, of which I only recollect the following lines:—

"You 've heard men talk of Jeddart law,
Whereby they first do hang and draw,
Then sit in judgment after."

H. M. L.

Jedwood, pronounced by the borderers "Jeddart," is the same as Jedburgh, and Jedwood justice was the justice dealt out to moss-troopers by the wardens of the marshes. It implies, as Mr. Storr observes, hanging first and trial afterwards. Jedwood is probably more comprehensive than Jedburgh, and includes the surrounding country, watered by the little river Jed. It occurs in Sir W. Scott's *Lay of the Last Minstrel*, canto i. stanza 5:—

"Barbed with frontlet of steel, I trow,
And with Jedwood axe at saddle bow."

H. F. B.

"Yet this inconsistency is such," &c. (5th S. iii. 87.)—The lines about which Prince inquires are from Lovelace's poem *To Lucasta, on going to the Wars*. In metre and sentiment they resemble Montrose's famous song, but it is strange that Scott should have attributed them to the great Marquis. Lovelace's exquisite little song must be familiar to many, but the three verses are so "short and sweet" that I trust they may be quoted once more:—

"Tell me not, sweet, I am unkind,
That from the nunnery
Of thy chaste breast and quiet mind
To war and arms I fly.

True, a new mistress now I chase—
The first foe in the field;
And with a stronger faith embrace
A sword, a horse, a shield.

Yet this inconstancy is such
As you too shall adore:—
I could not love thee, dear, so much,
Loved I not honour more."

M. L.

There is no doubt at all that these lines are Lovelace's. Scott's two mistakes on the subject have been noticed in "N. & Q." before: one in giving them to Montrose, the other in writing "inconsistency," which won't scan, and is something like nonsense into the bargain.

"Once to every man and nation" (5th S. iii. 87.)—J. R. Lowell.

Longfellow (5th S. iii. 88.)—The asphodel meadow (ἀσφοδελὸν λειμῶνα), which the shades of heroes haunted: Hom. *Odyss.*, xi. 539, xxiv. 13.

C. F. S. Warren, M.A.

Sir Busic Harwood (5th S. iii. 88.)—I suppose A. E. L. L. is correct in the name he gives this physician; but it is differently spelt in the epigram upon him, and another medical man, his contemporary at Cambridge, which is perhaps old enough to be new to your readers:—

"Sir Isaac and Sir Busick,
Sir Busick and Sir Isaac;
It would make I and you sick
If we should take your physic."

A. C.

Sir Busic (not Busie) Harwood was the second son of John Harwood, Esq., of Newmarket. The eldest of the three sons held an official appointment in India (he was my grandfather), and the youngest was a merchant at Lynn, who afterwards removed to Ely. Sir Busic married Elizabetha Maria, the only daughter of Sir John Peshall, Bart., of Horsley, Leicestershire, in July, 1798.

The Harwoods are an old Cambridgeshire family, and have resided at Newmarket and in its neighbourhood ever since the time of Charles II. The arms of the family are,—on a field azure, a fesse gobonated gules and argent, between three owls of

the last. Crest, an owl argent. The Peshall baronetcy is extinct. A. W. V. R.

Roman Historian (3rd S. v. 117.)—I think that "*deformitate misericordiam amisit*" is a perversion of Tacitus, who, describing the death of Vitellius, says :—

"Vinctus pone tergum manus; laniata veste, fœdum spectaculum ducebatur, multis increpantibus, nullo inlacrimante; deformitas exitus misericordiam abstulerat."—*Hist.* lib. iii. c. 85.

H. B. C.

U. U. Club.

Flood Street, Chelsea (5th S. ii. 464; iii. 94.)—Mr. Flood was a well-known magistrate at one of the London Police Courts, and his tall, austere figure was familiar to every one who lived in Chelsea forty years ago. J. H. B.

Thomas Rankin (5th S. iii. 67.)—I fear there is small chance of discovering any particulars relating to the life of Mr. Thomas Rankin. The engraving is one of a large class, termed *private plates*, representing individuals much respected in their domestic and social circles, but not known beyond them. William Smith.

The Royal Veto (5th S. ii. 426, 476.)—At the former of the above references I noticed a statement by Sir John Bowring, in his *Life of Bentham*, that George III. had vetoed the Panopticon Bill after it had passed both Houses of Parliament. The statement is incredible, and I suggested that there was an error. Mr. Joseph Brown (p. 476) took the trouble to look into the official records, and found (of course) that it *was* an error.

But if I had waited till I had gone through the *Life*, I should have seen how it was. I have now done so (and a strange farrago it is), and I am bound to say that the statement is a most careless one.

What Bentham himself says is (x. 591), "George III. would not take the last step"; and, at the beginning of the "Panopticon Correspondence" (xi. 96, *scqq.*) he says, emphatically, and repeatedly, that but for George III. the project would have been effected. But what he means is (xi. 102) that after the Act had passed both Houses *and* received the Royal Assent, the King refused to sign a certain warrant for the purchase of leasehold ground for the building, for 1,000*l.*; which Bentham calls a "final extinguisher." That it really need have been so seems doubtful. The incident, however, is curious; and probably in these days no sovereign could so act. But it is quite another thing from the alleged *veto*.

Lyttelton.

Zinzan=Alexander, and the Kit-cat Club (5th S. ii. 9, 26, 53, 115, 216, 358.)—The numerous notes which have appeared about the word *Zinzan* prove, so it seems to me, beyond dispute, that it =*Alexander*, but do not explain in what way the abbreviation has arisen. Yet this is pretty clear. *Alexander* first became *San* (in Scotch it is *Sandy*), or *Zan* (*Alexander* is commonly pronounced *Alekzander*), and from *Zan*, by reduplication and the change of vowel common in reduplication, arose *Zinzan*. Reduplication in the abbreviations of Christian names is not uncommon. The Prince Imperial was commonly called *Loulou* (from *Louis**), a word also familiarly used in the sense of "duck" or "darling." From *Joséphine* we have in French *Fifine*† (Miss Yonge, i. 69). From *Charlotte* in French, *Lolotte* (*ib.* ii. 359). From *Élisabeth* in French, *Babette* (*ib.* i. 92.). From *Magdalene* in Swiss, *Leli* (*ib.* i. 86). From *Eugénie* in French, *Nini*, *Niniche* (Larchey, *Dict. de l'Argot*, *s. v.*), and from *Margot*=*Marguerite*, *gogo* (Miss Yonge, i. 267). And so also *Peppe*, or *Peppo*, in Ital.=*Giuseppe*, and *Pippo*=*Filippo* (Pott, *Die Personennamen*, p. 112, and see pp. 82–85),‡ whilst in English *Bob*=*Robert*.

As for the change of vowel in the reduplication, that is, *Zinzan* instead of *Zanzan*, I am unable to find any similar example in the case of a proper name, though in the case of other reduplications such a change is most common. Cf. *pit-pat*, *shilly-shally*, *dilly-dally*, *piff-paff*, *flim-flam*, &c., and see an excellent and very interesting dictionary of reduplicated words by Mr. H. B. Wheatley in the appendix to the *Trans. of the Philol. Soc.* for 1865. In most of the very numerous similar instances given in this dictionary, the second half with the *a* appears to be the original word, and the first half with the *i*, the reduplication; but I notice some cases, such as *mish-mash* (a confused mixture, Germ. *Misch-masch*, from *mischen*, to mix), *mingle-mangle* (to mix up), *tingle-tangle* (the sound of bells), in which the reverse appears to hold good, and the first half with the *i* seems to be the original word, and the second half with the *a* the reduplication. And this leads me to inquire whether *Kit-cat*, in the well-known "Kit-cat Club," and the size for portraits derived from that club, may not merely be a reduplication of *Kit*=*Christopher*. I am well aware that *Kit-cat* in this sense is usually derived from one *Christopher Cat*, who is said to have served the club with mutton-pies (see Webster, *s. v.* "Kit-cat"); but the surname *Cat* is so very uncommon,§ and has so much

* Miss Yonge (ii. 391) gives *Loulou* as from *Louise* only, but I know not upon what authority.

† Similarly, in familiar French, we have *fifi* from *fils* (see Littré, who calls it "un petit terme d'amitié"), and *fifille* from *fille*.

‡ In p. 85 he speaks of the "Drang zur Reduplikation," and there certainly is a strong and ever-enduring tendency to reduplication in the human mind. It is met with in Sanskrit, and abundantly present in the English of the present day.

§ In the London Post-Office Directory for 1870, I do

the appearance of being made to order, that I shall be glad to learn what authority we have for the fact of the existence of this Mr. Christopher Cat.

And at all events, whether he existed or no, I shall have done no harm in pointing out that *Kit-cat* might well be a reduplication of *Kit=Christopher*, just as *Zin-Zan* undoubtedly is of *Zan=Alexander*, only that in the first case the reduplication takes place *forwards*, in the second, *backwards*. F. Chance.

Sydenham Hill.

The French Word "Yeux" (5th S. ii. 101, 174, 237, 398, 457; iii. 33.)—Dr. Chance points out that the French word *yeux* has dropt every letter of the parent *oculos*, and speaks of it as a singular instance.

Writing for information, may I ask whether the following words do not fulfil the conditions:—*Coi* from *quietus*. There is indeed an *i* in common, but it seems to me that the *i* in *coi* is no part of the word *quietus*, but has been introduced, just as *mensis*, *pondus* become *mois*, *poid*.

Again, does not the French word for a goose, *oie*, come immediately from the Low Latin word *auca?* I believe there is no authority for the word *auca* in Classical Latinity; but when we consider that the Italian, the Spanish, and the Portuguese word for goose is *oca*, and that the Romans had the words *auceps*, *aucupium*, *aucupo*, is it not probable that the word *auca* was in the Latin language, though perhaps only used by the vulgar? J. C. Moore.

Dr. Chance's very interesting proof of the relationship existing between *yeux* and *oculos* appeared in a number of "N. & Q." which is no longer within my reach, as the literary friend who lent it me is now sunning himself on the Lung' Arno, at Florence. I imagine your learned correspondent, on referring to the number in question, will find no mention of an *immediate* derivation of the French word from the Latin. I may be mistaken, for time has played sad pranks with the meshes of my memory; but had any such limitationship been indicated, I could scarcely have failed to see at once that my *jour* and *journal*, as derivatives of *dies*, formed no parallel case to Dr. Chance's *yeux* and *oculos*, and should never have addressed a line on the subject to "N. & Q." That I have correctly traced the genealogy of *jour* and *journal* up to *dies* (*journal*, *jour*, *giorno*, *diurnus*, *dies*), I have no manner of doubt, nor will my conviction be shaken even should Dr. Chance's prophecy be fulfilled, that no one will be found to share it with me. Dr. Chance asks me why I called the Italian word *giorno* "corrupt Latin." Simply because *it is so*. A distinguished philologian like my querist cannot be ignorant of the fact that the immense majority of the words forming the languages of Italy, Spain, Portugal, and France are nothing but "corrupt Latin," and assuredly the word *giorno* forms no exception to this rule; it is a corrupt form of the Latin *diurnus*.

I decline trespassing further on the very limited space afforded by the columns of "N. & Q.," feeling *que le jeu ne vaut pas la chandelle*. Outis.

Risely, Beds.

[This discussion is now closed.]

The Termination "y" in the Name of Places (5th S. ii. 320, 455, 523.)—The termination *ac* may mean "brook," but the great number of Continental names ending in *ac*, *acum* would seem to suggest that *acum* is merely a Latinized ending to an original Celtic name. To make it *i.q. wick* is to ignore history. The name Waveney is a corruption of Avona, the Latin form of Avon, the Gaelic *amhainn*, Erse *amhann*, derived from *amnis*. The Sanscrit *aca* must refer to *ka*, *kam*, "water." Polwhele says *ick*, the termination of many place-names in Cornwall signifies "creek or brook," as Trevorick in Goran, "the town on the brook"; that it is also an adjective termination, as Trevellic, "a rustic place," Bruenic, "a place of rushes." R. S. Charnock.

Gray's Inn.

Osbern, Bishop of Exeter (5th S. ii. 426; iii. 12.)—I think if Anglo-Scotus will refer to Dugdale (*Monasticon*, vol. i. 551, fol.), he will find that the words from "Firmata atque roborata" to "apud pevenesel" do not form an integral part either of the Charter of Robert of Mortain, or of the document to which Bishop Leofric put his hand. They evidently, if I am not mistaken, refer to a re-confirmation of the grant of this Robert de Mortain, several years afterwards, by William, at Pevensey, and have nothing whatever to do with the part which Leofric, by order of the King and Pope, took in the business. Collier (*Eccl. History*) says he died in 1073, and Peter Heylin, in his list of the Bishops of Exeter, gives as his successor Osbertus, the same, of course, as Osbern in 1074. This Osbern was the second Bishop of Exeter, Leofric having removed the see from Kirton in Devonshire to that city.

Collier states that "he was a Burgundian nobly descended, and no less remarkable for his learning and conduct than for his quality."

It is very probable that this Osbern may have been the Monk of Canterbury, as he is stated to have been in great favour with Lanfranc, the Archbishop. Edmund Tew, M.A.

Dante and his Translators (5th S. ii. 364, 430, 515; iii. 17.)—When I sent my previous

not find the name spelled with one *t* (and Webster spells it with one *t*) *at all*, whilst spelled with two *t's* (*Catt*), it only occurs six times.

ommunication, I regret to say I had overlooked, n Pompeo Venturi's *Commentary on Dante*, a foot- ıote professing to explain the passage now in dis- ɔute; and, as it supports Erem's construction, I eadily give him the benefit of it, at the same ime confessing that I was ignorant of the exist- ence of such an absurd theory of the universe as Venturi refers to. The note is *verbatim* as ollows :—

"Secondo il sistema, che mette il Cielo fatto quasi a Cipolla, cioe *più cieli l'uno all' altro contiguo;* ch' essendo liafani, o transparenti, e quasi di cristallo, la luce da i più alti trapassi per i più bassi fin' alla terra."

Which may be translated thus :—

"According to the system representing Heaven as formed like the bulb of an onion (in contiguous layers), that is to say, *several Heavens* in contact with one another, which, being diaphanous, or transparent like crystal, *light from the upper ones*, penetrates *through the lower ones* down to the earth."

I have said that this note supports Erem's construction, I mean so far as he contends that Dante refers to more than one heaven. But it is still a question with me whether after all, according to the grammatical construction of the lines quoted, "raggio" in the original, like "luce" in the foot- note, is not the proper nominative case to the verb which follows. I should be glad if some of your readers who have opportunities of consulting old MSS. of Dante could inform us exactly how the poet's text runs in the three lines quoted by Erem. The omission even of an article may change the meaning of this passage. M. H. R.

Miss Blandy's Burial (5th S. iii. 67.)—The Rector of Henley-on-Thames has sent me the fol- lowing extract from Barns's *History of Henley*, published, I believe, by Longmans & Co., Pater- noster Row :—

"Who hath not heard of Blandy's fatal fame,
Deplored her fate, and sorrowed o'er her shame?"

"Her body was carried through the crowd upon the shoulders of one of the Sheriff's men, and deposited in his house in a coffin, whence it was conducted about five o'clock the same afternoon in a hearse to *Henley*, where she was interred about one o'clock next morning in the chancel of the Parish Church, between the remains of her father and mother, and in the presence of a greater concourse of persons than was ever known upon such an occasion."

No date is given, but in Haydn's *Dictionary of Dates* she is said to have been executed not in April, but on the 3rd of March, 1752. My infor- mant adds, that no fewer than twenty-six pamphlets were printed on the occasion, and that one he has seen stoutly maintained *her* innocence. No doubt the *State Trials* contain the best narrative of this *cause célèbre*. Fredk. Rule.

"Taking a Sight" (5th S. ii. 166, 234, 255, 299; iii. 39.)—Some years ago I copied a passage from Marryat's *Jutland* into my note-book, which I transcribe :—

"Some of the old Bracteæ coins found in Denmark re- present the God Thor, and what do you imagine he is doing? Why, applying his thumb to the end of his nose, with his four fingers extended in the air. I never knew before how ancient the custom was, or whence the naughty boys of later years got this exceedingly low bad habit."

Will any of your readers tell me what the Bracteæ coins were, and what was symbolled by the attitude of the Scandinavian deity?

Frederick Mant.

Egham Vicarage.

Is a Change of Christian Name Possible? (5th S. ii. 248, 295, 354; iii. 37.)—Another ex- ample may be given. The Duke of Alençon, fourth son of Henri II. and Catherine de Medicis, was baptised by the name of Hercules, but when he arrived at manhood he was such a stunted urchin that his eldest brother (Francis II.) dying then, he dropped the name of Hercules and took that of Francis instead, and was henceforth known by that name. Francesca.

"Dead" in the Sense of "Entirely" (5th S. ii. 388; iii. 34.)—Fifty years ago I frequently heard in Northamptonshire "deadly" used in a similar sense; and it had to me a strange sound to hear many times, in answer to inquiries after persons' health, "I am not deadly well."

Ellcee.

Craven.

Miscellaneous.

NOTES ON BOOKS, &c.

We are compelled to omit Notices of Books this week.

The Early English Text Society.—Mr. F. J. Furnivall writes that he is unable at present to prepare the Report of the Early English Text Society's Committee, but that the first issue of the Society's books will take place early in February. This issue "will consist of a thick Part II. of the *Cursor Mundi*, edited by the Rev. Dr. R. Morris, for the Original Series, and Part II. of *The History of the Holy Grail*, edited by myself, for the Extra Series. The other 1875 books for the Original Series will be chosen from *Thomas of Ercildoune*, a print of all the MSS. in parallel columns, edited by Dr. James A. H. Murray (all the text in type),—*The Lay Folks Mass Book*, edited by the Rev. Canon Simmons (all the text in type),—*Palladius on Agriculture*, Part II., edited by the Rev. Barton Lodge (all in type but the Ryme- index),—Bede's *Day of Doom*, &c., edited by the Rev. J. R. Lumby, B.D. (all the text in type),—*The Blickling Homilies*, Part II., edited by the Rev. Dr. R. Morris (all the text in type),—*Sir Generydes*, Part II., edited by W. Aldis Wright, Esq., M.A.,—*Meditacions on the Supper of our Lord*, perhaps by Robert of Brunne, edited by J. M. Cowper, Esq. (at press),—*The Gawayne Poems*, edited by the Rev. Dr. R. Morris. The other 1875 books for the Extra Series will be chosen from *The Bruce*, Part III., edited by the Rev. W. W. Skeat, M.A.,—*An Alliterative Romance of Alexander*, edited by the Rev. W. W. Skeat, M.A.,—*Early English Pronunciation*, Part V., by Alex- ander J. Ellis, Esq., F.R.S.,—*Guy of Warwick*, from the Cambridge University MS., edited by Prof. J. Zupitza, Ph.D. (the first of the series of *Guy-of-Warwick* texts)."

Mr. Furnivall continues:—"Owing to the other engagements and over-work of Mr. Skeat and Mr. Ellis during the autumn of 1874, they were not able to finish, Mr. Skeat, *The Bruce*, and Mr. Ellis, Part IV. of *Early English Pronunciation*, as originally planned. I therefore sent to press in the autumn Henry Brinklow's two most interesting tracts on the condition of England and London in or about 1545, which Mr. J. M. Cowper had left with me ready for press when he started for Lima above three years ago. By the time the tracts were in proof, Mr. Cowper had luckily returned to England, and most kindly took up again his old work. These tracts, *The Complaynt of Roderyck Mors*, and *The Lamentacyon of a Christen Agaynst the Cytye of London*, are now nearly through the press, enriched with details about Brinklow's family by Col. Chester, and will be ready early in February, with *The Bruce*, Part II., and *Early English Pronunciation*, Part IV., thus completing the Society's issue in the Extra Series for 1874. At the same time will be issued for the Reprints, *Merlin*, Part I., re-edited from the unique MS. in the Camb. Univ. Lib., by H. B. Wheatley, Esq. During 1875 will probably be issued these other reprints, *Thynne's Animadversions* (1597) *on Speght's Chaucer*, re-edited from Lord Ellesmere's unique MS. by myself (Mr. Childs has had the copy since October),—*Merlin*, Part II., edited by H. B. Wheatley, Esq."

Mr. Furnivall, in conclusion, asks:—"Will you also try to get us some new members? We want fresh ones badly. The competition of new Societies, and the slacking of interest among some of our old members, need continual effort on the part of our real workers to counteract. The Early English Text Society is the parent of all the late increase in the study of English, and has supplied almost all the material for that study. The Society must not then be neglected, whatever else is supported. Important work is calling to it on every side for publication. Money alone is wanted to enable the Society's editors to produce the work, and members should make it their business to see that the needful funds are not wanting."

Skipton Castle.—The *Craven Pioneer* gives an interesting account of the judicious restorations that Sir C. Tufton, Bart., the owner, is carrying out in the seat of his ancestors. It is to be regretted that the old chapel, used as a stable, has not been touched. Skipton is increasing, and as the chapel is detached, it might be used for a week-day service without in any way encroaching on the privacy of the family. I am glad to find that the yew tree in the courtyard is said to be at least 800 years old, and which is as flourishing as ever. The noble baronial Hall is in the uninhabited or Norman part of the castle. It is regrettable that it cannot be used as a museum or for some other useful purpose. I throw out the hint. N.

Drunken Barnaby's Journey.—J. H. C. sends the following cuttings from Arthur's Catalogue:—

"12031. Drunken Barnaby's Four Journeys to the North of England, small 8vo., curious engravings, calf extra, 8*s.* 6*d.* 1805.

"12032. Drunken Barnabee's Journal [of his Journeys to the North of England, with the curious particulars of his Yorkshire Exploits], sm. 8vo., Seventh and best edition, with account of the Author, and of the former editions of the work, many curious plates, half russia neat, nice copy, 10*s.* 6*d.* 1818.

"This reprint of the first edition was edited by Haslewood."

Byron.—B. asks, Who was the author of "*The Life, Writings, Opinions, and Times of... Byron.* By an English Gentleman, in the Greek Military Service, and Comrade of his Lordship," in three demy 8vo. vols., published by Hey in 1825?

The Relics of Claverhouse.—Mr. W. S. Lacon writes that among these relics in the possession of Miss Stirling Graham of Duntrune was a ring which has been missing since 1828. On it was engraved,

"The Great Dundie
For God and me."

It was given by King James to Claverhouse. Our correspondent adds:—"I was at Duntrune in 1828, when the ring was lost."

Simon asks where he can find a poem entitled *Wasted*, and the name of the author.

"Gibbs on Free Libraries."—G. R. M. asks where this work is published, as no London bookseller has been able to get it for him.

E. J. E. Rudsdell, Beckingham, Gainsborough, asks for the date of composition of the mass of Haydn which is numbered 15 in Novello's edition of his works, and 7 in that of Breitkopf & Härtel's, of Leipzig.

Notices to Correspondents.

Gaston de Berneval.—You named one work (*ante*, p. 74) as containing a copious bibliography of the entire subject of French refugees, but did not give the name of the author. Lieut.-Col. E. F. Du Cane, R.E., Coomb Springs, Kingston-on-Thames, writes:—"May I ask you to forward to your correspondent this request, tha the would be kind enough to let me know where I can see the book, or how trace it in the Catalogue of the British Museum or any other library?"

"La parole a été donnée à l'bomme pour déguiser sa pensée" (5th S. iii. 97.)—For an interesting note on this subject, with reference to Dr. South, Goldsmith, and Talleyrand, see "N. & Q.," No. 164, December 18, 1852, p. 575.

R. W. Tate.—In *The Christian Doctrine of Prayer for the Departed* (New Edition), by F. G. Lee, D.C.L., Vicar of All Saints', Lambeth, will be found a "careful catalogue of monumental inscriptions, from 1550 to 1870, containing Prayers for the Dead."

Josephus.—"N. & Q." has already stated (see 5th S. i. 520) that Professor Burrows, in his *Worthies of All Souls'* has effectually overthrown the "bene nati, bene vestiti, et moderate docti" story.

R. N. J. (Ashford.)—Received, and only deferred for a time.

Italian Dictionary.—Baretti's for the purpose specified.

R. C. A. P.—See Moore's *Diary*, v. 37.

James Hogg.—Forwarded to Mr. Thoms.

J. P.—Proof received.

Middle Templar.—See *ante*, p. 74.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONDON, SATURDAY, FEBRUARY 13, 1875.

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Notes.

THE BURNS GLENRIDDELL MSS.

The *Athenæum* has lately published some letters and poems of the Scottish poet Burns. It appears that two MS. volumes were presented to the Athenæum Library, Liverpool, by the widow of Mr. Wallace Currie, son of Dr. Currie, the biographer of Burns. The volumes have hitherto been kept locked up, sacred from all popular inspection. But at the suggestion of Mr. Henry A. Bright, a member of the Athenæum, they have been placed within a glass case in the library, and may at all times be readily inspected. Mr. Bright has, moreover, printed, in a handsome small quarto volume, a complete catalogue of the poetical portion of the MSS., transcribing in full such pieces as were unpublished. For this liberality the admirers of Burns and the lovers of literature owe Mr. Bright a debt of gratitude. So long as the MSS. existed there would have been curiosity and conjecture as to their nature and contents; and this feeling could only have been gratified by a visit to Liverpool, a most inconvenient process to the greater number of the readers and students of Burns, including, above all others, our American friends, the most enthusiastic worshippers of the poet. Copies will now be found in the British Museum and other public libraries. Burns appears to have been strongly attached to Mr. Riddell, of Glenriddell, a Scottish laird and antiquary, "skilled in old coins," and to Mr. Riddell's wife, a "sweet, lovely dame" of sense, wit, and taste. At their fireside he said he had enjoyed more pleasant evenings than at all the houses of fashionable people in the south of Scotland put together. As some acknowledgment, the poet copied for them into the two volumes referred to "bagatelles strung in rhyme," pieces local or unfinished, and copies of a number of his letters, those which he "sketched in a rough draught, and afterwards wrote out fair." Great confidence in his friends, as well as a deep sense of their hospitality and kindness, were evinced by this literary present, and the intimacy subsisted for about five years. In addition to the MSS. now printed by Mr. Bright, I have seen a copy of the 1793 edition of Burns's *Poems*, with the following autograph inscription of the poet:—

"To Robert Riddel, Esq., of Glenriddel. When you and I, my dear sir, have passed that bourne whence no traveller returns, should these volumes survive us, I wish the future reader of this page to be informed that they were the pledge of a friendship, ardent and grateful on my part, as it was kind and generous on yours. That Enjoyment may mark your days, and Pleasure number your years, is the earnest prayer of, my dear sir, your much indebted Friend,—The Author."

Unfortunately a disagreement took place between the friends so strongly attached; some imputed impropriety on the part of Burns towards a lady, arising out of convivial excess—and the friendship was broken up. Mr. Riddell died within a twelvemonth after the above affectionate inscription, and died unreconciled to the poet. The unpublished portion of the Glenriddell volumes is not calculated to increase or even sustain the high reputation of Burns. The poetry is poor, and the letters inflated and incorrect. Their chief interest arises from the light they incidentally throw on the poet's history and feelings. And the first impression that strikes one is the warmth of gratitude expressed by Burns on all occasions to persons of rank who had shown him any kindness or attention. To the higher officials of the excise this was natural, for the poet considered his excise commission his "sheet anchor in life," compared with which his farm was of little or no account. His great ambition was to be a supervisor of excise; and that he did not obtain this appointment must for ever be held as a reproach to the gentry of that day. This was the only way they could have benefitted him without degradation to either party. "It might have been a luxury," as Carlyle says, "and it was a *duty* for our nobility to have done." The Duke of Athole had received Burns with kindness, and the poet writes in his Glenriddell volume: "God, who knows all things, knows how my heart aches with the throes of gratitude whenever I recollect

my reception at the noble house of Athole." At Oughtertyre House he had also been well received, and he writes:—

"I lived there Sir William's guest for two or three weeks, and was much flattered by my hospitable reception. What a pity that the mere emotions of gratitude are so impotent in this world! 'Tis lucky that, as we are told, they will be of some avail in the world to come."

Of Sir James Hunter Blair:—

"A man he was! How few of the two-legged breed that pass for such deserve the designation! He pressed my hand, and asked me, with the most friendly warmth, if it was in his power to serve me; and if so, that I would oblige him by telling him how. I had nothing to ask of him; but if ever a child of his should be so unfortunate as to be under the necessity of asking anything of so poor a man as I am, it may not be in my power to grant it, but, by G—, I shall try!!!"

There are some tender lines on an early heroine:

"Once fondly lov'd, and still remembered dear," &c.

The lines are in all the editions of the poems, but this note on them in the Glenriddell MSS. is interesting:—

"'Twas the girl I mention in my letter to Dr. Moore, where I speak of taking the sun's altitude. Poor Peggy! Her husband is my old acquaintance, and a most worthy fellow. When I was taking leave of my Carrick relations, intending to go to the West Indies, when I took farewell of her, neither she nor I could speak a syllable. Her husband escorted me three miles on my road, and we both parted with tears."

In the copies of his letters written out for his friend, Burns does not select his best. He gives, however, his autobiography addressed to Dr. Moore, copied by an amanuensis, to which the poet appends this note:—

"Know all whom it may concern, that I, the author, am not answerable for the false spelling and injudicious punctuation in the foregoing transcript of my letter to Dr. Moore. I have something generous in my temper that cannot bear to see or hear the absent wronged, and I am very much hurt to observe that in several instances the transcriber has injured and mangled the proper name and principal title of a personage of the very first distinction in all that is valuable among men, antiquity, abilities and power (virtue, everybody knows, is an obsolete business); I mean the devil. Considering that the transcriber was one of the clergy, an order that owe the very bread they eat to the said personage's exertions, the affair was absolutely unpardonable.—Ro. B."

Rather a ponderous joke! A letter to Clarinda concludes in this "high falutin'" style:—

"No cold language—no prudential documents. I despise advice and scorn control. If you are not to write such language, such sentiments as you know I shall wish, shall delight to receive, I conjure you by wounded pride! by ruined peace! by frantic disappointed passion! by all the many ills that constitute that sum of human woes, a broken heart!!! to me be silent for ever. If you insult me with the unfeeling apophthegms of cold-blooded caution, may all the—but hold! a fiend could not breathe a malevolent wish on the head of my angel! Mind my request. If you send me a page baptized in the font of sanctimonious prudence, by heaven, earth, and hell, I will tear it into atoms! Adieu; may all good things attend you.—R. B."

Burns adds:—

"I need scarcely remark that the foregoing was the fustian rant of enthusiastic youth."

But in reality the "rant" was written in the autumn of 1792, rather less than four years before the death of the poet. It is curious to find him somewhat ashamed of the extravagant epistle, yet sending it to his fair correspondent, and transcribing it for his friend, the laird of Glenriddell. The Burns MSS. show that Dr. Currie took considerable liberties with the poet's letters, making desirable omissions, and generally softening and sobering vehement expressions. One or two brief examples will suffice. In his autobiography, addressed to Dr. Moore, the poet mentions his going to a dancing school. "My father," he adds, "had an unaccountable antipathy against these meetings, and my going was what to this hour I repent, in absolute defiance of his commands. My father, as I said before, was the sport of strong passions; from that instance of rebellion he took a kind of dislike to me, which, I believe, was one cause of that dissipation which marked my future years." Gilbert Burns entirely dissented from his brother on this point, and Currie softened the passage. "My going was what to this moment I repent, in *opposition to his wishes*. My father, as I said before, was *subject* to strong passions; from that instance of *disobedience* in me, he took a sort of dislike," &c. Afterwards Burns said, "Early ingrained piety and virtue never failed to point me out the line of innocence." Currie gave him the moral benefit of a stronger statement: "Early ingrained piety and virtue *kept me for several years afterwards within* the line of innocence." In his love affairs the poet says: "Like every warfare in this world, I was sometimes crowned with success, and sometimes mortified with defeat." Currie rounds off this declaration: "As in every other warfare in this world, *my fortune was various*; sometimes I was *received with favour*, and sometimes I was mortified *with a repulse*." At Irvine, whither he had gone to learn flax-dressing, Burns says, "I learnt to look unconcernedly on a large tavern bill." Currie evidently thought this too grandiloquent, so he changed it to "I learnt to *fill my glass*." The original letter (now in the British Museum) shows many other variations. But enough for the present. C.

ON CERTAIN VERSES WRONGLY ASCRIBED TO ROGERS.

In the *Quarterly Review* of Oct., 1873, there is an article on Holland House, which contains the following passage, p. 434, referring to the trees in the adjacent park: "There is in the grounds another venerable tree (not mentioned in this book) which Rogers thus addressed in verse (now published for the first time)." Then follow eighteen

lines, of which it is only necessary that I should quote the beginning and the end :—

"Majestic trec, whose wrinkled form hath stood
Age after age the patriarch of the wood;
Thou who hast seen a thousand springs unfold
Their ravell'd buds and dip their flowers in gold,
* * * * * *
Yet shalt thou fall, thy leafy tresses fade,
And those bare scattered antlers strew the glade;
Arm after arm shall leave the mouldering dust,
And thy firm fibres crumble into dust;
The Muse alone shall consecrate thy name,
And by her powerful art prolong thy fame;
Green shall thy leaves expand, thy branches play,
And bloom for ever in the immortal day."

I beg to point out that these verses are not by Rogers,—their style ought to have warned the reviewer against making an unqualified statement,—neither do they refer to any tree in the grounds of Holland House; but it appears that they are extracted, with certain omissions, to which I shall have to draw attention, and with the alteration of not half-a-dozen words, from a poem of Dr. Erasmus Darwin, the once widely-known author of *The Botanic Garden*, written upon Swilcar Oak, in Needwood Forest, Derbyshire. The verses will be found in a large quarto prose work of his, called *Phytologia; or, the Philosophy of Agriculture and Gardening*, published in 1802, at p. 528, prefaced by these words : "The following address to Swilcar Oak, in Needwood Forest, a very tall trec, which measures" (I here omit a few lines), "was written at the end of Mr. Mundy's poem on leaving that forest, and may amuse the weary reader and conclude this section." Then come the verses in question. It appears from p. 526 that Mr. Mundy's poem was at that time unpublished.

The verses in the *Quarterly Review* are identical with those in the *Phytologia*, except that "majestic tree" has been substituted for "gigantic oak," and "leaves" for "gems." Also, a stanza of eight lines is omitted, which has direct reference to Mundy, and in which he is named. Again, in the fourth line from the bottom, "The muse alone" is substituted for "But Mundy's verse." In short, the person who stole the poem wished to dedicate it to some trec in a different place, and that trec not an oak.

It struck me that there was a shade of ambiguity in the language used by Dr. Erasmus Darwin in speaking of his authorship of the verses which had better be cleared up. I therefore sought for, and have before me now, as I write, a copy of Mr. Mundy's poem; another one belongs to the present representative of the family, who resides at Markeaton Hall, Derby. The poem is printed, but I do not know whether it was ever published. The copy before me is "from the author, 1808," and has many pencillings and also some notes in ink, made, as I am assured, by a contemporary pen. It is a quarto pamphlet, on the title-page of which is "Needwood forest, written in the year 1776; Litchfield : printed by John Jackson." Bound up with it is another pamphlet by Mr. Mundy, of the same size, also "from the author," called "The Fall of Needwood. Derby : printed at the Office of J. Drewry, 1808." It is the former of these that alone concerns us; I have mentioned the latter merely to avoid future confusion of two separate works. Mr. Mundy's poem occupies forty-four pages, and is followed by four other small poems, signed respectively with different initials. The first is "Address to Swilcar Oak described in Mr. Mundy's poem on Needwood forest," and is the earlier and somewhat crude form of the verses afterwards published in the *Phytologia*. It is signed E. D., underneath which is written "Dr. Darwin." The next poem, signed A. S., is similarly stated to be by Miss Seward. She is the lady who, as tradition states, wanted to marry the Doctor; but, as he did not respond, she turned spiteful, and showed it in her biography of him. The next, B. B., is by Sir Brooke Boothby, the beautiful monuments to whose family are so great an ornament to Ashbourne Church; and the last is by E. D., Junr., or Erasmus Darwin, a son of the Doctor, much given to versifying, and who died young. It would appear that Mr. Mundy's poem remained long in MS., that his literary friends sent him contributions and complimentary verses, and that he finally had them printed, all together.

As the verses of the Doctor in their earliest form have never, to my knowledge, been published, and as they contain the lines in a crude shape, which have been improved in the *Phytologia* version, and wholly omitted in that published by the *Quarterly* Reviewer, they may be acceptable to the reader. They will bring the motive of the omissions in the verses ascribed to Rogers into strong relief. They are as follows :—

"Hail stately oak, whose wrinkled trunk hath stood
Age after age, the sov'reign of this wood;
You, who have seen a thousand springs unfold
Their ravell'd buds, and dip their flowers in gold;
Ten thousand times yon moon relight her horn,
And that bright eye of evening gild the morn.

Say, when of old the snow-hair'd druids pray'd
With mad-ey'd rapture in your hallow'd shade,
While to their altars bards and heroes throng,
And crowding nations join the ecstatic song,
Did e'er such dulcet notes arrest your gales
As Mundy pours along the listening vales?

Yes, stately oak, thy leaf-wrapped head sublime
Ere long must perish in the wrecks of time;
Should o'er thy brow the thunders harmless break,
And thy firm roots in vain the whirlwind shake,
Yet must thou fall.—Thy withering glories sunk,
Arm after arm shall leave the mould'ring trunk.

But Mundy's verse shall consecrate thy name,
And rising forests envy Swilcar's fame:
Green shall thy gems expand, thy branches play,
And bloom for ever in the immortal lay.
E. D."

It is scarcely possible to believe that Rogers purloined the verses from the *Phytologia* and passed them off for his own, though that sort of literary appropriation does, unhappily, exist, as was shown by a statesman in his speech in the House of Commons some twenty years ago, on the death of a great English general, coolly purloining for the occasion the oration of a Frenchman over a recently deceased French marshal. It is to be hoped that the *Quarterly* Reviewer will be able to show that the information upon which he made his assertion is less trustworthy than he imagined.

To conclude, it further appears, from the *Quarterly Review*, that Lord Wensleydale wrote an impromptu couplet on these verses, to the effect that he would bet a thousand pounds that the stout tree would survive them. Time shows that he is wrong. Swilcar oak has, as I am informed, disappeared, and the verses remain. No doubt the residuary legatees of his lordship will be eager to pay the forfeited money to the Doctor's next of kin, in which case I shall be most happy, as one of his grandchildren, to receive my share of it.

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ST. VALENTINE IN THE CAVALIER DAYS.

The *Westminster Drolleries* is a book an original edition of which is not to be had for love or money. The two parts (1671 and 1672) have been printed in perfect fac-simile by Mr. Roberts of Boston, Lincolnshire, who has obligingly forwarded to us a copy. It contains the songs and poems current in the above years at the theatres and at Court. The work is edited by J. Woodfall Ebsworth, M.A., Cantab., who has written an Introduction on the Literature of the Drolleries, and added a copious Appendix of notes, illustrations, &c.

The songs and poems are, of course, very much like the men and the times, and, it may be added, the women also, whose ways and manners they illustrate. There is an impalpable but unmistakable airiness of principle about most of them. Love is mere passion. The words flutter like the ribbons which were in fashion with both nymphs and swains. The oaths bind to nothing; the vows are broken as soon as made; and if the rogues and hussies are amusing, they are not edifying. The book is, in short, one of those which apologizes for its appearance by the statement that it is intended for the student rather than for the general reader. There is, in short, a very *haut goût* in some of its recesses, but "students" of cavalier literature have strong stomachs.

There are some exceptions to this; and, happily, these exist in two examples which serve our purpose well, seeing that to-morrow is Valentine's Day. The first example runs thus merrily:—

"THE DRAWING OF VALENTINE.
The Tune, Madam's Jig.

There was and there was,
And aye Mary was there.
A Crew on St. Valentine's Eve did meet together,
And every Lad had his particular Lass there,
And drawing of Valentines caused their
Coming thither.
Then Mr. John drew Mrs. Joan first, Sir,
And Mrs. Joan would fain have drawn John an' she
durst, Sir.
So Mr. William drew Mrs. Gillian the next, Sir;
And Mrs. Gillian not drawing of William, was vext, Sir.
They then did jumble all in the hat together,
And each did promise them to draw 'em fair, Sir;
But Mrs. Hester vowed that she had rather
Draw Mr. Kester than any that was there, Sir.
And Mrs. Hester drew Mr. Kester again, Sir,
And Mr. Harry drew Mrs. Mary featly,
And Mrs. Mary did draw Mr. Harry as neatly.
They altogether then resolv'd to draw, Sir,
And ev'ry one desir'd to draw their friend, Sir;
But Mr. Richard did keep 'em so in awe, Sir,
And told 'em then they ne'er should make an end, Sir.
So Mr. Richard drew Mrs. Bridget squarely,
And Mrs. Bridget drew Mr. Richard as fairly,
But Mr. Hugh drew Mrs. Sue but slily
And Mrs. Sue did draw Mr. Hugh as wily.
Then have you heard of the twelve who lately drew, Sir?
How ev'ry one would fain their friend have drawn, Sir;
And now there 's left to draw but four of the Crew, Sir;
And each did promise his Lass an ell of lawn, Sir.
So My Waty drew Mrs. Katy but slightly,
And Mrs. Katy did draw Mr. Waty as lightly;
But Mr. Thomas in drawing of Annis too fast, Sir,
Made Mrs. Annis to draw Mr. Thomas at last, Sir.
And there is an end, and an end, and an end of my song,
Sir,
Of Joan and Johnny, and William and Gillian too, Sir.
To Kester and Hester and Harry and Mary belong, Sir,
Both Richard and Bridget, and Hugh and honest Sue, Sir,
But Waty and Katy, and Thomas and Annis here, Sir,
Are the only four that do now bring up the rear, Sir.
Then ev'ry one i' the Tavern cry amain, Sir,
And staid till drawing fill'd their brain, Sir."

In the above rough lines we find some of the ceremonies of the Eve of St. Valentine. The second example shows us how, in the same bygone times, St. Valentine's Day was observed when the swains and their mistresses contrived to encounter each other:—

"THE VALENTINE.

As youthful day put on his best
Attire to usher morn,
And she, to greet her glorious guest,
Did her fair self adorn,
Up did I rise, and hid mine eyes
As I went through the street,
Lest I should one that I despise
Before a fairer meet.
And why
Was I,
Think you, so nice and fine?
Well did I wot
Who wots it not?
It was St. Valentine.

In fields, by Phœbus, great with young
Of flowers and hopeful buds,
Resembling thoughts that freshly sprung
In lovers' lively bloods.

A damsel fine and fair I saw,
So fair and finely dight,
As put my heart almost in awo
To attempt a mate so bright.
But O!
Why so,
Her purpose was like mine,
And readily
She said, as I,
Good morrow, Valentine.

A Fair of love we kept awhile;
She, for each word I said
Gave me two smiles, and for each smile,
I her two kisses pay'd.
The Violet made haste t'appear,
To be her bosom guest;
With first Primrose that grew this year,
I purchast from her breast.
To me gave she her golden lock for mine;
My ring of Jett,
For her Bracelett,
I gave my Valentine.

Subscribed with a line of love,
My name for her I wrote;
In silken form her name she wove,
Wherein this was her *mot*.
'As shall this year thy truth appear,
I still, my dear, am thine,
Your mate to day, and Love for aye,
If you so say, was mine,
While thus on us each other's favours shine
No more have we to change,' quoth she.
Now farewell, Valentine.

Alas, said I, let friends not seem
Between themselves so strange;
The Jewels both we dear'st esteem,
You know are yet to change.
She answers no, yet smiles as though
Her tongue her thought denies;
Who truth of maiden's mind will know,
Must seek it in her Eyes.
She blusht
I wisht,
Her heart as free as mine;
She sigh'd and sware,
In sooth you are
Too wanton, Valentine.

Yet I such farther favour won
By suit and pleasing play,
She vow'd what now was left undone
Should finisht be in May.
And though perplext with such delay
As more augments desire,
Twixt present Grief and promist Joy,
I from my Mate retire.
If she
To me
Preserve her vows divine
And constant truth,
She shall be both
My Love and Valentine."

Ed.

THE FIRST ENGLISH NEWSPAPER.

It is surprising to find a writer on the subject of newspapers in the *Sunday Times* of January 17 speaking of the *English Mercurie* of 1588 as the "*first* English Newspaper," when the merest tyro in these matters knows that no such paper ever appeared. Mr. Watts, of the British Museum, as far back as 1839, proved in the most satisfactory manner that the several numbers of this journal, deposited in our national library, are gross forgeries. A writer in the *Quarterly Review* (June, 1855) justly remarks, "Indeed, the most inexperienced eye in such matters can easily see that neither their type, paper, spelling, nor composition are much more than one instead of upwards of two centuries and a half old."

The English *Mercuries* consist altogether of seven distinct articles, three of which are in print, and four in manuscript. The only question that remains to be discussed is, Who were the perpetrators of these forgeries? I extract what Mr. Watts says in his pamphlet:—

"The papers came into the Museum in 1766, the year of the decease of Dr. Birch, to whose collection they belonged, and not to that of Sir Hans Sloane, as erroneously stated by Chalmers. It cannot for a moment be supposed that Dr. Birch was accessary to the deception; his character wholly forbids it, and the circumstances that the 'bane and antidote,' the printed part and the manuscript, are both found to have been placed together, seems to show that he took reasonable care that others should not be deceived. The most plausible conjecture as to their origin and preservation appears to be, that the printed copies were got up for the purpose of imposition; that the attempt was detected, and that the whole of the papers were preserved as a memorial of the occurrence. Of the literary forgers of that period, there are three towards whom suspicion may be directed. If Chatterton were any one else but Chatterton, he might be dismissed as too young; but in 1766 he was fourteen, and wanted neither the will nor the wit to execute more ingenious forgeries than this. Were the papers manuscript only, suspicion might rest on him; but he had not the power at that time to effect the execution of printed fabrications. In 1766, George Steevens was thirty, and in that year he commenced his literary career as a commentator on Shakspeare. His habits and propensities were such that his name is the first that occurs to any one making inquiry into a case of literary deception. But the handwriting of the manuscript *Mercuries* does not appear to be feigned, and it is not neat enough, though not deficient in neatness, for the hand of George Steevens. The year 1766 was that of the decease of William Rufus Chetwood, the individual to whom Mr. Rodd of Newport Street, whose knowledge of literary history and anecdote is well known, was inclined to refer the fabrication of the *Mercuries*.

"Chetwood was concerned in a work called *The British Theatre, containing the Lives of the English Dramatic Poets, with an account of all their Plays*, a great part of which is an impudent farrago of forgery and falsehood, which has unhappily succeeded in deceiving many later writers on the subject. He appears, like the Italian Doni, to have had quite a mania for the invention of fictitious titles and fictitious editions; and the former have a peculiar style, which Mr. Rodd thought he recognized in the advertisements of books in the *Mercury*. But the conjecture is negatived, as in the case of Steevens, by the dissimilarity of the handwriting."

Here is a knot to unravel which would be worthy the ingenuity of Mr. Birkinshaw (the writer of the letter in the *Sunday Times*), and infinitely more creditable to him than blindly

copying the statement of Chalmers, quoted by D'Israeli, and since entirely refuted.

Edward F. Rimbault.

OLIVER CROMWELL'S HEAD.

During the quarter of a century that I and many others have been privileged to enjoy our "N. & Q.," one of the subjects persistently cropping up has been Oliver Cromwell and his head. As regards the latter, much discussion has recently arisen; and even within the last week or two paragraphs have appeared in the *Times*, showing the interest that is felt in the subject; but, although doubts have been expressed on certain points, no positive reference has been given to the *newspapers*, such as they were, of the day. I therefore would suggest that the following extracts should be preserved in "N. & Q.," as bearing on this subject. The first seven, from September to November, 1658, are from originals in my possession; the other five are from Stace's *Cromwelliana*, published in 1810; and as his folio contains all my extracts as given below verbatim, it may be assumed that the rest are equally authentic.

Oliver Cromwell.—Contemporary notices of his death—Lying in State in effigy—Burial in Henry VII.'s Chapel—Exhumation—Hanging and beheading at Tyburn, and setting up the head, together with the heads of Bradshaw and Ireton, *on the top of Westminster Hall.*

1. *Public Intelligencer*, Aug. 30 to Sept. 6, 1658. Under date of the 4th September, after recording the *death* on the previous day, it is added:—

"This afternoon the Physitians and Chirurgians appointed by order of the Council to embowel and embalme the Body of his late Highness, and fill the same with sweet odours, performed their duty."

2. *Ibid.*, Sept. 20 to 27, 1658:—

"Whitehall, Sept. 20. This night the corps of his late Highness was removed hence in private manner, being attended onely by his own servants, viz.—The Lord Chamberlaine and the Comptroller of his Highness household, the Gentlemen of his Bedchamber, the Gentlemen of the Household, the Gentlemen of the Life-Guard, the Guard of Halberdiers, and many other officers and servants of his Highness. Two Heralds or officers of arms went next before the Body, which being placed in a Herse drawn by six horses, was conveyed to Sommerset-House where it rests for some dayes more, private, but afterwards will be exposed in State to public view."

3. *Ibid.*, Oct. 4 to 11, 1658:—

"Whitehall, Oct. 9. This ensuing week the corps of his late Highness is to be exposed at Sommerset-House in Greater State, with the Representation of his Person in Effigie, and other ceremonies of honor and magnificence, answerable to the greatness of the merit and memory of so renowned a Prince."

4. *Ibid.*, Oct. 11 to 18, 1658:—

"Whitehall, Oct. 15. On Monday the 18th Inst. the Representation of the person of his late Highness in Effigie will be exposed to publick view at Somerset-House upon a Bed of State, vested with his Robe of Estate, a Sceptre placed in one hand, a Globe in the other, and a Crown on the head, after the antient and most becoming ceremony of the preceding Princes of this Nation upon the like occasion; which point of Honor is the more due to his memory, by how much he advanced the honor of our countrey by his incomparable actions, beyond the example of any that swayed the Sceptre of this Land before him."

5. *Ibid.*, Nov. 1 to 8, 1658:—

"Whitehall, Nov. 6. Whereas it was supposed the Funerals of his late Highness would have been solemnized on Tuesday the 9th Inst., it hath been thought to defer the solemnity to a further day."

6. *Ibid.*, Nov. 15 to 22, 1658:—

"Whitehall, Nov. 16. It was ordered that Tuesday the 23rd of this moneth shall be the day of Funeral Solemnity for his late Highness; which will be performed with all the demonstrations of honor due to the memory of so excellent a Prince. In the meanwhile his Effigies remains at *Somerset-House* placed standing upon an ascent; under a rich Cloth of Estate being vested with Royal Robes, a Sceptre in one hand, a Globe in the other, and a Crown on the head; a little distance beneath lies his Armor, and round about are fixed the Banners, Banrols, and Standards, with other Ensigns of Honor; and the whole room being spacious, is adorned in a Princeley manner. All other things are preparing, as the erection of Rails along the Strand down to Westminster, for the better conveniency of passage; the adorning of the Abbey Church, and the compleating of that noble and magnificent structure which is raised in the East-end of the Church, wherein a Bed of State is prepared to receive the Effigies, it being to be placed thereon, to be afterwards exposed for a certain time to the publick view. And care is taken to give notice to such persons as are desired to attend the Funeral, that they be at Sommerset-House by eight of the clock in the morning at the furthest; and that by Friday night next they send to the Heralds office near *Pauls* the names of their servants which are to attend in mourning, without which they are not to be admitted; and they are to take notice likewise that no coaches are to pass on that day in the streets between *Summerset-House* and *Westminster*."

7. *Ibid.*, Nov. 22 to 29, 1658:—

"Somerset-House, Nov. 23. This being the day appointed for the solemn Funerals of the most Serene and Renowned *Oliver* Lord Protector, and all things being ready prepared, the Effigies of his Highness standing under a rich cloth of state, having been beheld by those persons of honor and quality which came to attend it, was afterwards removed, and placed on a Herse, richly adorned and set forth with escutcheons and other ornaments, the Effigies itself being vested with royal Robes, a Sceptre in one band, a Globe in the other, and a Crown on the head. After it had been a while thus placed in the middle of the Room, when the time came that it was to be removed into the Carriage, it was carried on the Herse by ten of the Gentlemen of his Highness forth into the Court, where a canopy of State very rich was borne over it by six other gentlemen of His Highness Bedchamber, the one at the head, the other at the feet of the Effigies. The Pall being made of velvet and fine linen, was very large, extending on each side of the carriage, to be borne by persons of honor, appointed for that purpose; the carriage itself was adorned with Plumes and Escutcheons, and was drawn by six horses, covered with black velvet, each of them likewise adorned with Plumes of Feathers."

(Then follow full details of the procession.)

"At length followed the carriage with the Effigies; on each side of the carriage was borne the Banneroles, being twelve in number, by twelve persons of honor, and several pieces of his Highness Armor were borne by honorable persons, officers of the Army, eight in number. After those noble persons that supported the Pall, followed *Garter* principal King of Arms attended with a gentleman on each side bareheaded; next him the chief mourner; and those Lords and noble persons that were supporters and assistants to the chief mourner. Next followed the Horse of Honor in very rich Equipage, led in a long rein by the Master of the Horse. In the close followed his Highness Guard of Halberdiers and the Warders of the Tower. The whole ceremony was managed with very great state to Westminster, many thousands of people being spectators. At the West Gate of the Abbey Church, the Herse with the Effigies thereon, was taken off the carriage by those ten gentlemen who removed it before, who passing on to enter the Church, the Canopy of State was by the same persons borne over it again; and in this magnificent manner they carried it up to the East end of the Abbey, and placed it in that noble structure which was raised there on purpose to receive it, where it is to remain for some time exposed to publick view. This is the last ceremony of honour, and less could not be performed to the memory of him to whom posterity will pay (when envy is laid asleep by time) more honor than we are able to express."

8. *Ibid.*, June 18 to 25, 1660 (the same newspaper which recorded the above encomiums):—

"June 14, 1660. This afternoon there was exposed to public view out of one of the windows of *Whitehall*, formerly the lodging of *Sir Henry Mildmay*, and now the Jewel Office, the effigies (which was made and shewn with so much pomp at Somerset-House) in wax, of *Oliver Cromwell*, lately so well known by the name of Protector, with a cord about his neck, which was tied unto one of the bars of the windows."

9. *Mercurius Publicus*, Nov. 29 to Dec. 6, 1660:—

"The honorable House of Commons have despatched the bill for preventing profane cursing and swearing. And while we speak of profanation, we cannot but acquaint you how the house in resentment of the honor of his Majesty and the Nation, have ordered that the several bodies of *Oliver Cromwell*, *John Bradshaw*, *Henry Ireton*, and *Thomas Pride* be taken out of their graves and drawn on an hurdle to Tyburn, where they are to be hanged, and then buried under the gallows."

10. The *Parliamentary Intelligencer*, Dec. 3 to 10, 1660:—

"On Saturday (Dec. 8) the most honorable House of Peers concurred with the Commons in the order for the digging up the carcasses of *Oliver Cromwell*, *Henry Ireton*, *John Bradshaw*, and *Thomas Pride*, and carrying them on an hurdle to Tyburn, where they are to be first hanged up in their coffins, and then buried under the gallows."

11. *Mercurius Publicus*, Jan. 24 to 31, 1661:—

"This day (Jan. 26, 1661), in pursuance of an order of Parliament, the carcasses of those two horrid regicides, *Oliver Cromwell* and *Henry Ireton*, were digged up out of their graves, which (with those of *John Bradshaw* and *Thomas Pride*) are to be hanged up at Tyburn and buried under the gallows."

12. *Mercurius Publicus*, Jan. 31 to Feb. 7, 1661:—

"Jan. 30 (we need say no more but name the day of the month) was doubly observed, but only by a solemn fast, sermons and prayers at every parish church, for the precious blood of our late pious sovereign King Charles the First, of ever glorious memory; but also by public dragging those odious carcasses of *Oliver Cromwell*, *Henry Ireton* and *John Bradshaw* to Tyburn. On Monday night *Cromwell* and *Ireton*, in two several carts, were drawn to *Holborn* from Westminster, where they were digged up on Saturday last; and the next morning, *Bradshaw*. To-day they were drawn upon sledges to Tyburn; all the way (as before from Westminster) the universal outcry and curses of the people went along with them. When these three carcasses were at Tyburn, they were pulled out of their coffins, and hanged at the several angles of that triple tree, where they hung till the sun was set: after which they were taken down, their heads cut off, and their loathsome trunks thrown into a deep hole under the Gallows. The heads of those three notorious regicides, *Oliver Cromwell*, *John Bradshaw* and *Henry Ireton* are set upon poles on the top of *Westminster Hall*, by the common hangman; Bradshaw is placed in the middle (over that part where that monstrous High Court of Justice sat), *Cromwell* and his son-in-law *Ireton* on both sides of *Bradshaw*."

S. H. Harlowe.

St. John's Wood.

The tradition has been handed down in the family of one of his direct descendants, that, at Oliver's death, the probability of a change in the mind of the English people being foreseen by those around him, they were well aware that in that case his beloved remains would not be suffered to rest in peace. Accordingly, the body of a person who had died in Whitehall was substituted for that of the Protector. Cromwell's was enclosed in a leaden coffin, with chains affixed at each end, and at midnight was carried to the Thames, the chains were loosed, and the coffin and its freight were slipped into the river, where the great ruler of England now lies, safe from all insult. Elan.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

"Mazerscowrer."—The following article has just been printed in the *Dictionary of Architecture* of the Architectural Publication Society; it is the only use of the name that I have seen. Perhaps some of your correspondents may be able to give an explanation of it:—

"*Mazerscowrer.*—A term used in England in the first half of the seventeenth century, for a workman who cleared drains, leveled ground, removed deals, helped plumbers, wheeled away rubbish, and performed such like work, and was paid 2*s.* per day. He was above the 'labourer,' who was paid 16*d.* per day. *Works at Whitehall*, 1660; Brit. Mus., *Addit. MS.* 1656, fol. 32*a*, 94*b*, and 127."

Wyatt Papworth.

Arms of Grandison.—Are these Paly of six, argent and vert, on a bend gules three eagles dis-

played or? They are thus given in Heylin's *Help to English History*, Appendix, p. 554; in Banks's *Dormant and Extinct Baronage*, vol. i. p. 330; and in Burke's *Dormant and Extinct Peerage*. In *Nomina et Insignia Gentilitia Nobilium Equitumque sub E. I. Rege Militantium*, and in a MS. giving the names and arms of the noblemen and knights at the siege of Calais, 20 Edw. III., both printed by E. R. Mores, the arms are given as above, except that *azure* appears instead of *vert*. Which is right? C. J. E.

Epitaphiana.—I append a fac-simile from an old parish register in this neighbourhood; and what I would ask is an explanation of the words "morbo convitiali." It has been suggested that some priest, with more wit than reverence for parish registers, finding the line unfinished, completed it with the words "quædam, morbo convitiali laborans," inferring that the deceased Elizabeth had been a scold, and was suffering at the hour of her death from the "scolding disease," instead of the "morbus comitialis"; but, was there such a disease as "morbus convitialis," and if so, what is its modern synonym?—

"[1578.]
Julye 6 was buried Margerit the daughter of Roger Tule.
7 was buried Elizabeth quædam, morbo convitiali laborans:
7 was buryed Marye the daughter of Richard Harry."

Penzance. W.

Carrington, the Devon Poet.—Overlooking, and at the same time forming part of, the beautiful and impressive scenery around Shaugh Bridge, South Devon, there rises an immense rock called Dewerstone, or Durstone. During a brief halt on its summit some months ago, I noticed the following inscription:—". . . Carrington, obit . . . Septembris mdcccxxx.," in letters about 6 inches high, cut deeply in a horizontal stone, which apparently formed part of the solid rock. Can any local correspondent state whether this is the actual grave of the poet of "fair Devonia"? According to a quotation from his works given in Kelly's *Directory* of the county, it appears to have been a favourite spot with him:—

"Oft as noon
Unnoticed faded into eve, my feet
Have lingered near thy bridge, romantic Shaugh,
While as the sister waters rushed beneath
Tumultuous, haply glanced the setting beam
Upon the crest of Dewerstone."

Edward Norman.

Nottingham Road, Upper Tooting.

"Acorn."—Bosworth gives the derivation of this word as *âc* = an oak; *cern* = corn = the corn or fruit of the oak. This derivation is plausible, but I have reason to suspect it. I should be glad, however, of the opinion of more competent philologists. M. T.

Authors Wanted.—1. A folio with the following title-page:—

"The Annals of King James and King Charles the First, both of Happy Memory, &c." With a quotation, or Motto, from Tacit. Annal. Lib. i. London, Printed by Tho. Braddyll, for Robert Clarel at the Peacock in St. Paul's Church-yard, 1681.

2. A small quarto in the original limp vellum, with this title-page:—

"The Lives of the III Normans Kings of England, &c. Written by I. H." Motto from Martial—"Improbè facit qui in alieno libro ingeniosus est." Imprinted at London by R. B. Anno 1613.

Are I. H. the initials of John Hayward, and if so, who was he? Is the printer's name known?

H. B. Purton.

Benares Magazine.—Can any of your readers acquainted with Anglo-Indian literature inform me as to the authorship of the following papers in the *Benares Magazine*, vol. ii., 1849, printed at Mirzapore, sold by Thacker & Co., Calcutta?—

1. Sketches from a Christian School. Student Life of St. Anselm (May, 1849).
2. An Essay on the Ajax of Sophocles. With original translations.

Who was editor of the magazine in 1849?

R. Inglis.

The Rev. Henry Rogers, Rector of Trevilan, and Vicar of Llanvihangel Ystrad, Cardiganshire, 1699–1744, has left behind him undoubted evidence of extensive acquaintance with the classics. Where was he educated, at Oxford or Cambridge?

Llallawg.

"The Old Seat."—In an edition of Tennyson's works, edited by Loffelt, and published by (*absit omen!*) Robbers of Rotterdam, there is a poem entitled "The Old Seat," which I have never met with in any other copy of the poet's works. It seems to be meant for a sequel to the well-known "Lady Clara Vere de Vere." Is it really by Tennyson, and if so, where did it first appear? The first verse is as follows:—

"Dear Lady Clara Vere de Vere,
How strange with you once more to meet,
To hold your hand, to hear your voice,
To sit beside you on this seat!
You mind the time we sat here last?—
Two little children—lovers we,
Each loving each with simple faith,
I all to you—you all to me."

Jonathan Bouchier.

"The Covent Garden Repository; or, Ranger's Packet of Whim, Frolick, and Amusement."—Of this curious publication I have the first four numbers, pp. 1 to 192. The work is, however, not complete. Were any more numbers published; what were the dates of its issue and completion? None of the four numbers which I have are furnished with dates. H. S. A.

Sir Robert Harley.—I find that it is stated in *Mercurius Aulicus*, under the date of Sept. 30, 1644, that this celebrated Parliamentarian married the widow of Sir Peter Wyche, late Comptroller of the King's Household. Is there any confirmatory evidence of this fourth marriage?

T. W. Webb.

St. Jordan.—Are there any legends connected with St. Jordan, one of St. Augustine's companions? His pulpit is still to be seen in St. Bartholomew's Church, Bristol. C. H. Poole.

Wolverhampton Parish Church.—In what manner is or was this fine old church connected with St. George's Chapel or Chapter of Windsor? There is a deanery at Wolverhampton; is that attached to the deanery of Windsor? S. N.

Ryde.

"Autograph Correspondence from Oliver Cromwell and others to General Lord Fairfax during the Siege of Pontefract Castle in 1648."

In Thorpe's *Catalogue of Manuscripts* for 1836, No. 1430, occurs the above. Where is this important collection of letters at present preserved?

Edward Peacock.

Bottesford Manor, Brigg.

"Rifle et rafle": "ni rif ni raf."—I should be exceedingly obliged to any one of the learned correspondents of "N. & Q." who would point out any passage in which the above phrases, quoted by Mr. Fredk. Rule from Dr. E. C. Brewer's *Phrase and Fable*, are used by a French writer, and especially the second of the two. I know, of course, the words *raffe*, *rafle*, and *rafler*.

Henri Gausseron.

Ayr Academy.

Monsieur de Tailli.—In an old document, dated about 1700, the writer states that he was engaged in Monsieur de Tailli's affairs in France and Holland. Has any one met the name in any history of that period? N. H. R.

Lyttleton Family.—I am anxious to know whether or not the members of this family trace their descent from the Plantagenet kings through any marriage prior to that between Sir Edward Littleton, of Pillaton, and Helen, daughter of Humphrey Swinnerton, Esq., in the sixteenth century. W. G. D. F.

Replies.

THE ARMS OF SIR FRANCIS DRAKE.

(4th S. xi., xii., 5th S. ii., *passim*; iii. 49.)

In reply to Mr. Shaw's query, William Drake, of Ramridge, was great nephew of Henry Drake, of Childhay, the comrade of Sir Francis Drake and nephew of Sir Bernard. I fear your correspondent, like myself, will find it unsafe to trust to memory, and it would be interesting to know the particulars as they stand. The assertion of lineal descent from the famous Sir Francis is common enough, and can be found in Burke and elsewhere, but it betrays unpardonable indifference to evidence that lies within easy reach. Sir Francis Drake was twice married, and left no issue; his relict, the daughter and heiress of Sir George Sydenham, married Sir Wm. Courteney, of Powderham; and his will declared his youngest brother, Thomas Drake, heir to his estates.

Scarcely more pardonable is the uninvestigating though frequent acquiescence in Prince's fable among literary men; but unreason prefers the sensational to the true, especially when the one is found ready-made and the other exacts the labour of thinking out. Your correspondent, J. B. P., quotes Whitney's Emblem addressed "to Richard Drake, Esquire, in praise of Sir Francis Drake, Knight."

It must have been pre-ascertained that the dedication would be an acceptable compliment to Richard Drake, the brother of Sir Bernard, and the fast friend of, and recipient of favours from, Sir Francis; yet in the reprint, 1866, of Whitney, the editor is tempted to quote Prince, and engraft on him an additional deviation from the truth; thus in the same book we have one brother represented as grappling Sir Francis with hooks of steel, while the other is dealing him fisticuffs.

No man was more belauded than Sir Francis Drake in his time, and since then few men have been more belied; still I am assured that coming biographies will make amends. Books of the day teemed with Latin and English verses in his praise, and the heralds racked their invention to do him honour. Beyond the devices engraved in the *Archæological Journal*, there are given in Harl. 4199, fo. 86, designs for a new coat of arms for Sir Francis Drake. One represents the sun, with the motto, "Te duce sequtus"; another represents the pillars of Hercules, with "Transivi superavi" for a motto. A crest is tricked also,—standing on a ducal coronet a wyvern! sa. vel az. semée d'estoiles or. The latter blazon I presume as typical of the firmament, and the former as the more artistically effective. The mottoes under consideration to go with the crest were—"Maria oīa. circūn.," "Pauca supersunt," and "Pauca pelago supersunt."

The MS. evidently contains private collections and notes of Garter King of Arms. At fo. 37 is a private letter, dated 1593, from Isabell, Countess of Rutland, requiring to know the quarterings proper to her grandson, Lord Roos, and promising "to content (Garter) for the same to his good lykinge." I am not aware that these designs have been noted before.

The information supplied by Mr. Parkin is

contained also in Pole, Westcot, Risdon, and Polwhele.

To throw further light on the blood relationship between Sir Francis and Richard Drake, whose son the Admiral styles "my well-beloved cosen, Francis Drake," I quote the following words from the Inq. p. m. taken at Tavistock on the death of Sir Francis—"dedit, devisavit, et legavit cuidam Francisco Drake *cognato* p'dei Testatoris, filio cuiusdam Richardi Drake de Eshere in Com. Surr. armigeri pdcm. man'rm. de Yarcombe." What can be more conclusive than *cognatus?*

HENRY H. DRAKE.

The arms and crest granted to Sir Francis Drake are understood to have been allusive to his passage of the Straits of Magellan, in 1577, and his voyage round the world. It may be worthy of notice that the same arms, representing the Straits of Magellan and the Pole Stars, were granted with only a change of tincture to the Dutch Admiral, Olivier van Noort, who first carried the flag of the Netherlands through the same strait. His arms were, Azure, a fess wavy arg. between two estoiles or.

Van Noort's crest was also modelled on that of Drake, being a globe surmounted by a ship. The hand issuing from clouds drawing the ship was here omitted, according to the better heraldic taste which only admits in Continental crests such figures as could really be borne upon a helmet. Van Noort's body lies in the Church of Schoonhoven, on the Leck, where there is the following inscription to his memory :—

"Hier rust den E. Heere Olivier van Noort in syn Leven Admirael ende Capiteyn generael over de erste Vloete die (!) dese Nederlandt door de stracte Magellanes de Gehelle veerlt heest om seylt Steerf den 22 Februarij an. 1627."

"Hic ille est totum velis qui circuit orbem
A Magellano quartus Oliverius."

JOHN WOODWARD.

Montrose, N.B.

HUGUENOTS (5th S. ii. 306, 433.)—The etymology of this word has been so very fully discussed by Mahn in his *Etymol. Untersuchungen*, pp. 92-94,* that there cannot be any necessity for a lengthened discussion in the pages of "N. & Q." Those who cannot read German will find an epitome of his investigations, *s. v.*, in Scheler and in Littré, both of whom think that Mahn has hit the right nail on the head. Mahn's own opinion is that *Huguenot* is a diminutive of the French name *Hugon* (=our Hugh), an older form of the more usual *Hugues*. *Ot* is a common French termination for the diminutives of Christian names, as in *Charlot*, *Philippot*, *Jacot*, *Jeannot*, *Margot* (from *Marguerite*). *Hugon*, however, would give *Hugonot*, which agrees with the Italian form, *Ugonotto*, so that *Huguenot* would seem to have borrowed its *ue* from the other form of the name, *Hugues*. Comp. *Huguenin*, which Miss Yonge (ii. 301) gives as a diminutive of *Hugues*. And *Huguenot* was used as a *proper name* long before the *Huguenots* were so called, as is well shown by Littré, who quotes a text of the date A.D. 1387, in which the name *Pascal Huguenot de Saint Junien* occurs, whilst Mahn shows that a *Jean Huguenot*, procureur du roi, was living in 1559. But though Mahn (following Ménage) has, I think, almost indisputably established the *etymology* of the name *Huguenot* and shown it to be a proper name, he has been unable to tell us its *history*, as applied to the French Protestants. His notion seems,† however, to be either (1) that there had been previously some heretic of the name of *Hugon* (Hugo) or *Hugues*, to whom the diminutive form *Huguenot* had been applied as a term of derision,‡ and that having thus already been used derisively of some one heretic, it was applied more generally to the French Calvinists. Or (2) that the form *Huguenot* itself was in the first instance the proper name of some heretic or conspirator, and that from him it was derisively transferred to the French Calvinists.

In support of the first view, he shows, by a quotation from Ducange, that the word *Huet*, which is also a diminutive of *Hugues*, or rather of a kindred form *Huguet* (see Miss Yonge, *loc. cit.*), was also, and long before the sixteenth century (before, in, and after the year 1387),§ applied as a derisive epithet‖ to people who held certain religious views, and especially to a religious body called the "frères prêcheurs." And the second view has been confirmed in a very remarkable manner by Littré. Mahn, when he suggested that *Huguenot* was the

* He gives us fifteen different etymologies of the word, but several of these are from a name *Hugon* (Hugo) or *Hugues*, and therefore *substantially* agree with Mahn's own derivation, that is, as far at least as the *ultimate* etymology of the word is concerned. See the last paragraph in text. Why is Mahn's valuable work without any index whatever? When will the Germans learn that a good index doubles the value of a book!

† I say "seems," because, although Mahn writes an easy and intelligible German, he does not express himself with the absolute precision and logical sequence of a French writer, and I only *gather* that he holds the two views which I attribute to him, for he does not distinctly separate them. That he holds the second view, however, there is not the very slightest doubt.

‡ Some diminutives are, he says, used more derisively than others, and he instances the German *Hänschen* (from *Hans*) as being "verächtlicher" than *Karlchen* (from *Karl*), and he thinks that the diminutive *Huguenot* had acquired a similar derisive meaning.

§ Whether there is any connexion between this passage about *Huet* from Ducange and the text about Pascal *Huguenot* quoted by Littré, I know not, but it is singular that, considering the two words are diminutives of *Huguet* (=Hugues or Hugon) and *Hugon*, the two passages should have the same date, 1387.

‖ Partly perhaps because it is so like in sound to the French verb *huer* (to hoot at). Mahn quotes Roquefort as explaining *Huet* as "Homme dont on se moque, qu'on hue," &c.

proper name of some heretic or conspirator, was only making a suggestion, he *knew* of no such person of that name; but Littré has found a text of the year 1387 (or 150 years before the French Calvinists arose), in which the "Pascal Huguenot de Saint Junien," already named by me for another purpose, is termed a "docteur en décret," *i. e.*, a doctor for the seizure of whose property a decree had been issued, and who had, therefore, probably been guilty of some offence against the State.

The difference between Mahn and the etymologists spoken of in note * is this: Mahn is of opinion that the word *Huguenot already existed* as a derisive epithet, or as the name of some ill-famed person, when the French Calvinists arose (A.D. 1536), and was merely transferred to them. The other etymologists think that the word *Huguenot did not exist before* the sixteenth century,¶ and was coined from the words *Hugon* or *Hugues for the express purpose* of being applied to the French heretics. The difference is great.

F. Chance.

Sydenham Hill.

In the *Memoirs of the Reigns of Charles IX. and Henry III. of France*, by Michel de Castelnau (born 1520, died 1592), may be found the following:—

"This name took its rise from the conspiracy of Amboise; for when the petitioners fled at that time for fear, some of the country-women said, that they were poor fellows, not worth a Huguenot; which was a small piece of money, of less value than a *denier*, in the time of Hugo Capet. From whence, by way of ridicule, they were afterwards called Huguenots; which title they likewise gave themselves, when they took up arms."

J. Le Boutillier.

Cincinnati, U.S.

Some years ago, I read a *History of the Huguenots* (the author's name I now forget), in which there were ten supposed etymologies of the word "Huguenot." Five of them are given by your correspondents (pp. 433, 434). I subjoin the remaining five:—

1. "*Heus quenaus.* In Swiss patois the words mean seditious people."
2. "*Hegheneu* or *huguenen.* A Flemish word equal to Puritan or καθαροι."
3. "*Hugues Capet*, whose posterity the Protestants supported."
4. "*Huguenote*, an earthenware stove, is not unlikely, as so many perished in the flames."
5. "A mispronunciation of the word Gnostic."

H. E. Wilkinson.

Anerley.

The commonly received derivation of this word becomes more probable when we remember that the High Dutch *Eidgenossen* is in Low Dutch *Eedgenooten*, meaning conspirators. The double *o*=ō. Henry H. Gibbs.

St. Dunstan's, Regent's Park.

The word *Huguenot* would seem to be a double diminutive of the name Hugo.

R. S. Charnock.

Gray's Inn.

[This discussion is now closed.]

Osborne Family: Sir G. Sexton (5th S. ii. 187, 493.)—In reference to the obliging note of Y. S. M., I cannot trace any descendants of Ann Osborne, who married Charles O'Dell. Dorothy, co-heir of the fifth baronet, had no issue, either by her first marriage with William Taylor of Egmont and Mallow, or by her second with Chichester St. Leger, of Doneraile. As to the probable descent of these Osbornes from those in the west of England, Mr. Parkin courteously informs me that the arms given for the name in his MS. History of Devon ("N. & Q.," 5th S. iii. 49) are described as "Az. and Arg. Quarter'd—wth a cross Or, in ze 1 and 4 Quarter an ermine." The family of Hartlip, in Kent; that of Kennaford, near Exeter; Nicholas, the father of the fifth baronet, and Mary, that baronet's widow, all bore quarterly a cross, and in the first and fourth quarter an ermine spot.

As to Sir George Sexton's family, all I can tell Y. S. M. is, that Edmond Sexton (son of the famous mayor of whom full details are given in Mr. Lenihan's *History of Limerick*) had issue, Sir George, Edmond, and Susan, wife of Edmond Pery. Sir George had two daughters by Catharine Osborne, but by a second wife, Ann, daughter of Sir John Fish, Kt. and Bart., he left no issue. His brother Edmond became heir, and by Joan, daughter of Justice Gould (who was also married to Edmond Burgh, of Dromkeen), had four sons: Stephen, died unmarried; Nicholas, married Margery, daughter of Edward Southwell, and niece of Sir Richard; Christopher, of whom I know nothing; and Edmond, who eventually inherited the estate, upon which the new town of Limerick is built, and who dying in 1671 bequeathed it to his first cousin Edmond Pery, ancestor of the Earls of Limerick. Gort.

Gospatrick (5th S. ii. 87, 175, 419.)—The terrible calamity which has befallen the emigrant ship bearing this name has given to it a notoriety it never before possessed, has brought it for the first time to the knowledge of the public, and in the minds of many will now be associated with the most distressing memories. Without indulging in any speculations as to the derivation of this unusual name, some slight history of it and those who bore it may be of interest. The first recorded is—

Cospatrie, third son of Uchtred, Earl of North-

¶ One etymology, however, quoted by Mahn (No 9) is from a small copper coin which is said to have had the name of *Huguenot* in the time of Hugues Capet, but there seems to be no authority whatever for this statement.

umberland,* the same, no doubt, who was "treacherously killed by order of Eadgitha at the king's court on the fourth night of Christmas, 1065, for her brother Tostig's sake" (*Chron. Flor. Wig.*)† The son of his half-sister Aldgitha, grand-daughter of King Ethelred II., his godson probably, the next—

Gospatrick, bought for "much money" the Earldom of Northumberland of William the Conqueror, who, however, soon after (1072) deprived him of it, and he retired into Scotland, where he was welcomed and made Earl of Dunbar by King Malcolm. He died at Ubbarnford, 15 December, and was buried in Durham Cathedral, where his stone coffin was found in 1821, inscribed × GOSPATRICVS COMES. He is mentioned in the Anglo-Saxon and other chronicles, and was the most celebrated of this strange name, which for a time he brought into favour, but, as so often happens, it seems either to have soon fallen into disrepute, or the desire was foiled of those who wished to perpetuate it. Before we come to the Earl's descendants who bore his name, we must notice a contemporary—

Cospatrick, son of Arkill, a powerful Yorkshire thegn and great landowner, and stepson of Earl Eadulph, brother of the first Cospatric. He is mentioned by Ordericus Vitalis as being the hostage exacted by William the Conqueror as security for his father's fidelity, 1067. Next year Arkill forfeited his estates by rebellion, and fled into Scotland; but Cospatrick having found favour with William, was allowed to retain a large share of the paternal lands in Yorkshire, and was living 1080. This is the Cospatrick who is considered the ancestor of the Thoresbys and Staveleys (though the name does not occur again in these families) and probably also of Alan de Alverston, whose daughter and heiress Hugh de Hastings married, 6 Rich. I. There was also a

Gospatric, Sheriff of Teviotdale, son of Uthred, Provost of Hexham, living at the end of the eleventh century (Raine's *Hexham Priory*, Surtees Soc.)

All the descendants of the Earl Gospatrick named after him are now briefly enumerated:—

Cospatrick, second Earl of Dunbar, son and heir of the first, *ob.* 16th August, 1139.

Cospatrick, third Earl, son and heir of the second, *ob.* 1147, father of Cospatrick, the fourth Earl and last of the name, though, like the Curwens, this family handed down the name of Patrick.

Cospatrick, a bastard son of Waltheof, Lord of Allandale, younger son of the first Earl.

Cospatrick, son of Dolphin, another son of the first earl (doubtful).

Gospatrick, Lord of Workington in Cumberland, ancestor of the Curwens, son of Orm, by Gunilda, daughter of the first Earl.

Gospatrick, son of Crinan (doubtless related), who gave lands at Caldebeck to Carlisle Priory (Dugdale's *Mon. Angl.*, vi. 144).

A certain Gospatrick (or "Alphonsus Cospatrick"), Lord of Calverley, living 5 Henry I., heads the Calverley pedigree, but I know nothing more of him. A. S. ELLIS.

Chelsea.

[This discussion is now closed.]

"EYE HATH NOT SEEN," &c. (5th S. iii. 88.)—The query of W. A. G. appears to be one which cannot be answered with certainty. But the direction in which the answer is to be looked for may be learned from a note of Dr. J. B. Lightfoot, *Epistles of S. Clement to the Corinthians*, Ep. I. ch. xxxiv. pp. 114–5, where the literature of the passage is examined, as it is made use of by St. Clement. Some early citations, as if it were taken from 1 Cor. ii. 19, are there noticed, to which may be added the *Liturgy of St. James*, p. 62, ed. by J. M. Neale, Lond., 1858, where it also occurs. There are some verbal differences between the passage in St. Paul and St. Clement. It is stated by Dr. Lightfoot that St. Jerome asserted that the words were to be read in two apocryphal works, the *Ascension of Isaiah*, and the *Apocalypse of Elias*, and that Origen was of opinion that St. Paul cited them from this last, in which, however, he is opposed by St. Jerome, though he is followed by some later writers. The objection to this supposition, which is urged in the note, is, that it cannot be proved that these apocryphal writings were earlier than St. Paul, and that it is most probable that they were written by Christian sectarians in the second century.

W. A. G. might have added that the author in question lived in Spain, which is a material point, for St. Jerome terms the apocryphal books above mentioned *Iberæ nœniæ*, "and connects them," as Dr. Lightfoot observes, "with the Basilideans and other Gnostics, who abounded in Spain," and who on the supposition "incorporated the quota-

* Chron. Mailros (*Mon. Hist. Brit.*, 687, n.), Stemma Veterum Comitum (Surtees, *Durham*, iv. 157), Drummond's *British Families*, and Hodgson's *Hist. of Northumberland*. But no historian or genealogist seems to have been aware of a remarkable account of the succession of the still older earls in the continuation of Flor. of Worcester's *Chron.* under 1291.

† The Chron. Mailros says he left a son Ughtred, father of Eadulph Rus, one of those who slew Walchere, Bishop of Durham, 14th May, 1080. This Ughtred is generally considered the ancestor of the Nevils of Raby; but if he left any descendants, they are probably to be found in Craven, Eadulph de Kilnsey, living 1170, being one of them. But Ughtred, the father of Dolphin of Raby, I rather think will turn out to be the Uctred fil Meldred whose *obit* was kept at Durham 6th Nov., and the Uchtred who with his brother Robert (sons of Maldred) and Edgar, a bastard of the Earl Gospatric, led a marauding exploit into the territory of Hexham. As Maldred was the name of the Earl's father, Robert and Uchtred were probably his younger brothers. The first and second names, be it observed, occur again in the family at Raby.

ion of St. Paul in their forgeries." It seems to have been a "favourite passage" with them.

The Arabic work, in which W. A. G. has seen the words, is thus traced to the very neighbourhood in which the Gnostic writings containing the passage were well known. Again, the writer was not a Christian.

From what has been said, therefore, it appears most probable that the answer to the query should be something of this sort. It is most likely that the words were taken by the Arabic writer in question from the books of the Gnostics, and that these derived them from St. Paul, who had adapted them from two passages in the Septuagint version of Isaiah, ch. lxiv. 4, lxv. 16, 17.

Dr. Lightfoot also adds a parallel passage from Empedocles, which Fabricius had previously noticed:—

"ουτ' επιδερκτα ταδ' ανδρασιν, ουτ' επακουστα, ουτε νοῳ περιληπτα."

This may point to an independent origin and tradition of the expression, or, at least, of the idea.

The whole note should be studied by any one who is desirous to investigate the question.

Ed. Marshall.

28, Grand Parade, St. Leonards-on-Sea.

The late Dr. Neale showed that this famous passage, which St. Paul introduces as a quotation, is from the Anaphora in the Liturgy of St. James, and that it cannot be from Isaiah lxiv. 4, as has been supposed. See his *Essays on Liturgiology*, &c., Essay xv. J. T. F.

Hatfield Hall, Durham.

The origin of this passage is discussed at length in the fifteenth of Neale's *Essays on Liturgiology and Church History*, and Mr. Moultrie's Appendix to that Essay. But does the translation exactly represent the original Arabic, or has the translator been at all influenced by his familiarity with St. Paul's words? J. H. B.

"Fangled" (5th S. iii. 85.)—This word seems to me sufficiently easy. The A.S. *fangan* means to catch hold of; cf. G. *fangen*. Hence the English *fang*, that which seizes, a tooth; Lowland Scotch *fang*, a capture; *in a fang*, so caught as to be held tight; also *fang*, to grasp; also *fank* or *fankle* (see Jamieson), to entangle; whence *fankled* or *fangled*, applied to cords full of catches or knots. According to Nares, *fangle* has been used in the sense of a trifle, or rather (as his quotations show) of a whim. This is rather (as will appear) a secondary notion of the word derived from the Old English *newe-fangel* than itself the origin of *new-fangled*; for, in etymology, chronology is everything, though this simple axiom is often lost sight of. As for *fangled* in a line in *Cymbeline* which has small claim to be considered as Shakspeare's, the sense of it is vague and not very material; the sense *full of whims, full of oddities*, or simply *odd*, will do well enough. The context requires the sense *uncertain*. As for *newfangled*, that is a corrupt form. The true old word is *newe-fangel*, and is duly explained in my Glossary to Chaucer's *Prioresses Tale*, &c. It occurs in the *Squires Tale*, l. 618; and the substantive *newfangelnesse* occurs eight lines above. Here the suffix *-el* is the same as seen in *britt-le, fick-le, mick-le*, &c.; *i.e.* the A.S. *-el* or *-ol*. And just as *brittle* (formerly *brickle*) means apt to break, so *fangel* means apt to catch; and *newe-fangel* means apt to catch at new things. As the sense of the word grew dimmer, the substantive *fangle*, for whim, came into use; and *newefangel* was corrupted into *newfangled*. This is but a brief sketch, but may, I hope, suffice. Walter W. Skeat.

Cambridge.

I cannot accept Mr. Patterson's proposed interpretation of this word. It may fit the two passages of Shakspeare which he quotes, but in *Love's Labour's Lost*, i. 1, the only other passage in which Shakspeare uses the word, it evidently fails. "May's new-fangled mirth" must mean the gawdy gaiety of Spring; and I think we need not go further than the Italian organ-grinders of the present day to explain "more new-fangled than an ape." Halliwell quotes appositely, "A hatred to fangles and the French fooleries of his time," Wood's *Athenæ*, ii. col. 456. At the same time, I have no doubt that the Irish sense to which he refers is an old one. Stratmann gives, "Hold you still a fangle nozt." It is obvious that the word in this sense is the same as the German *fangen*, Gothic *fahan*, to catch. Whether the two words are connected, and how, I cannot pretend to say. Wedgwood has a theory on the subject.

F. Storr.

Fasting Communion in the Church of England (5th S. i. 307.)—The following fact was frequently told me by my friend, of "bee" celebrity, Mr. William Carr, of the Hollies, Newton Heath, Manchester. His parents, who lived at Leek in Staffordshire, like other "old fashioned" church people there, were in the constant habit of taking no breakfast when they intended to partake of the Holy Communion, which was celebrated at St. Edward's, the parish church, at noon. On returning home they used to retire for prayer in their bedroom before tasting dinner. Moreover, three times every day, morning, noon, and night, their custom was to visit their closet for prayer. My friend spoke of them as being an exemplary couple, happy in their life, and happy in their death.

John Tinkler, M.A.

Vicar of Arkengarth Dale, Richmond, Yorks.

"Brougham" (5th S. iii. 88.)—I would beg to remind Lord Lyttelton of the following couplet from *English Bards and Scotch Reviewers*:—

"Beware lest blundering BROUGHAM destroy the sale,
Turn Beef to Bannocks, Cauliflowers to Kail."

With the author's annotation :—

"It seems that Mr. BROUGHAM is not a Pict, as I supposed, but a Borderer, and his name is pronounced Broom, from Trent to Tay :—so be it."

This is from the second edition, 1809—the first that was published with the author's name—(vv. 518–19).

The note is not very intelligible without a reference to the first (anonymous) edition (without date, but published in the same year), where the couplet (vv. 369–70) and note run thus :—

"Beware lest blundering BROUGHAM spoil the sale,
Turn Beef," &c.

. . . . . .

"The name of this personage is pronounced Broom in the South, but the truly Northern and *musical* pronunciation is BROUGH-AM, in two syllables."

T. J. A.

THE ROBIN AND WREN (5th S. iii. 84.)—I am sorry I cannot help MR. FEIST with any folk-lore about the robin, but I may tell him that the wren is considered sacred in Wales. I remember that when I was a little girl the Rev. S. R. Hughes (who afterwards became so well known to English people on the occasion of the wreck of the Royal Charter) told me the following popular distich about the wren :—

"Bynnag tynnith nith y Dryw,
Syrthith arno digter Duw."

This is not, of course, literary Welsh, but it may be rendered into English :—

"Whoso does a wren's nest steal,
Shall God's bitter anger feel."

My country people respect the wren, but I am sorry to find that in England it is considered quite right to chase and kill the dear little bird.

L. LESTER.

Wellington College.

ROLL OF NORTHERN ARMS, TEMP. RICHARD II. (5th S. ii. 342.)—"9. John de Skypton, port d'argent, a une *acre* de sable." *Acre* is written in old MSS. with a mark over the *c* to show that *n* is omitted. Here *acre*=*an*cre=*an*chor, which on a silver ground is still the arms of the family. The colour of the anchor has since been changed to *gules*. Is there any other notice of this person in the Roll, or anything elsewhere known about him? Was he of Leicester or Yorkshire?

H. S. SKIPTON.

Exeter College, Oxford.

SHAKSPEARE'S LAMENESS (5th S. i. 81.)—JABEZ has satisfactorily shown that there never existed a tradition of Shakspeare's lameness. No one decently acquainted with Shakspeare matters ever supposed there had been, but I cannot see that he has done anything towards "exploding" the very rational and perfectly legitimate inference drawn from the passages in the Sonnets. These poems, taken in connexion with the Dedication, clearly represent themselves to be autobiographical and personal. It is, of course, quite possible that evidence may one day turn up which will enable us to view them in a different light, but at present we must accept them as they stand. Here we find Shakspeare writing in his own person :—

"As a decrepit father takes delight
To see his active child do deeds of youth,
So I, made lame by fortune's dearest spite,
Take all my comfort of thy worth and truth."

Sonnet 37.

If these lines stood alone, it might be fairly urged that the word "lame" is a metaphorical expression for the ills of fortune; but five lines further on the poet recapitulates the evils from which he seeks relief in the contemplation of the perfections of his friend :—

"So then I am not lame, poor, nor despis'd."

If "lame" does not here refer to some physical evil, it rests with JABEZ and those who think with him to account for the expressions "poor" and "despis'd."

Your correspondent has not mentioned the man who did the most to diffuse the theory of Shakspeare's lameness. This was Waldron, who independently of Capell had observed the passages in the Sonnets, and made his opinion public in the introduction to his edition of Jonson's *Sad Shepherd*. Waldron's opinions were extensively taken up and circulated by the reviews and magazines of the period; and it was this circumstance, probably, that gave rise to the so-called "tradition." Waldron backed his argument by referring to the commonly received opinion that Shakspeare, as an actor, played no leading characters, confining his representations to parts requiring no activity, as the ghost in *Hamlet*, Adam in *As You Like It*, and kings in general. Upon the tradition that Shakspeare played Adam he laid great stress, since Adam (he says) was manifestly lame :—

"There is an old poor man
Who after me hath many a weary step
Limp'd in pure love."

SPERIEND.

DR. SOUTH AND DR. WATERLAND (5th S. iii. 85.)—If the story told in the *Recreative Review* was not wholly apocryphal, there must be a mistake with respect to one at least of the persons named; for of the two eminent divines apparently intended, one was half-a-century older than the other, Robert South having been born in 1633, and Daniel Waterland in 1683. And they were not fellow-collegians, as stated, or so much as members of the same University; South being of Christ Church, Oxford, whereas Waterland was of Magdalen, Cambridge. Moreover, the latter did not become D.D. until 1717, too late for him to

have been addressed as "dear doctor" by South, who had died in the previous year. SHEM.

THE TEN COMMANDMENTS (5th S. iii. 85.)—The main authority for setting these up in churches is one of the canons of 1604. Our present rubric, however, refers us for the "Ornaments of the Church and of the Ministers thereof" to the second year of Edward VI., and not to any later enactments. The "Commandments" were often hung up in churches previous to 1604, for the instruction of children and others, printed on pieces of paper, and framed as Archbishop Grindall orders. To "illuminate" them in characters "not understanded of the people" and enshrine them in niches is a corrupt following of the Reformers. They are now given up by almost universal consent as no longer necessary for purposes of instruction, being so generally accessible in more convenient forms.

Mr. J. H. Parker (*Archæologia*, xxxvii. 137) speaks of having seen Tables of the Commandments of the time of Edward VI. If this be the case, they were probably set up quite at the end of his reign, when the Decalogue was put in the place of the *Gloria in excelsis* in the Communion Service.* Is it improbable that the great prominence given to the Commandments about 1552 was meant partly as a protest against the Antinomian doctrines of some of the ultra-Reformers? The Tables of the Law (in Hebrew) occupy a position in all Jewish synagogues, and the Commandments are read in the Sabbath morning service of the "Reformed" Jews from the quasi altar-space at the east end, at the solemn opening of the Ark.

This custom, which I believe to be quite modern, seems to be an imitation of ours. I think it possible that the Reformers borrowed the setting them up in churches from the synagogue. If the Jewish custom be known to be earlier than ours, my surmise is probably well founded. Will some one enlighten us on the point? J. T. F.

Hatfield Hall, Durham.

"W" AS THE SIGN OF THE CROSS (5th S. iii. 88.)—The Canon of the Mass, or rather the Preface, begins with the words "Vere Dignum et justum est, æquum et salutare." Instead of "Vere Dignum" in some copies (*e. g.* in the edition of the Sacramentary of Gelasius, and of the Gothic, Frankish, and Gallican Missals, Rome, 1680), occurs a figure with a cross in the centre, a sloping line to the left, forming with the vertical line of the cross a V, and a curved line to the right, forming in like manner a D. This figure is probably what Hittorpius calls a W, as it bears some slight resemblance to that letter. A. C.

* At Pensher Church, near Durham, the "Commandments" had under them, PRSVRYPRFCTMNVRKPTHS FRCPTSTN, the letter E only being wanted to make up the words and sense. (Date, cir. 1820.)

ST. BERNARD OF CLAIRVAUX (5th S. i. 228, 295.)—Dean Stanhope translated the *Meditations*, and Matilda Wrench, who translated Dr. Neander's history of his life, has given in English his sermon on the death of his brother. B. E. N.

PIN-BASKET (5th S. i. 28, 94.)—The following quotation, taken in connexion with one of the less unusual senses borne by this word, "youngest child of a family," shows conclusively that *pin-basket* is a compound on the model, not of *pin-money*, but of *cut-throat*, *pick-pocket*, &c. *Pin-basket* once meant "finish," and hence "clincher," and the like. So much is clear; but it is still to be discovered what particular operation is referred to by the phrase *pin up the basket*, which evidently denoted "have done with a thing":—

"And to *pin up the basket* of these popish, liturgical, ritual and martyrological trumperies, of innumerable inlaid pieces and changeable colours, see the learned Benedictin Thieri Ruinard," &c.—Myles Davies, *Athenæ Britannicæ* (1716), vol. i. p. 230.

F. H.

Marlesford.

FEODARY (5th S. ii. 378, 448.)—According to Wharton's *Law Lexicon*, the office of Feodary was instituted under statute 32 Hen. VIII. c. 26, and abolished by 12 Car. II. c. 24. He was appointed by the Master of the Court of Wards, and there appears to have been one in every county, whose business it was to be present with the Escheator at the finding of offices of lands, &c.

W. H. ALLNUTT.

"TOUCH NOT THE CAT," &c. (5th S. ii. 146, 213, 358, 437; iii. 57.)—Every Scotchman, I imagine, knows that *but* and *ben* practically mean the two apartments of a house containing only two rooms, and not the outside and inside of a house. Therefore, DR. STRATTON and MR. MCKIE are right in correcting the error made by LINDIS. But it is also true that the *meaning* of the words is *without* and *within; but* being a contraction of *be-out*, and *ben* of *be-in*, i.e. *by-out* and *by-in*, the prefix *be-* for *by-* being originally a local adverb, as in *be-yond*, *be-side*, &c. In a two-roomed cottage neither room could strictly be called an *inner* one, since both rooms must have an outer wall; but the principal apartment would naturally be called *inner* (or *ben*), as distinguished from the kitchen, especially if the latter were a mere lean-to or appendage to the former, as in some poorer dwellings it would be. DR. STRATTON'S Gaelic derivation will not, I think, find favour with etymologists, since it reverses the known chronological order of meanings of the words in question. *But* and *ben* were first adverbs and prepositions before they came to be used as nouns, *i.e.* people said, "This room is *but*, the other is *ben*," before they came to talk of "a *but* and *ben*." In the line of Burns's *Holy Fair*,—

"Now *but* and *ben* the change-house fills,"

but and *ben* are adverbs, qualifying *fills*, which is here intransitive; and in the phrase quoted by Mr. McKie, "*ben* the spence," *ben* is a preposition. The other meanings of *but* arose from the primitive meaning *be-out* or *without*. Thus, if you say "No one is there *but* John," you mean "putting John *out of* the question." Or, as a conjunction, "I go, *but* you stay," involves two distinct statements, 1, I go; 2, the assertion that *outside*, or *beyond*, this there is another fact, viz., that *you stay*. The *but* in the well-known motto of the Clan Chattan is merely a remnant of the old prepositional use of *but*=without. C. S. Jerram.

[This discussion is now closed.]

"John Jasper's Secret" (5th S. ii. 407, 475, 526.)—The first appearance in England of this American continuation of Dickens's *Mystery of Edwin Drood* was in a twopenny weekly journal (*The Chimney Corner?*); afterwards it was re-issued in shilling parts, of uniform size with the original story. As a literary catchpenny it filled a gap, nothing more. But when Mr. Mortimer Collins writes about the "hack-writer" and "scribbler" as one who had not "sense enough to read the intended course of the story from the designs on the cover, and could not even perceive that Mr. Datchery was Edwin Drood in disguise," he makes as great a blunder himself; for Edwin Drood had been really murdered, and buried under the heap of lime. The identification of the remains was to be secured by the presence of the gold betrothal-ring concealed on his person; and therefore *he* could not be the spy Datchery. Whether this was to prove to be Mr. Grewgious's clerk, Bazzard, or some second edition of Inspector Bucket, "with a difference," it avails not at present to determine. But the clever illustration on the green cover only shows the search for the lost Edwin, unless the bottom group refers to a reality, and not to a ghostly vision of the murderous opium-eater. See John Forster's *Life of Dickens*, vol. iii. p. 426, for an emphatic declaration of the murder, the burial, and "the last chapters to be written in the condemned cell." In the American continuation Edwin Drood survives to the end, and marries Miss Landless (whom Dickens evidently intended for the Minor Canon, Mr. Crisparkle). Rosa marries Tartar, John Jasper dies in an opium fit, and Landless (instead of being killed as intended by his originator, Charles Dickens) becomes a clergyman! As being connected with the last work, unfinished, of Dickens, even this *John Jasper's Secret* is not wholly valueless.

J. W. E.

Molash, Kent.

John Bunyan a Gipsy (5th S. ii. 421; iii. 13.)—Mr. Wyatt admits that John Bunyan has been repeatedly called a tinker, and a gipsy by extraction. This just raises the question, Who are the gipsies?—a question I am attempting, on the basis of fact, to settle. A great deal of "marvellous nonsense" has been written on the subject. Though Mr. Wyatt apparently seems to think that he is calling in question something that I have stated, I beg to say that nothing that he states is inconsistent with my own remarks. He brings those "very superior persons," the so-called Saxons, into the field, and seems to think them infinitely superior to the gipsies. There has been too much ado made by, no doubt, self-supposed Saxons about the superiority of the so-called Saxons. I believe the supposed difference will ultimately be found to be the pure offspring of egotistical vanity and ignorance. Who are Saxons? Do we not find those supposed to be Saxons to be drunkards, coarse vagabonds, wife-beaters, and everything else that is vile? Talk, about races, is apt to be extremely misleading. It always seems to end very much in this, that the race which "we" belong to is a very superior race, consequently "we" are very superior persons ourselves. What vain, superficial, bare-faced egotism! If "we" do belong to a superior race, let the race show it, and let ourselves show it by superior conduct, not by unscientific, egotistical, idle talk. Mr. Wyatt will, therefore, be so good as to understand that in my humble opinion it is no disparagement whatever of John Bunyan to say that he was a gipsy. As for his complexion, it is no uncommon thing to see children of a fair and children of a dark complexion in the same family, born of the same father and mother. Henry Kilgour.

"Hogmaney" (5th S. ii. 329, 517; iii. 58.)—It appears to me that the real derivation of this word is given in a note in Chambers's *Memoir*, p. 22. The note is as follows:—

"The origin of the word Hogmaney has been very puzzling. None of the ordinary explanations is worth anything. I venture to suggest that it is a familiar corruption from an old cry in French, *Aux gueux mener* (Bring to the beggars). The calling out of the word at doors by children and mendicants is, in this view, quite appropriate."

T. C. Unnone.

The Works of Burns (4th S. x. 387, 456; xi. 26, 106.)—It seems late, but I hope not too late, to reply to Mr. W. B. Cook's note, in which he says that I am "entirely mistaken" in my "enumeration" of the editions of Burns's works.

After the correspondence in the previous volume of "N. & Q.," Mr. Cook might have suspected some mistake rather than a display of such egregious ignorance as he seemed to think I showed in my note. In my note, 4th S. xi. 26, I wrote exactly the facts of the case, but a comma was inserted, which made my words, "the first edition in two volumes," read "the first edition, in two volumes."

I should not, at this date, refer to the matter, had not been that the fact of the edition in question, the first in two volumes, 1790," having ever been ublished, was denied by Mr. Cook in the above ote. Now, if we are to take Robert Chambers nd James McKie of Kilmarnock as authorities, here was such an edition, as may be seen in the ibliographies appended to the various editions ublished by these gentlemen. I am glad to learn hat Mr. McKie intends to issue a new edition of is "popular" one in two volumes, with some im-ortant additions and improvements.

J. B. Murdoch.

Glasgow.

New Works Suggested by Authors (5th S. i. 385, 496) :—

"*Witchcraft.*—We yet want a full, elaborate, and atisfactory history of witchcraft. Hutchinson's is the nly account we have which enters at all at length into he detail of the various cases; but his materials were enerally collected from common sources, and he con-ines himself principally to English cases. The European istory of witchcraft embraces so wide a field, and re-uires for its just completion a research so various, that here is little probability, I fear, of this *desideratum* being speedily supplied."—James Crossley, Esq., in Pott's *Discovery of Witches in the County of Lancaster* (Chetham Soc., vol. vi. p. lii).

J. E. Bailey.

"Gate" (5th S. ii. 406, 496.)—"Cheyne of gate" may mean "chain of agate"; or "chain of jet" (D. *git*, Fr. *jayet*, L. *gagates*), which would seem to be etymologically the same word.

R. S. Charnock.

Gray's Inn.

Bigarriety (5th S. ii. 307, 434 ; iii. 36.)—The figurative meaning given of *bigarrure* in the note upon General Pownall's pamphlet is based upon the subjoined examples and explanations of the *Dictionnaire de l'Académie Françoise:*—

"Il y a bien de la bigarrure dans cette société, pour dire, un mélange de personnes mal assorties.

"Il y a de la bigarrure dans cet ouvrage, pour dire, un mélange de choses qui vont mal ensemble.

"On dit bigarrure de style, pour mélange d'expressions nobles, et de locutions basses."

William Platt.

Conservative Club.

Shakspeare's Name (5th S. ii. 405, 484 ; iii. 32.)—When I remember Dr. Charnock's erudition and research, his last article on Shakspeare's name reads like a mystery to me. Why he should persist in chasing the miserable poet through all the intricacies and labyrinthine windings that lie between Shukburgh and Shakspeare, I cannot comprehend. The name is found in its simple dress up to the feudal days, when it and the vast majority of our surnames arose. It has for its fellows "Fewtarspeare," "Breakspear," "Shake-shaft," "Shakelock," "Wagspear," "Wagstaff," "Waghorn," and "Shakelance"; while such terms as "shake-buckler," "wag-feather," "wag-tail," and "tipstaff," are sufficient evidence of the fond-ness of our forefathers for this kind of nickname. Our "Doolittles," "Makepeaces," &c., open out to us a flood of surnames made up in the same way of verb and substantive. If I were claiming an exceptional derivation, the matter would be dif-ferent, but the fact is otherwise. (*a*). It is one of a class. (*b*). It is in harmony with the allegorical style of nickname in vogue at the time of surname formation. (*c*). It arises at the time when the feudal officeships suggested by the name were in their heyday glory. (*d*). Above all, so far as the name can be traced back in our registers, it appears in its simple dress, subject only to those variations of letters which are even now a bone of contention among literary men. Dr. Charnock, if he will forgive the illustration, seems to me to be like a man who lives next door to a chandler's shop sending out to Timbuctoo for half a pound of candles. Charles W. Bardsley.

Higher Broughton.

P.S. I am firmly convinced with Dr. Charnock that Bickerstaffe is *local.*

Tied=Bound (5th S. ii. 326 ; iii. 12.)—I find that "tied" is used in the same way in North Lincolnshire. J. T. F.

Hatfield Hall, Durham.

Sheriffs' Orders for Executing Heretics (5th S. ii. 487 ; iii. 51.)—Thanking Mr. Brown for his reply on "Sheriffs' Orders for Executing Heretics," may I say that unfortunately the Close Rolls of Philip and Mary contain no such notices of Sheriffs' Writs, and it is much to be feared that a great part of the Chancery Documents of the Marian period were destroyed in the great fire of London, A.D. 1666.

Can Mr. Brown, or any other of your readers, suggest any other quarter in which search might be made? How is it there are so few orders for executions in the Privy Council Minutes (only two or three), considering that some hundreds of our country men and women were executed under the Act "de hæretico comburendo"?

Again, where are the documents which Foxe must have consulted, and to which he refers as "ex registro," or "from the register of the Bishop of London"—I mean the details of the Ecclesi-astical Court trials? They do not appear in the Bonner register of St. Paul's, and I am told that there is no other.

There is one order for an execution in this register sent by the Privy Council to *Bonner.* He is told to make arrangements for certain burnings at specified places. Could it be that the Bishop, during this terrible reign, or the Commission had authority to issue precepts for executions for heresy? If so, where are these Episcopal man-

dates—might they be in county or archidiaconal hands?

Let me remind Mr. Brown that though Stratford, in Essex, is now in the Rochester diocese, this arrangement is quite modern—about six years old. This part of Essex was always in olden times a part of the London diocese.

Another point to be borne in mind is that the Shrievalty of Essex and Hertfordshire was a combined one until Queen Elizabeth's reign. Are there any documents, civil or ecclesiastical, such as we are in search of preserved at Hertford?

The Sheriff of Essex and Herts in 1556 seems to have been Wm. Harris, Esq., of Ockesea, who died during his Shrievalty, and was succeeded by Thomas Sylsden, Esq. Is the exact date of Harris's death known? W. J. Bolton.

Stratford, E.

"Aches" (5th S. ii. 68, 139, 458, 526.)—Another instance of the pronunciation of "aches" as a dissyllable occurs in *The Knight of the Burning Pestle*, Act ii. sc. 8:—

> "But whoever laughs and sings
> Never he his body brings
> Into fevers, gouts and rheums;
> Or lingeringly his lungs consumes,
> Or meets with *aches* in the bone,
> Or catarrhs or griping stone."

Dyce notes that the word is here dissyllabic.

Middle Templar.

Explosions of Gunpowder Magazines by Lightning (5th S. iii. 48, 114.)—An account of the blowing up of the Keep of Castle Cornet is to be found in Dicey's *Historical Account of Guernsey*, published in 1751, p. 122; and a ballad, by the Earl of Winchelsea, on the same subject, with a narrative of the event by an eye-witness, appeared in, I think, the April number, 1873, of *Blackwood's Magazine*. Edgar MacCulloch.

Guernsey.

In vol. i. of the *Insurance Cyclopædia*, art. "Colliery Explosions," M. may find some facts which will interest him. See also vol. iii. of same work, art. "Explosions," now in the press; and a subsequent art., "Gunpowder."

Cornelius Walford.

86, Belsize Park Gardens.

"Yet this inconstancy," &c. (5th S. iii. 87, 116.)—I am just informed by the kindness of a friend, that in an early edition (1825) of the *Talisman* these lines are printed correctly; so that "inconsistency" is probably an old misprint. However, this edition contains the false reference to "Montrose's Lines," which, I fear, must be Scott's error in truth.

Charles F. S. Warren, M.A.

Bexhill.

Bell Inscriptions (5th S. i. 465; iii. 74.)—"Clemens," &c., is a mere variation of "Pura, pudica," &c. I have not met with it. Another version, beginning "Virgo pudica," &c., was the legend of the seal of St. Mary's Abbey, York. To the list I gave last year (i. 465), I may add:—

"Per Evangelica dicta deleantur nostra delicta."

"Evangelica lectio sit nobis salus et protectio."

Benedictiones matutinales: Breviaries of Sarum, York, Aberdeen, &c.

I am pretty sure I have met with these as bell inscriptions somewhere.

J. T. F.

Hatfield Hall, Durham.

St. Crispin: Shoemaker's Literature (1st S. viii. 619; 5th S. iii. 74.)—The following may be added to the above:—

"The Tanner's Ditty.

Most ancient clothing, we may read, from shame and from the weather,
Was made of skins of animals, from which we now make leather.
Sing, tanners, sing; wives, friends, all sing, sing heartily together—
Success to all the tanners; sing, 'There nothing is like leather.'

To draw and drive, to whip and shield, to lace, bind, tie, or tether,
For useful purposes all round, there's 'nought' so good as leather.

No buckskin breech, boot straps and gloves, nor saddle for the rider,
Mock turtle soups and gelatines, nor jujubes, but for leather.

When Peter on his mission went, he ne'er had lodgings better
Than when a good man took him in who lived by tanning leather.

The poor old Pope in palace grand, surrounded by his feather,
Will ne'er be good like Peter was within the smell of leather.

We've beard effects of rope with knots, when used by a kind father,
To make a good and useful man, but what if 'tanned' with leather?

A useful study it might make upon the question whether
Any of us here would have been had it not been for leather.

Then praise the tanner's worthy craft, be it extolled for ever,
For all the blessings we enjoy connected with the leather."

"J. W., in *Leather Trade Circular*."

B.

Miscellaneous.

NOTES ON BOOKS, &c.

Shakespeare's Centurie of Prayse. Being Materials for a History of Opinion on Shakespeare and his Works. Culled from Writers of the First Century after his Rise. (Trübner & Co.)

The editor of this exceedingly interesting volume has not put his name on the title-page, but he signs the Preface "C. M. Ingleby," and he will

oubtless be recognized by many as an old and onoured contributor to our columns. He had a ery "happy thought" when the idea of preparing work like the present first offered itself to his ind. It is one lacking which no Shakspearian brary can pretend to be perfect. Dr. Ingleby ives brief passages from books whose authors rote between 1592 and 1693. Each passage efers to Shakspeare, not invariably in praise of im, but always in proof of the hold which the ational poet had in the heart or judgment of the ation. The first extract is from Robert Green, 592, showing Green's jealousy of him, whom he alls Shake-scene. The last is Dowdale's, 1693, vho was told by the "clarke" of Stratford Church hat Shakspeare was "the best of his family," with ome traditionary matter with which we are all amiliar. The value of the clerk's testimony is in he fact that he was born three years before Shakpeare died, and that he heard in his youth what he etailed to visitors to the shrine, like Dowdale, in is old age. Each passage collected by Dr. Ingleby erves as a link in the life of the poet. A second assage is never given on the same page, but some xtracts occupy several pages. There is "ample oom and verge enough" for possessors of the volume to make annotations in the margin; and the printing is creditable to the press of Josiah Allen, of Birmingham.

If we understand Dr. Ingleby rightly, he does not think with good Charles Knight that Shakspeare all at once took his hold on the sense and heart of the nation. Yet we find George Harvey saying (1598), "The younger sort take much delight in Shakspeare's *Venus and Adonis*, but his *Lucreee* and his tragedy of *Hamlet, Prince of Denmarke*, have it in them to please the wiser sort"; which is to say, in other words, that young and old found pleasure in perusing his poetry, or in witnessing what has always been his most popular play, namely, *Hamlet*. Meres (1596) speaks of Shakspeare as being "among the English, the most excellent in both kinds (comedy and tragedy) for the stage"; and he enumerates six of each kind in proof of his assertion. Barnefield, two years later, avers that Shakspeare's "honey-flowing vein" pleased the world, and that *Venus* and *Lucrece* had placed his name "in Fame's immortal book." Marston states (1598) that there was "naught" (playing) "but poor Juliet and Romeo"; and we learn that lawyers looked into Shakspeare when they should have been studying Coke. In *The Return from Parnassus* (1600), after reference to plays from University pens, comes the joyous cry, "Why, here's our fellow Shakspeare puts them all down!" "Our English Terence" is the form of praise given by Davies of Hereford (1610) to "good Will." We pass over many other testimonies of Shakspeare's universal popularity with both "gentles and grooms," with nobles in the "best rooms," and with "penny knaves" in the gallery, and we arrive at Peele's evidence (1607), which is to the effect that the very tapster at the hostelry at Pye Corner "was much given to poetry," and that *Venus and Adonis* was among the pamphlets he had collected. "And, believe this," says an anonymous writer (1609), "when he" (Shakspeare) "is gone, and his Comedies out of sale, you will scramble for them, and set up a new English Inquisition." Again, we pass over many pages, to pause at the one which contains the "prologue by Shirley to his play, *The Sisters*." Dr. Ingleby dates this 1642, but the words "London is gone to York" warrants Genest's suggestion, that the year was 1640. In this prologue, spoken only four-and-twenty years after Shakspeare's death, we find these lines :—

"You see
What audiences we have, what company
To Shakespeare comes, whose mirth did once beguile
Dull hours, and buskin'd made e'en Sorrow smile,
So lovely were the wounds that man would say
They could endure the bleeding a whole day,
He has but few friends lately, think of that!" &c.

Well, these words satisfy us that if Shakspeare had "few friends lately," he had possessed them previously; therefore that, as Charles Knight says, "he was always in the hearts of the people"; and we cannot agree with Dr. Ingleby that "that fact speaks more for Shakspeare as a showman than for Shakspeare as a man of genius," or that "his profound reach of thought and his unrivalled knowledge of human nature were as far beyond the vulgar then as were the higher graces of his poetry"; yet Peele tells us of a tapster buying Shakspeare's *Venus and Adonis*. Shirley's lines, quoted above, refer to a year when men were occupied not with poetry of the past or the present, but with the passion and politics of the hour. The sweet voices of the dramatic poets soon became silenced by authority; but Shirley's lines show that the comic and the tragic vein of Shakspeare had been alike welcome to the public, and made the more understandable to them because of the poet's knowledge of human nature. The lines were quoted to prove this fact, in a lecture delivered last February at the Royal Institution by the editor of "N. & Q."

That individual has, perhaps, here occupied space which could have been much better filled by any of "N. & Q.'s" contributors. One word more will, it is hoped, be pardoned. Dr. Ingleby gives an extract from Dryden's *Defence of the Epilogue*, on which this remark may be made : Dryden has somewhere said, that after the Restoration two plays of Beaumont and Fletcher were acted for one of Shakspeare. This is not true. Downes, in his *Roscius Anglicanus*, registers the revival of *Hamlet*, and adds that the tragedy brought more profit to the house and more reputation to the players than any other piece by whomsoever

written. It was probably Shakspeare's triumphant career after the Restoration which moved Dryden to something like jealousy, and induced him (with Davenant) to produce an altered version of Shakspeare's *Tempest*. In doing this, the object must have been to show the public how Shakspeare ought to have treated the subject when he took it in hand. It is not too much to say that Dryden's version is the abominable pollution of Shakspeare's pure and graceful dramatic poem. The infamous deed made angry the Shakspearian public; and Dryden ridiculed them and their Elizabethan idols in the Epilogue to *The Conquest of Granada;* and to the increased wrath of the purer friends of the purer poet, Dryden replied in that clever and saucy "Defence" in which, with much affectation of reverence, he leaves Shakspeare with little apparent claim to reverence or admiration at all. He set the example of tampering with and mutilating Shakspeare's plays, and even expressed his fear of doing so when he made an obscene drama of Shakspeare's immortal work. He set the example of depreciating Shakspeare generally, by the assertions he put forth in the "Defence." He is to be looked upon, despite the noble terms in which he sometimes renders homage to Shakspeare, as one of the greater poet's most dangerous enemies.

The danger, indeed, exists no longer; and Dr. Ingleby's book will help to keep it from reviving, for it proves (a little, perhaps, against that accomplished gentleman's own opinion) that Shakspeare was in the hearts of the people from the very first, and that with the restoration of the monarchy he was permanently re-enthroned. *Semper floreat!*

Printing at Shrewsbury (Mwythig.)—

"*Gwir ddeongliad Breuddwydion.* O Gyfieithad Thomas Jones. 8vo., Mwythig, 1698."

"*Taith y Pererin.* O gyfieithad Tho. Jones. 8vo., Mwythig, 1699."

Mr. W. H. Allnutt, Oxford, writes:—"Can any of the readers of 'N. & Q.' kindly give me a collation of the above, or say where a copy is to be found? They are, the former *Artemidorus on the Interpretation of Dreams*, the latter Bunyan's *Pilgrim's Progress*, both translated by Thomas Jones. A Thomas Jones was the compiler of a Welsh and English vocabulary, printed in London, 1688; and Archdeacon Cotton, in his *Typogr. Gazetteer*, says that a Thomas Jones was established as a printer at Shrewsbury in 1704. Who were these members of the great clan Jones, and were they one and the same Thomas Jones?"

Fasti Eboracenses.—Has not F. R. R. (p. 112) read the preface or even the title-page to the *Fasti*, "by the Rev. W. H. Dixon, M.A., Canon Residentiary of York, &c., edited and enlarged by the Rev. James Raine, M.A.," a gentleman who would be the last to claim another's work as his own? I believe the reason why one volume alone has appeared is, that it has not met with a sale sufficient to defray the expense of publication, while Dean Hook's more popular volumes have been what is called "a literary success." J. T. F.

Hatfield Hall, Durham.

Biography.—S. F. H. asks whence he can gather information, other than that contained in biographical dictionaries, about Dr. Butler, head master of Shrewsbury, and Bishop of Lichfield, Dr. Sumner of Harrow, Keats of Eton, Valpy of Reading. Stamped letters will be forwarded.

Fish in Lent.—The custom of eating fish on Fridays and in Lent does not originate, probably, from any idea of asceticism, but is derived from the old Pagan notion that fish were sacred to Aphrodite, the foam-born goddess, and to the Roman Venus. Hence the custom grew of eating fish on Friday, *dies Veneris*, the day of Freya, and in spring, the season sacred to the goddess of Love. Cp. *Zoological Mythology*. Gubernatis, ii. 334-340.

Oxford. A. L. Mayhew.

Royal Archæological Institute.—*Feb.* 5.—Sir S. Scott, Bart., in the chair. Mr. Fortnum read a memoir "On the Original Portrait of Michael Angelo, by Leo Leone," of which he exhibited the wax model, to which is attached an inscription on paper. It was made for the medal known to have been highly approved by Michael Angelo himself. The Rev. C. R. Manning and Mr. Fitch exhibited six small bronze hooks found in Norfolk and Suffolk, probably of the fifteenth century. Mr. Hamilton sent a sixteenth-century knife and fork. The Rev. W. J. Loftie exhibited some illuminated MSS. of the thirteenth, fifteenth, and sixteenth centuries. On March 5 the Rev. W. C. Lukis will give an account of investigations at Castle Dykes, near Ripon, which have been aided by a grant from the Institute.

Notices to Correspondents.

Student of Polytechnics at Hanover and Paris.—D. A. asks, "Is there such a title as this; if so, who confers the right to use it, and what are the requirements necessary for its attainment?"

M. A. E. G. asks for a book that shall give a clue to the value of money in the Commonwealth time, 1649 to 1660, as compared with its value at the present day.

P.—He was only speaking generally. It is well known that some of the bishops and other church dignitaries are contributors to the Quarterlies.

R. G. writes:—"Point (p. 74) makes a statement to the effect that Goethe had a horror of dogs. May I ask where this is taken from?"

Veritas asks for any particulars about ventriloquism, when first mentioned, and the name of any early work published on the subject.

"Oimara" (5th S. iii. 100) is literally "grand-daughter of the sea" in Gaelic.

W. Wing.—Forwarded to Rev. H. T. Ellacombe.

G. R. Jesse.—If possible, next week.

Erratum, p. 111, col. 1, line 2 from bottom, for "Renac" read *Bonar*.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONDON, SATURDAY, FEBRUARY 20, 1875.

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POPE'S SHAKSPEARE.

(5th S. iii. 101.)

I have acted on your editorial suggestion to deposit the volume at the British Museum for inspection, and it is now in the hands of the courteous Superintendent of the Reading Room, who has kindly taken charge of it.

In my former communication I was careful not to diverge into a discussion of the various readings for which I examined the authority; but it is only fair towards Pope, who has enough to answer for in his edition of Shakspeare, to observe that two of the cases adduced may admit of a possible explanation, which, if it does not set him right, may show to what extent, and in what manner, he went wrong. I stated, as is the fact, that two of the ten so-called various readings in *A Midsummer Night's Dream* are not various readings at all, being the text of all the four Folios as well as of the Quarto of 1600 (Roberts). They are, "earthlier happy" for "earlier happy," in Act i. sc. 1, and "thy Demetrius" for "thine, Demetrius," in the same scene, or sc. 3 according to Pope's division. These do not appear as manuscript alterations in my third folio, as it required no alteration to make it agree with Pope's text. But they do not even appear as foot-notes; and I apprehend that "earlier happy" and "thine, Demetrius" were afterthoughts, intended as conjectural emendations suggested by the editor himself, and that his mistake consisted in omitting so to state them, and adopting the same system of type and reference by which in other places he indicated "suspected passages . . . . degraded to the bottom of the page." It is odd that Johnson proposed the same emendation of "earlier happy," expressing his wonder that none of the editors had done so. Could he have omitted to refer to Pope's edition? The emendation, if I may express an opinion, is a happy one. Not so that of "thine, Demetrius," which spoils a passage presenting no difficulty, and substitutes, if not nonsense, at least a sense just opposite to that intended by the author.

JOHN FITCHETT MARSH.

Hardwick House, Chepstow.

THE RETURN FROM PARNASSUS, PUBLISHED 1606.

I. THIS THE SECOND PART OF THE RETURN.

Some three years ago I examined this very interesting old play with some care, and having had occasion lately to re-consider the conclusions then come to, I thought they might prove interesting to your readers. It is generally stated, though sometimes more doubtfully than is warranted by the evidence, that there was a prior piece called *The Pilgrimage to Parnassus*. But what has not been observed is, that all the concurrent evidence in the play is to the effect that there were two parts of the Return, and that this is the second part. In the Prologue are the following lines:—

> "In scholars' fortunes, twice forlorn and dead,
> Twice hath our weary pen erst laboured:
> (1) Making them pilgrims in Parnassus' Hill
> (2) Then penning their return with ruder quill.
> (3) Now we present unto each pitying eye,
> The scholar's progress in their misery:"

The double "twice" in the first two lines agrees with the "hath" and "erst," and with the lines against which I have placed the numbers (1) and (2). Then in l. 3 it is "now," and "present" in the present tense, and there is presented not their "return," as in l. 2, but their "progress in their misery." With this agrees part of the short Induction-Prologue:—

> "*Defensor.* Some humours you shall see aimed at, if not well resembled.
>
> "*Momus.* Humours, indeed! Is it not a pretty humour to stand hammering upon two *individuum vagum*, two scholars, some whole year? These same *Philomusus* and *Studioso* have been followed with a whip and verse, like a couple of vagabonds, through England and Italy. The pilgrimage to *Parnassus*, and the return from Parnassus, have stood the honest stagekeepers in many a crown's expense for links and vizards; purchased a sophister a knock which [with] a club; hindered the butler's box, and emptied the college barrels."

Here we find that both the Pilgrimage and the Return had been played a year before, and successfully and often. But this present piece has a Defensor and Momus to deride and defend it, and it is represented as new, and criticism deprecated in that it is only "a Christmas toy." Besides, it is said to be old and musty, and a show that hath lain this twelvemonth in the bottom of a coal-house, an invention the author is so ashamed of that when done with he will give the copies to the chandlers. That it had lain by means, I take it, that it had been in part written with the successfully acted piece a year back, and is now brought out. I say written in part, because, and this is another argument for my view, it will be shown that it was acted during the New Year festivities of 1602, and could not have been acted, at least in its present form, a year before; for neither Satero-Mastix nor the Poetaster had then appeared, nor had Shakspeare then administered his draught to Ben Jonson. But still better proof that this is a sequel to the Return is contained in the rest of Momus's words, and it seems impossible on any other supposition to give meaning to them. He continues as follows:—

"And *now, unless you know the subject well,* you may return home as wise as you came; *for this last is the least part of the return from Parnassus,* that is both the first and last time, that the author's wit will turn upon the toe in this vein, and at this time the scene is not at Parnassus, that is looks not good invention in the face."

The words that I have italicized, taken either alone, or with the previously quoted passages, distinctly say that this present piece is the last and least part of the Return, and will be unintelligible to those who do not, from the former pieces, know the subject. Nor do the words "first and last time" contradict this view or support any other, for on any supposition they must refer to the whole series beginning with the *Pilgrimage.*

The play also, when examined, agrees with this, and with the Induction statement, that the two students had already "been followed with a whip and a verse, like a couple of vagabonds, through England and Italy." The *Pilgrimage* had represented them as needy students at (and perhaps going to) the University, Cambridge, and its studies being Parnassus. This is shown by the eclogue-like moanings in Act ii. sc. 1 of the present return:—

"*Philomusus.* Ban'd be those hours, when 'mongst the learned throng,
By *Granta's* muddy bank we whilom sung.
"*Studioso.* Ban'd be that hill, which learned wits adore,
Where erst we spent our stock, and little store," &c.

But, as the author says, there is no Parnassus in the present piece, nor is there any return from it. The students have been in Italy, and when they first come on, we find that they had done much, tried much, and been much tried. All the other student characters appear also as having been employed in seeking a livelihood after leaving the University. Academico, Ingenioso, Furor, and Phantasma, are all known to Philomusus and Studioso; and while Furor and Phantasma are addressed by them as—"What, ... our old college fellows!"—Ingenioso says he had been at Cambridge (v. 3), and Academico's name agrees with his history: having in the present piece begged in vain for a cure, he elects to return to and live at Cambridge. Of the rest, Ingenioso appears, without other notice, as a satirical writer in London, living on his pen. Judicio, another character, but one who, by his criticisms, must be also taken to be a University scholar, comes before us as a corrector of the press. Neither are Furor and Phantasma direct from college, but emerge from space, and in a very impecunious and lowsy condition. Lastly, Philomusus and Studioso first appear as sham French physicians in London (i. 4), and instead of speaking of any late leaving of Parnassus, moan over their wanderings and futile attempts to live honestly, and in agreement with the Prologue, speak of their having travelled as far as Rome:—

"Late did the ocean grasp us in his arms;
Late did we live within a stranger air;
Late did we see the cinders of great Rome."

And Philomusus then goes on to say that, instead of English fugitives getting gold there as they had expected, whithersoever they wandered their ill fortune procured their misery. So their gulling French, they say, they "gathered up in our host's house in Paris," and though this is their first appearance in this part of the Return, Studioso says (ii. 1):—

"O, how it grieves my vexed soul to see
Each painted ass in chair of dignity!
And yet we grovel on the ground alone,
Running through every trade, yet thrive by none;
More must we act in this world's tragedy."

And again:—

"*Studioso.* Ban'd be those cos'ning arts that wrought our woe, Making us wand'ring pilgrims to and fro.
"*Philomusus.* And pilgrims must we be without relief;
And wheresoe'er we run, there meets us grief," &c.

But perhaps the most marked passage is in Act i. sc. 5, where Philomusus, in agreement with the "running through every trade" quoted above, says:—

"Hitherto we have sought all the honest means we could to live, and now let us dare, aliquid brevibus gracis [gyris] et carcere dignum, let us run through all the lewd forms of lime-twig, purloining villanies."

Now this is what in this play they do,—first they are sham physicians and Frenchmen, then players, then fiddlers, while Furor and Phantasma take to begging. They had, it is clear, been represented as leaving the University and seeking honourable or honest employment, and having failed, are now shown as put to any shifting means that will give them a crust. Thus the plot and

conduct of the play agree with the very plain and distinct words of the Prologue proper and with those of the Induction. If any manuscript copies of the Return exist, it may be that one of them might turn out to be the first part of the Return.

Brinsley Nicholson.

Woodlands Road, Red Hill.

THE LATIN AND THE GAELIC LANGUAGES.

In the *Saturday Review* of the 9th of January, there is a criticism of a lecture given by Professor Geddes of Aberdeen, and since published under the name of *The Philologieal Uses of the Gaelic Language*. In the criticism the following statement occurs:—

"Before going into the other questions of Celtic Philology, Mr. Geddes points out what it is a gain to have pointed out just now, the incidental witness which the Gaelic bears to the pronunciation of the Latin. In the ecclesiastical and other words which the Gaelic has borrowed from the Latin—loan-words, Mr. Geddes calls them—the Gaelic, as a rule, keeps the hard sound of *c*. *Sacerdos, discipulus, carcer, officium* become *sagart, deisciobul* (with hard *c*) *carcair, oifeag*. It is plain, then, that when these words passed from Latin into Gaelic the *c* was still sounded hard in Latin."

It may be mentioned that I have not seen the lecture itself; but that, so far as the object of the present remarks is concerned, is unnecessary. There can be no question that the lecturer had represented that the four words above specified had been borrowed by the Gaelic from the Latin, and the critic evidently indorses this view. Now this alleged borrowing is little or no better than a mere assumption, as shall be shown in the following remarks.

When Cæsar came into Britain, Britain was not a barbarous country, except in the well-known Greek and Roman sense. It is evident from his own account that it was not; for we find from his Commentaries that a profoundly learned priesthood then existed in Britain, and had, no doubt, done so for a long time prior to that period. A learned priesthood has always been the foundation of civilization, and a most material element in its advancement, though certain scientists in the present day seem strongly disposed to forget all this. Now, there is every reason for believing that Gaelic was then spoken, not exclusively, but more or less, over all Britain. There is strong positive proof that Gaelic was so spoken over all modern Scotland for about a thousand years afterwards (A.D. 1000), in co-existence, no doubt, with languages which ultimately came to be termed English and Welsh. Now, if a learned priesthood, with their disciples, had long existed in Britain when Cæsar arrived on its shores, and if the Gaelic language had also long existed in Britain at that time,—propositions which I do not suppose that any one will be so unreasonable as to call in question,—is it to be imagined that the requisite words to denote priests and disciples were wanting in the Gaelic language when Cæsar came to this country? I cannot help saying that it humbly seems to me that a more groundless imagination—a more baseless assumption—cannot be conceived. The true solution of the correspondence in Gaelic and Latin of the words in question is this, that the Gaelic and Latin were, beyond all doubt, kindred languages; that they both had what were essentially the same vocables to denote a priest and a disciple; and that, on these grounds alone, (others might be adduced) there was no necessity whatever for the Gaelic to borrow these words from the Latin, or indeed any other words. For instance, with reference to the other two words, *career* and *offieium* in Latin, *eareair* and *oifeag* in Gaelic, are we not bound to believe that, long before the Romans came into Britain, the rulers of Britain, civil and ecclesiastical, had places of confinement for those whose persons they wished to secure for punishment, or for any other reason, just as much as the Romans themselves had; and that the inhabitants of Britain who spoke Gaelic had duties to perform in the same way as those who spoke Latin in Italy? I cannot see any reason for doubting that such was the case, and that the vocables in question belonged originally just as much to the Gaelic as to the Latin language; or, in other words, that the vocables referred to pertained originally to the common language of the same race of men, a race who inhabited Britain as well as Italy, and which language came, in these different places, to be to some extent differently modified, and to be known, when so modified, as Latin and Gaelic, as well as by other names.

The conclusions thus arrived at, though opposed to those stated in the lecture and *Saturday Review*, as regards any borrowing of words by the Gaelic from the Latin, do not affect the views therein expressed, as to how the letters were pronounced in Latin, at least originally, there being, it is thought, very little room for doubt, in the general point of view, as to such pronunciation, as it is pretty well known how the letters were pronounced in the Hebrew and other relative languages. The English mode of pronouncing Latin was, as it always seemed to me (though taught *more Scotico*), what might, in one sense, be termed an improved and very agreeable way of pronouncing Latin; but there can be no question that the English method had little in common with the old Roman way of pronouncing Latin, and it has contributed to the insularity of the English, which, it is believed, it is on every account desirable to diminish as far as it can be done. Perhaps Latin should be taught in England both ways; for ought we not to regard the English way as an interesting phenomenon in philological science?

You will, perhaps, allow me to mention that, after giving the matter much study and considera-

tion, I am prepared to state, very briefly and simply, how language—that is, words and grammar—had, in the main, originated. The result would be that the science of philology would be placed on a thoroughly solid foundation. As it is, philology is not much better than the merest surface and guess work, ready at any time to become a great modern bed of Procrustes, whereon poor innocent words are racked, torn, and twisted into any shape or meaning, and that to very little or no purpose. I shall be willing, when convenient, and if you have no objection, to state these principles in your pages. The true principles of every science admit of being very briefly and clearly expressed, when these are rightly seen and clearly understood, even though the results of their operation should be infinite and complicated in the highest degree. Henry Kilgour.

A CENTENARIAN.

The *Athenæum* for February 6th gave the following:—

"For the information of Mr. Thoms, we may mention a case of a hundredth birthday being reached, which has been brought to our notice. Mrs. Coxeter, of Newbury, attained the age of one hundred on the first of this month. Her maiden name was Elizabeth Collier, and the day of her birth is given in the register of Witney Church, Oxfordshire, as Feb. 1, 1775. She is in full possession of her faculties, and repeated the 23rd Psalm from memory to the members of her family who came to congratulate her on the centenary of her birth."

As "N. & Q." may like to place on record some further particulars of this venerable lady, permit me to state that she was married to Mr. John Coxeter, at Witney Church, on the 5th of December, 1792, and has been a widow fifty-nine years, her husband having died at the age of forty-three, on the 24th of August, 1816; he was buried at Witney. Her eldest son, had he been living, would now be eighty years of age. He was born Jan. 28, 1794, christened at Witney Church, and died May 10, 1851, in America. On the 1st inst., many friends residing in Newbury and its vicinity called at her residence to offer congratulations. One old gentleman, aged ninety, walked a distance from his home and back, nearly two miles, for the purpose mentioned.

Mrs. Coxeter relates with peculiar interest the following remarkable occurrence in her late husband's history. The event was occasioned by a discussion which took place between Mr. Coxeter and Sir John Throckmorton, Bart., as to means being taken to encourage the growth of British wool. Mr. Coxeter was at the time (1811) the proprietor of the Greenham Mills at Newbury and a manufacturer of Witney blankets. The extraordinary performance—for so on the eventful day, June 25, 1811, it was designated—was as follows. On that day, at five o'clock in the morning, Sir John Throckmorton presented two South Down sheep to Mr. Coxeter. The sheep were immediately shorn, the wool sorted and spun; the yarn spooled, warped, loomed, and wove; the cloth burred, milled, rowed, dyed, dried, sheared and pressed. The cloth having been thus made in eleven hours, was put into the hands of the tailors at four o'clock in the afternoon, who completed the coat at twenty minutes past six. Mr. Coxeter then presented the coat to Sir John Throckmorton, who appeared with it the same evening at the Pelican Inn, Speenhamland. The cloth was a hunting kersey, of the admired dark Wellington colour. The sheep were roasted whole, and distributed to the public, with 120 gallons of strong beer. It was supposed that upwards of 5,000 people were assembled to witness this singular and unprecedented performance, which was completed in the space of thirteen hours and twenty minutes. Sir John and about forty gentlemen sat down to a dinner, provided by Mr. Coxeter, and spent the evening with the utmost satisfaction at the success of their undertaking.

This coat was to be seen in the Great Exhibition, 1851, and is now in the possession of Sir Robert Throckmorton. A print, representing a view of Mr. Coxeter's manufactory on Tuesday, the 25th of June, 1811, and the more distinguished persons present to witness the process, was subsequently published by subscription by Mr. Mitchell, of Bond Street. It was painted by Mr. Luke Clent of Newbury, and engraved by Mr. George Clent of London. The painting was also to be seen in the Exhibition of 1851.

By the kindness of Mr. James Coxeter, son of the above, I am able to submit a specimen of the cloth so manufactured to the editor of "N. & Q." John Francis.

[In Southey's *Common-Place Book*, iv. 395, the coat is described as a "complete damson-coloured coat," and the feat detailed by our correspondent is said to have been accomplished "two and three-quarter hours within the time allotted, for a wager of 1,000 guineas."]

FOLK-LORE.

Warwickshire Folk-Lore.—

"Sutton for mutton, and Tamworth for beeves,
Brumagem for blackguards, Coleshill for thieves."

was once a well-known couplet respecting these places. Sutton Coldfield (formerly part of Cannock Chase) had, some years ago, a peculiar breed of sheep, a kind of diminutive Shropshire down, the mutton of which was excellent. Owing to the great quantity of unenclosed land, the heath and other wild plants gave it quite a Welsh mutton flavour. Tamworth, with its rich loamy meadows on the banks of the gentle Tame, is to this date famous for horned cattle; and has now, besides its fairs, one of the largest and best fortnightly stock sales in the kingdom. Birmingham, even in its street nomenclature, retains the Bull Ring

nd Bull Street, and until lately I think a very uspiciously named place called the Bear Yard. t afterwards became a rival with Wednesbury in ock-fighting, and has since been the cradle and oster mother of fisticuffs. The notoriety attri- uted to Coleshill is not so apparent, excepting hat it was once famous for poachers and hens- oost robbers. It has one of the best-prescrved illories in the kingdom. It was in "working rder" and put in requisition, I believe, so late as 1849. A sketch of it is given in *Long Ago* of November, 1873, and I rather think in the *Reli- uary* also.

Many years ago there used to be a bridge near Warwick called by some such name as "Moulden's Bridge," over which it was absolutely necessary for the north Warwickshire folk to pass on their way to the county assizes and county jail. The yeomen, farmers, and tradesmen of the northern division of the county, whenever they had a hired servant or apprentice who evinced symptoms of becoming refractory, were accustomed to address them thus: "I tell you what it is, sir, if you don't mind what you are about you'll get over Moulden's Bridge," which always had the desired effect. The saying, I believe, has now quite died out. It is thirty-three years since I last heard it made use of, and by a yeoman who was born soon after the middle of the last century; and he was about the very last person I know to carry out such a threat, as he always spoiled his hired servants, and as a reward never had to attend a statute fair, or "mop," for hiring, as the fathers and mothers of the country lads and lasses "for miles round" would "wait upon him" long before St. Michael's Day. Of the apprentices in former days, the following may not be thought *mal à propos* in these "boarding out" times. It is from "An Indenture" now before me. In 1624 Sir Walter Devereux granted a rent-charge out of his land in this parish to apprentice poor children to trade, or equip them for service; and Humfrey Holden, and others, yeomen, as trustees; Thomas Chattock, and others, yeomen, as churchwardens; and Edw. Brandwood, and others, as overseers of Aston parish, apprenticed John Moris to Wm. Dickman, to learn the "arte, trade, and mistery of a cord- winder." "Fornicatione or matrimony with in the said towne he shall not committe, or contract at any unlawfull games, or games forbidden by the lawes of this Realme; he shall not play; Alle- house he shall not frequente, unlese it be about his master's busines," &c. The "Cordwinder" cove- nanted to provide "goode helthfull and sufficient meat, drinke, lodging, washing, and *wringing*," and to provide for him at the expiration of the term, "a sufishant shoot of cloth, and lynnen." How would our "great middle class" of these "enlightened days" like this?

Castle Bromwich. CHRIS. CHATTOCK.

LADY-BIRD RHYMES.—The following cutting is from the specimen-page of the Rev. W. D. Parish's *Dictionary of the Sussex Dialect*:—

"*Bishop Barnaby.* The lady-bird. In some parts of Sussex the lady-bird is called the lady-bug; in others, fly-golding or God Almighty's cow, by which singular name it is also known in Spanish (*Vacca di Dios*). The children set the insect on their finger, and sing—

'Bishop, Bishop-Barnabee,
Tell me when my wedding shall be;
If it be to-morrow day,
Ope your wings and fly away.'"

In the West of England there is an old attempt at rhyme addressed to this insect, as follows:—

"Lady-bird, lady-bird, fly away home,
Your house is on fire and your children will burn."

H. B.

OLD EDITION OF HOMER.—I have an old edition of Homer's *Iliad*, date 1542, which I am told is rare. The following is the title-page: "OMHPOY ΙΛΙΑΣ. Ἡτῆς ἀυτῆς πολυ- πλόχος ἀνάγνωσις. Argent. apud Vuolf. Cephal. M.D.XLII." This is printed in a small space in the centre, surrounded by a deep border with illustrations—"Troja," "Hecuba," "Priamus," "Dei- phobus," "Alexander," "Achilles," "Hector," "Homerus," "Calliope," and at the bottom "Hector and Achilles" in combat. There are 554 pages, and a dedication in Latin to Philip Melancthon. On the last page a remarkable device, full page. Can any one give me any in- formation about this edition? F. W. B.

MOTTOES OF MAGAZINES, &c.—

"When found, make a note of."—*Notes and Queries.*

"Auspice Musâ."—*Gentleman's Magazine.*

"Aliusque et idem."—Do., New Series.

"Good words are worth much and cost little."—*Good Words.*

"We want nothing but facts."—*The Antiquary.*

"To the solid ground
Of Nature trusts the mind which builds for aye."
Nature.

"Inter silvas academi quærere verum."—*The Academy.*

"Ars artis causa, itaque hominis." "The art itself is Nature."—*Art.*

"From this Root (the Forest Law) has sprung a bastard slip, known by the name of the Game Law. . . . . Both alike were founded upon the same unreasonable notions of property in wild creatures, and both were productive of the same tyranny to the commons."—*Game Law Circular.*

"Veritas et varietas."—*The Tatler* (Dublin University Magazine, Feb., 1867).

The list might be augmented. J. MANUEL.
Newcastle-upon-Tyne.

"TO THE GOOD."—More than two and twenty years ago, I called attention, in "N. & Q.," 1st S. viii. 363, to the far back use of the current phrase, "as good as a play," by King Charles II. As this tracing of a popular saying was copied from your columns into those of the ordinary papers, it may

interest some if I give an earlier use of a form, equally, if not better, known as above—"to the good." This is found in the speech of Charles I. on the arrest of the Five Members, January 4, 1642: "Whatsoever I have done in favor and *to the good*." As the light remark of the son, and its continuance to the present day, was considered worth note, the preservation of the more serious expression of the father may also be entitled to a place in "N. & Q."

W. T. M.

Shinfield Grove.

Another Corruption of the English Language.—The following, from a book lately published, entitled *Lincoln's Inn and its Library*, furnishes a specimen of a vicious mode of writing which seems to be gaining ground,—"Neither of these editions are in Lincoln's Inn." For *are*, read *is*.

Bar-Point.

Philadelphia.

A Blondin in 1547.—The following account of the extraordinary feat on the rope is a verbatim extract from a paper read by Sir Joseph Ayloffe, Bart., V.P.A.S. and F.R.S., to the Society of Antiquaries:—

"When the King (Edward VI.) was advanced almost to St. George's Church in Paul's Churchyard (continues the order of the procession) there was a rope as great as the cable of a ship, stretched in length from the battlements of Paul's steeple, and with a great anchor at one end fastened a little before Mr. Dean of Paul's house gate; and when his Majesty approached near the same, there came a man, a stranger, being a native of Arragon, lying on the rope, his head forward, casting his arms and legs abroad, running on his breast on the rope from the battlements to the ground, as if it had been an arrow out of a bow, and stayed on the ground; then he came to the King's Majesty and kissed his foot, and so after certain words to his Highness, departed from him again, and went upwards upon the rope till he was come over the midst of the churchyard, where he, having a rope about him, played certain mistelies on the rope, as tumbling and casting one leg from another; then took he the rope and tied it to the cable, and tied himself by the right leg, a little beneath the wrist of the foot, and hung by the one leg a certain space, and after recovered himself up again with the said rope, and unknit the knot and came down again; which stayed his Majesty with all the train a good space of time."

George Ellis.

St. John's Wood.

The Rev. Robert Collyer.—It has been stated, and in print, that your esteemed correspondent—America's most eloquent preacher—is a native of Wharfedale, Yorkshire; and Dr. Dixon has made this mistake in claiming him as a "fellow dalesman." The fact is, that although Mr. Collyer passed his early years at Ilkley, in Wharfedale, he is really a native of Keighley, which is in the dale where, as Kennedy sings,—

"Mid mountains *Aire*
Winds through the dark green valleys of the north."

Mr. Collyer's mother stated this a short time before her death. She said, "Robert was born in Keighley." As Mr. Collyer has, from the registry of Ilkley parish, traced correctly the genealogy of Longfellow's family, it would be unjust that any mistake should be made about his own origin and place of nativity. Craven is proud to rank him amongst her worthies, but we must put the "right man in the right place."

N.

State of the Law in Rome.—Allan Ramsay, in one of his letters, dated Rome, 1743 N.S., gives the following curious account of the state of the law in Rome at that time. He says:—

"A young Lady here has been accused by her Husband of incontinency, and of a design upon his life: but the proof not being thought sufficient, she was ordered to undergo the Torture, that a confession might be extorted from her; which, according to the strange Law here, is necessary to a full conviction. The manner of it was thus: she was drawn up almost naked, by her hands tied behind her, to the ceiling of a room, and suspended there for an hour: which of necessity dislocated the joints, and put her to inexpressible pain: but all this she bore with the greatest patience. All Rome is of opinion that she is innocent, both from the process of the Trial, and from a Pamphlet published by one of the Judges. What a villain must this old Fellow be, if, in order to accomplish some new amour, as many are apt to think, he could make such a sacrifice of youth, beauty and innocence! Or what a miserable jealous-pated wretch, if he could be instigated to such inhumanity by his own ill-grounded suspicions! A useful lesson this to all who may be inclined to imagine that the chief blessing of the connubial state depends upon abundance of wealth, and that this alone is sufficient to render it tolerable, if not agreeable. From hence likewise the English Ladies ought to set a higher value upon the extraordinary liberty they enjoy, in a country where they are secure from all such barbarous inquisitions into their conduct."

Ralph N. James.

Ashford, Kent.

Unpublished Verses by Ebenezer Elliott.—The following verses were written by Ebenezer Elliott (the famous "Corn-Law Rhymer") in an album belonging to the father of the lady to whom I am indebted for the possession of the original manuscript:—

"Closed Footpaths.

Oh, dew-dropp'd rose! oh, woodbine!
They close the bowery way;
Where, when a boy, my father stray'd,
And like the leaves and sunbeams play'd;
Or like the river, by the wild wood,
Ran with that river, in his childhood,
The happiest child of May.

Where little feet o'er blue-bells
Pursued the sun-bless'd bee,
No more the child-lov'd daisy hears
The voice of childhood's hopes and fears:
Thrush! never more by thy lone dwelling,
Where fountain'd glens thy tale are telling,
Will childhood startle thee.

"Ebenezer Elliott.

"Upper Thorpe, near Sheffield."

James Young, Jun.

Owthorne.

Soft Tuesday.—My housekeeper in Hampshire the other day told me that she was married on "Soft Tuesday"; so I asked her the exact day, and she said it was on "Pancake Day, Shrove Tuesday." N. H. R.

Ulster Words.—Two words, which I find common in Ulster, are, I presume, of Scotch origin: "bose," meaning hollow; and "sloam," applied to coin crops when the stalks are too luxuriant in growth. S. T. P.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

Early Printing in Lancashire.—Macaulay, in the celebrated third chapter of his *History*, has painted in very dark colours the state of literature in the provinces at the latter end of the seventeenth century. After a lively picture of the mode in which political and other information was circulated by means of the MS. news-letters, he says, "The only press in England north of the Trent appears to have been at York." In a foot-note he adds:—

"A complete list of all printing houses in 1724 will be found in Nichols's *Literary Anecdotes of the Eighteenth Century*. There had been a great increase within a few years in the number of presses, and yet there were thirty-four counties in which there was no printer, one of those counties being Lancashire."

This is a specimen of the sweeping and too frequently exaggerated statements of our brilliant historian. So far as Lancashire is concerned, the statement is incorrect. I have before me at present several specimens of Liverpool printing previous to the date named:—

1. "The Prospect of Heaven, the support of afflicted Christians, consider'd and improv'd, in a funeral sermon at St. Hellen's Chapel, by the late Reverend Mr. James Naylor. Printed at Leverpoole for Daniel Birchall, Bookseller in Castle Street. 1713."
2. "The Institution and Efficacy of the Holy Eucharist. A Sermon at St. Peter's Church in Liverpool, 27th September, 1719. Printed by S. Terry in Dale Street for the Booksellers in Liverpool. 1719."
3. "Sermon preached on Sunday the XIV. January, 1722, at the Parochial Chappel of Liverpool by Mr. Henry Wostenholm, A.M. Liverpool, printed by D. Birchall in Castle Street. 1722."
4. "A true and impartial Account of the Election of the Representatives in Parliament for the Corporation and Borough of Leverpool, October the 16th, 1710."

In this pamphlet reference is made to a Liverpool newspaper (name not given) of the period. Here we have, early in the last century, at least two printing establishments and a newspaper in Liverpool, at that time a small town containing about 5,000 inhabitants.

My object is to inquire from your numerous Lancashire correspondents as to the earliest ascertainable date of printing in other parts of Lancashire, and its statistics at the beginning of the eighteenth century. J. A. Picton.

Sandyknowe, Wavertree.

Heraldic.—Whose coat of arms is, Ar. on a fesse gu. between three laurel branches in bend vert, an estoile of the field between two annulets or, quartering ar. two chevrons sa., in chief a file of eight points of the last, the whole being enclosed by a garter az. irradiated by sixteen rays of a star, with "Viditque Deus hanc lucem esse bonam, or"? The first quarter is said to be the arms of the old Cornish family of Rundle, whilst the file of eight points in the other quarter is a very uncommon bearing, and again the irradiated garter.

Zenas.

What were the arms borne by John Ramsay, Earl of Holderness, and Baron of Kingston-upon-Thames? These titles were conferred in 1621, and it appears from York's *Union of Honour* that at that time an augmentation of arms was granted to him. G. R. P.

"Sal," "Sall," "Sale," "Shall."—I shall be obliged for any information relative to the derivation and meaning of these terminations in such names as Gnosal, Upsal, Balsall, Breadsall, Codsall, Walsall, Somersale, Bramshall, Eccleshall, Ettingshall.

In Derbyshire are two places called Somersal, Somersall, or Somershall. In Domesday Book, the name is spelt, I believe, "Sumercele," which is probably the Norman spelling from sound of some such Saxon termination as "ceal." In several parchments in my possession, the oldest bearing date 1266, the name is invariably spelt "Somersale." In 1663, the Rector of Somersal spells it "Sommersall"; though whether this is his own spelling, or that of "the old Register booke" of 1537, which he copied in 1663, I know not. In most modern books the name is spelt "Somersall"; but the form always adopted by the owners of the place for above a hundred years is "Somersal," the form "Somershall" being restricted to the lower classes. But *contra*, I find Lysons, speaking of Breadsall, brackets it "Braideshale," from Dugdale; and in the case of Walsall, an old form is given, "Walshale." In these cases, is the *h* a proper letter of the original form, or only a corruption or innovation?

R. H. C. Fitz Herbert.

Moseley, Birmingham.

Escaped Wild Beasts.—Has the prevalence of stories concerning wild beasts that have escaped from their confinement in menageries been noticed? In this village, lately, popular rumour has asserted that a bear, which got loose somewhere near Birmingham, is at large on our hills, and wonderful

tales are told about it. At Broadwas, a village in the Teme valley, a lion is roaming at large; while between Malvern and Worcester two wolves are scouring the country. I remember seeing, some little time ago, a statement in some papers that a wolf was committing great depredations among the flocks in Ireland; and in the *Pall Mall Gazette* of November 24th, an "occasional note" is devoted to an account of the excitement caused in New York by a report in the *Herald* of the escape of some wild beasts in Central Park. It would be interesting to know how far tales of this kind have spread, and what foundation lies at the bottom of the "epidemic." VIGORN.

Clent, near Stourbridge.

BISHOPHILL SENIOR.—There are two places in the city of York, the one called Bishophill Senior, near St. Martin's Lane, the other called Bishophill Junior, near Trinity Lane. How does it happen that they are so oddly named? Were the buildings erected by persons of that name, and are they old or recent? "As old as the hills" must cease to be a proverb, if amongst the everlasting hills some are senior and some junior. C. A. WARD.

Mayfair.

NURSERY OR BURLESQUE RHYMES.—

"The Dandy from his chamber stalks,
To take his morning lounge and walks,
And after lounging up and down,
In Dandy style, through Southwark town,
He crossed the water in a wherry,
Walked up Size Lane to Bucklersbury."

The above lines are from a book published, presumably, in the Macaroni period, or possibly in the days of the Regent. Can any bibliographic correspondent of "N. & Q." favour me with such information as will enable me to get or refer to the volume? It is remembered only by the name of "The Dandy Book."

HENRY CAMPKIN, F.S.A.

EARTH TO EARTH.—I wish some of the numerous correspondents of "N. & Q." would kindly aid the investigation regarding the suitability of certain soils as receptacles for the dead. "N. & Q." has a large circulation amongst the clergy, and I should be very glad if they would note the most rapid known cases of decomposition in dry and sandy soils. As a contrast, any information regarding the preservative qualities of clay and damp sand should be recorded, with data of deposit and state of wood. The *Times* has opened the discussion, but it is not there the custom to continue to collect information even on an important social subject like this. JOHN LEIGHTON, F.S.A.

Regent's Park.

"PENNY" OR "PENY"?—I should be glad to know what reason (if any) causes the Oxford University Press—up to the end of the past year—to print the word "penny," in their various editions of *The Book of Common Prayer*, and also in Church Services, with one *n*—"peny."

CUTHBERT BEDE.

JOHN CORRY was the author of *The History of Lancashire* (London, 1825), *The History of Bristol* (Bristol, 1816), and several other works of less portentous aspect. He was an Irishman, and is said to have come to London in 1792. I shall be grateful for further particulars about him.

H. FISHWICK, F.S.A.

Carr Hill, Rochdale.

MONTROSE'S BIRTHPLACE.—Where was the "great marquis" born? There exists a sketch, by David Roberts, of an old castle in the open, and beneath it the great artist has written, "the birthplace of Montrose." This does not agree with the prevailing idea that he was born in Edinburgh.

CAVENDISH.

WHAT IS A NONAGENARIAN?—I cannot find the word in any dictionary that I have at hand. The *Quarterly Review* says, "This nonagenarian pontiff (he is now aged at least eighty-two)." Page 267. Now if a person over eighty is styled a nonagenarian, then one over ninety must be a centenarian; and this would put our dear old friend Thoms in an awful fright. CLARRY.

ENGRAVINGS ON BRASS.—Are any examples known of prints from engravings on *brass?* I have a print *so called*, the subject St. Paul the first hermit, subscribed, "Cū privileg. Pont. et superior. licen^{a} 1613." The names of Ferran Fensonius, Inventor, and F. Vill'amena, Fe., appear on the print itself. Size, 12½ in. by 9½ in.

J. G. S.

EPISCOPAL SIGNATURES.—When was the present style of signature adopted by the Bishops of the Anglican Church,—I mean that of only appending the name of See (either in English or Latin) to their Christian names or initials, without the intervention of *episcopus* or "bishop of" in addition, as the prelates of the Roman Catholic Church invariably do, both in Great Britain and abroad: thus, *A. C. Cantuar.*, *E. Ebor.*, *Harvey Carlisle*, &c., or *Henricus Eduardus, Archiep. Westmonasterien; Herbert, Bishop of Salford*, &c.? I am unable to refer to any mediæval instances, but my impression is that the present Anglican usage was introduced either at, or shortly after, the Reformation, and had not previously been adopted by the hierarchy of the Church of England while Roman Catholic. A. S. A.

Richmond.

THE ROUND PEG AND THE SQUARE HOLE.—In the *Life of Albany Fonblanque* (edited by his nephew) there is a letter, in which the wife of

Sydney Smith disputes the accuracy of the editor of the *Examiner* in attributing to Jeremy Taylor the illustration of the round peg in the square hole, which she asserts was an original happy thought of her husband's. I have failed to trace it in his writings; nor can I find it in those of the earlier divine to whom Albany Fonblanque, who rarely made mistakes on such points, attributes the original saying. CARENS.

LANGFORD FAMILY.—Sir Hugh Clotworthy, who died in 1630, married Mary, daughter of Robert, or Roger, Langford, of West Down, Devonshire, and of Muckmaine, co. Derry. I suppose he was of the same family as Langford of Langford, of whom an imperfect pedigree is given in Harl. MS. 5185f, 75b. Perhaps DR. DRAKE, or some other of your correspondents learned in Devon pedigrees, will be able to oblige me with information respecting Lady Clotworthy's mother and other direct ancestors. Y. S. M.

ORDRE POUR LE MÉRITE.—Dr. Russell, in *My Diary during the Last Great War*, after describing an interview with Count Bismarck, adds the following circumstance:—"I was rather amused at his buttoning, in his hurry, the badge of the order 'Pour le Mérite' inside his coat." The *Academy*, lately, in an article on the acceptance by Carlyle of that honour, and his non-acceptance of that of G.C.B., says, "In Germany, not even Bismarck is a knight of the Ordre pour le Mérite." Which of these statements is the correct one?

WM. MORRIS.

Low Wray, Windermere.

JUDICIAL COSTUME.—Frequenters of Westminster Hall must observe the variety of costume worn by the Common Law Judges. On some occasions they wear plain silk gowns; on others, black cloth robes, trimmed with white fur; on others, blue cloth, with hoods and cuffs of a kind of "shot" plush; and on certain days, their state robes of scarlet and ermine, with full-bottomed wigs. What rules govern these changes of costume? H. H. W.

THE LEGEND OF THE MAGIC RING.—What is this legend; it has some connexion with Combe Sydenham, Somerset? C. H. POOLE.

"MAW" AND "CUT-THROAT."—Is anything known of old English games so called?

E. H. A.

REV. —— WELSHMAN, VICAR OF BANBURY, 1728.—I am anxious for information as to his parents and wife. EDWARD PEACOCK.

Bottesford Manor, Brigg.

Replies.

THE MARRIAGE OF THE ADRIATIC AND THE DOGE OF VENICE.

(5th S. ii. 287, 454, 478; iii. 17.)

The meaning, as well as the romance, of this ceremony would be quite lost if we are to imagine a string tied to the ring by which it was subsequently pulled out of the water. The flinging of the ring into the bosom of the bride, there to abide, and to be for ever retained as a token of perpetual dominion, would lose all its import if it was to be plucked up again immediately the Doge had turned his back. The sea performed her part of the ceremony by the acceptance and retention of the symbol of marriage. I well recollect reading some years ago a tale or legend, translated from the Italian, in which an omen of the downfall of the Venetian Republic was recognized in the serving up, at the Doge's table, of a fish containing the ring of the last year's marriage. Probably this was only a romance, but it serves to show the light in which the ceremony was regarded. I have failed to recall to mind the pages wherein I read this tale, but it will most likely be identified by other of your correspondents. I think MR. GAUSSERON will meet with equal difficulty, either in the region of fact or fiction, in establishing his "string" theory.

I have before me a folio volume, entitled *Superstitions Anciennes et Modernes*, published at Amsterdam in 1733. The compiler quotes from an older author (De Villamont, lib. i. cap. 34) the precise expressions attributed to Pope Alexander III. when instituting the ceremony:—

"Tum enim Ziano Pontifex annulum de manu sua detractum obtulit dicens, 'Auctoritate mea hoc annulo fretus Oceanum tibi subjicies, et quotannis tibi posterisque eo die quo hanc victoriam pro Ecclesiæ defensione obtinuisti, despondebis mare: uti sciant omnes maris tibi dominium concessum, quia Sedis Apostolicæ tuendæ curam et studium fideliter suscepisti. Sit hoc tibi quasi pignus benedictionis et secundæ sortis in futurum.'"

A very lengthy extract is also given from *La Ville et la République de Venise*, describing the whole ceremony, from which it seems worth while to quote the following particulars:—

"Lorsque le *Bucentaure* est arrivé à l'entrée de la mer, les Musiciens chantent quelques motets, le Patriarche de Venise, qui suit dans une grande barque, bénit la mer, et le *Bucentaure* lui présentant la poupe, on abat le dosier de la chaise du Doge, lequel recevant du Maître des cérémonies une bague d'or toute unie, qui peze environ deux pistolets et demie, la jette dans la mer dessus le gouvernail, après avoir prononcé distinctement ces paroles —'*Desponsamus te, mare, nostrum in signum veri, perpetuique dominii.*' L'on jette ensuite des fleurs et des herbes odorantes sur la mer, pour couronner (dit-on) l'épousée."

Neither of these extracts seems to favour the notion of the same ring being used year after year; such an important item of the ceremony, if it

existed, could hardly have escaped being chronicled by Villamont and the other author, and the ring would not have been characterized as "*une* bague." Nor does the suggestion of H. K., that the Adriatic was the bridegroom, and not the bride, receive any confirmation; indeed, the crowning of the bride with flowers at the conclusion of the ceremony points to the correctness of the prevailing theory. Surely Byron, with his passionate love for Venice and the Venetians, would have been careful to perpetuate a truthful and exact impression, when he wrote at Venice the memorable lines:—

"The spouseless Adriatic mourns her lord;
And, annual marriage now no more renewed,
The Bucentaur lies rotting unrestored,
Neglected garment of her widowhood!"

Mr. Manuel asks, "When was this ceremony (performed for the first time in June, 1177) discontinued?" The Adriatic became widowed of her lord in 1797, when Bonaparte seized Venice; but the Venetians were not always content with merely a twelfth-century origin of this custom. In the *Sketches of Venetian History*, published by Murray in 1831, I read that Marco Foscarini (*Della Letteratura Veneziana*, lib. ii. p. 216) has claimed a much earlier birth for the espousal of the Adriatic; he finds traces of it in Dandalo's Chronicle, under the Dogeship of Pietro Urseolo II., towards the close of the tenth century.

J. Charles Cox.

Hazelwood, Belper.

Permit me to correct an oversight, or, more properly, a culpable error, which I committed in my reply, 5th S. ii. 454. I there wrote, "I find no mention of the custom in Cardinal Contarini's *De Venetorum Republicâ*"; whereas, I observe that Contarini not only *mentions*, but gives a full account of it. His words (which I will afterwards translate) are:—

"Ascensionis quoque die festo, quo die nundinæ Venetiis fiunt, adhibentur a principe hi, qui virilem ætatem attigerunt. Hi item summo mane deducunt domo ducem, unâque cum eo navem conscendunt, quam ornatissimè ad hos usus constructam, quam Veneti Bucentaurum vocant. Postquam verò æstuaria sunt egressi cum primum liberum apertumque mare intueri licet, antiquorum Pontificum beneficio, qui hanc rem publicam pro rebus quamplurimis fortiter et egregiè gestis contra communes nominis Christiani hostes, honestare voluerunt, princeps jacto annulo aureo in mare, inquit totidem ferè verbis, se in signum veri perpetuique imperii eo annulo mare desponsare."

"At the Feast of the Ascension, which is a fair day at Venice, all those who have attained to manhood are presented to the Prince. These, at full morning, conduct the Duke from his palace to a vessel splendidly fitted up, and named by the Venetians *Bucentaurus*. On this they all embark, and put to sea. As soon as they have passed the straits and come in sight of the main ocean, the Duke drops a gold ring into the water, and says almost always the same words: 'With this ring I espouse thee in token of a true and perpetual dominion.' This custom arose from a privilege granted by the ancient Popes to the Venetians, as a mark of honour for their many and illustrious acts of zeal against the common enemies of the Christian Faith."

As a Venetian by birth, and holding high office in the state, the authority of Contarini is beyond all question. The treatise from which the above extract is quoted shows him to have been thoroughly acquainted with all the customs and institutions of his country, and abounds in information, curious, interesting, and instructive. I am not aware that it has ever appeared in an English dress, or that it or its author is very much known. If not, they deserve to be; and for the sake of English readers, I should be glad to see a translation of all his works. He was the bosom friend of Cardinal Pole, and together with him received an unmistakable hint that their room at the Council of Trent would be quite as agreeable as their company.

As Contarini does not say that the ring was recovered, my literary friend, Mr. Ralph N. James, may feel pretty fairly satisfied that there is but very slender authority for the assertion that it was.

Edmund Tew, M.A.

A full account of this marriage is given by Richard Lassels in his *Voyage of Italy*. He was at Venice about 1650. Lassels says:—

"*The Assensa.* I happened to be at Venice thrice at the great sea Triumph, or feast of the Ascension, which was performed thus. About our eight in the morning, the Senators in their scarlet robes meet at the Doges Pallace, and there taking him up, they walk with him processionally unto the shoar, where the Bucentoro lyes waiting them; the Popes Nuncio being upon his right hand, and the Patriarch of Venice, on his left hand. Then ascending into the Bucentoro, by a handsome bridge thrown out to the shoar, the Doge takes his place, and the Senators sit round about the gally as they can, to the number of two or three hundred. The Senate being placed, the anchor is weighed, and the slaves being warned by the Captain's whistle and the sound of trumpets, begin to strike all at once with their oars, and to make the Bucentoro march as gravely upon the water, as if she also went upon cioppini.* Thus they steer for two miles upon the Laguna, while the music plays, and sings Epithalamiums all the way long, and makes Neptune jealous to hear Hymen called upon in his Dominions. Round about the Bucentoro flock a world of Piottas and Gondolas, richly covered overhead with sumptuous Canopies of silks and rich stuffs, and rowed by watermen in rich liveries as well as the Trumpeters. Thus forrain Embassadors, divers noblemen of the country and strangers of condition wait upon the Doges gally all the way long, both coming and going. At last the Doge being arrived at the appointed place, throws a Ring into the sea, without any other ceremony, than by saying: *Desponsamus te, Mare; in signum perpetui dominii. We espouse thee, O Sea, in Testimony of our perpetual dominion over thee:* and so returns to the Church of S. Nicolas in Lio (an Island hard by) where he assists at High Mass with the Senate. This done he returns home again in the same state, and invites those that accompanyed him in his gally to dinner in his pallace: the preparations of which dinner we saw before the Doge was got home.

* The high shoes worn by the Venetian ladies at that time.

This ceremony of marrying the sea, as they call it, is ancient: and performed yearly in memory of the grant of Pope Alexander the III., who being restored by the Venetians unto his seat again, granted them power over the Adriatick Sea, as a man hath power over his wife; and the Venetians to keep this possession, make every year this watery cavalcata. I confess the sight is stately, and a Poet would presently conceive that Neptune himself were going to be married to some Nereide."

The correspondents of "N. & Q." forget that the Doge spoke in Latin, that the marriage was for a year, and that if the bridegroom had retained the ring, the marriage could hardly have been said to be valid. Ralph N. James.

Ashford, Kent.

[This subject is now closed.]

ON CERTAIN VERSES WRONGLY ASCRIBED TO ROGERS.

(5th S. iii. 122.)

In reference to Mr. Galton's communication, I admit my mistake in supposing that the verses were addressed to a tree in the grounds of Holland House. But I have what I thought the best evidence that they were addressed to a tree at Ampthill, and composed by Rogers. They purport to be by him in the book at Ampthill, where he was a frequent visitor: the family (the late Lord Wensleydale's), who have so long occupied the place, believed them to be his; and members of that family (still living) have heard him more than once recite and allude to them as his whilst standing before and pointing to the tree. I have carefully verified these facts, and I cannot, therefore, gratify Mr. Galton's hope that I might be able to find my information less trustworthy than I imagined:—

"It is scarcely possible" (he observes) "to believe that Rogers purloined the verses from the *Phytologia*, and passed them off for his own, though that sort of literary appropriation does unhappily exist, as was shown by a statesman in his speech in the House of Commons, some twenty years ago, on the death of a great English General, coolly purloining for the occasion the oration of a Frenchman over a recently deceased French Marshal."

Having been (with the late Mr. Blackett, M.P. for Newcastle) the joint-detector of the plagiarism, I may be permitted to state that what the statesman purloined were sundry translated passages from a review of the Memoirs of Marshal St. Cyr, in the *Revue Française*, by M. Thiers. But although the example is equally striking, and other startling instances of hardly intelligible plagiarism might be accumulated, it is certainly a curious anomaly in character that the correct, fastidious Rogers should have appropriated such lines, or taken pride in the real or assumed ownership of them:—

"To conclude" (says Mr. Galton), "it further appears from the *Quarterly Review* that Lord Wensleydale wrote an impromptu on these verses, to the effect that he would bet a thousand pounds that the stout tree would survive them. Time shows that he is wrong. Swilcar oak has, I am informed, disappeared, and the verses remain. No doubt the residuary legatees of his lordship will be eager to pay the forfeited money to the Doctor's next of kin, in which case I shall be most happy, as one of his grandchildren, to receive my share of it."

Time shows that Lord Wensleydale was right. His proffered bet was, not that Swilcar oak would survive the verses, but that the tree to which he believed the verses to have been addressed would survive the poet by whom he believed them to have been written, *i. e.* that the Ampthill tree would survive Rogers:—

"I'll bet a thousand pounds—and Time will show it—
That *this* stout tree survives the feeble poet."

The Ampthill tree is in full vigour, and Rogers is dead. Mr. Galton having volunteered to take up the bet, will, of course, be as happy to pay his share of the forfeited money to the residuary legatees as he professed himself to receive it from them in an opposite contingency.

The Writer of the Article on "Holland House" in the "Quarterly Review."

Philologists on Proper Names (5th S. iii. 62, 113.)—I wish to explain that my remarks on the subject of the uncertainty of proper names were intended to apply rather to local names than to surnames. I am glad to be able to say that Mr. Bardsley's book upon surnames is fairly free, as he claims it to be, from guesswork. This being so, perhaps the most forcible comment on the untrustworthiness of the explanation of names is to be found in the fact that Mr. Bardsley has occasionally fallen into the snares which he did his best to avoid. I give a few instances from the first edition.

At p. 94 a *field* is said to be a *felled* place or woodland clearing. This is the common guess; it is entirely unsupported by evidence.

At p. 93 *royd* is explained to mean a place *ridded* of waste wood. What is this but guesswork of the wildest kind? We might as well derive *Boyd* from the verb *to bid*. And the result of the guess is most remarkable; viz., that an *akroyd* means a place *ridded of oaks;* whilst a *holroyd* means a place *ridded of hollies!* How a place in which there are no oaks visibly differs from a place in which there are no hollies, we are not told. We have heard of *lucus a non lucendo;* here we have an open or "lucid" place so named *a non luco*, from there being no grove in it.

At p. 421 *Gerish* is said to be the same as *garish*, and we are told that Lydgate uses *geryshe* for *garish*, the reference being omitted. Chaucer, however, uses both *gery* and *gerful* in the *Knightes Tale* in the sense of changeable or fickle; a solution which is quite as probable, though admittedly a guess.

I think, too, we have a right to complain of the want of exact references in many places. Thus, at p. 298, we find, "a *hure* or *howre*, as Chaucer spells it, was a shaggy cap of fur, or coarse jagged cloth." How is one to verify a statement like this, there being no such word as *hure* or *howre* in Tyrwhitt's *Glossary*, nor any reference to Chaucer in Stratmann's *Dictionary* under the word *hure?* I do not wish to pursue the subject further, and I should not have said so much as this, if it were not that Mr. Bardsley is, I hope, engaged on a really good dictionary of surnames, and it is, therefore, not out of place to point out what things should be avoided. Walter W. Skeat.

Cambridge.

"Borough English" (5th S. ii. 308, 456) is defined by Bailey (in his *English Dictionary*, 24th edit.) to be "a custom whereby lands and tenements descended to the youngest son, who was presumed to be the least able to shift for himself." The custom is known at Stamford in South Lincolnshire. Peck, in *Desiderata Curiosa* (Lib. III., No. 1, p. 1), giving "some account of the Burleys and Wyks's, successive Lords of Burley by Stanford," mentions one Thomas Wykes, who married and had issue, Gervase, Thomas, John, Henry, and Richard. Gervase, he says, succeeded in due course to the old manor of Burley; Thomas died without issue; John had issue, Henry (afterwards Vicar of All Saints', Stamford), and Joan; Henry died without issue, but "Richard, his fifth and youngest son, *ut junior Filius habuit Terras in Stanford, qua est Consuetudo Borough English.* And had issue, John." There are other instances of the custom being acted upon in the local histories. The custom has been traced to a feudal usage, by which in olden times lords of the manor claimed the privilege of sleeping with each bride on her wedding night. The eldest son being thus presumed to be the lord's, was by Borough English excluded, and the estates settled on the youngest. Puzzled why the youngest should be preferred to others who were born between the eldest and youngest, Mr. Peck supposed that, as Stamford was a trading town, the eldest sons were either set up in business or had their portions during their fathers' lives. The feudal claim on the part of lords of manor is mentioned by Littré, *sub voce* "Cuissage," which he thus explains:—

"Droit qu'avait le seigneur de mettre la jambe dans le lit de la nouvelle mariée la première nuit des noces, et aussi, dans quelques localités, droit de coucher avec la nouvelle mariée la première nuit: droits qui d'ordinaire étaient rachetés à prix d'argent."

With this "droit de mettre la jambe dans le lit," &c., compare a curious anecdote relating to the marriage of Maximilian, "kyng of Romaynes," and the Lady Anne, daughter of "Fraunces duke of Briteyne," which marriage was performed by proxy. It is to be found in Hall's *Union of the Houses of Yorke and Lancaster*, 1550, fol. 20, Hen. VII., "The VIth yere."

John Tinkler, M.A.

Arkengarth Dale.

Epitaphiana (5th S. iii. 100.)—In *The British Stage and Literary Cabinet* for December, 1821, is a different version of the epitaph, which gives no opportunity for the smart reply. It is said to occur at Buckleigh, Devonshire:—

"Here lie I at the chancel door,
Here lie I because I 'm poor.
The farther in the more you pay,
But here lie I as hot as they."

In the same periodical for February, 1819, p. 62, the following, it is said, "may be seen" in the churchyard of Thetford, Norfolk:—

"My grandmother was buried here,
My cousin Jane, and two uncles dear;
My father perished with a mortification in his thighs;
My sister dropped down dead in the Minories;
But the reason why I am here, according to my thinking,
Is owing to very good living and hard drinking:
Therefore, good Christians, if you wish to live long,
Beware of drinking brandy, gin, or anything strong."

I have seen the latter in several collections and jest-books. Has any reader of "N. & Q." seen it at Thetford, or the other at Buckleigh? If so, I shall be glad to see the whole inscriptions, with names and dates, which are great checks to the practice of giving an air of authenticity to jokes by the names of places. Fitzhopkins.

Garrick Club.

Hammersmith: Pye Family (5th S. iii. 107.)—Four of the ladies Pye may, I think, be set aside at once:—1. Joan, and 2. Elizabeth; these were staunch Roman Catholics, and emigrated; the head of the family took the title of Lord Kilpeck from James III. 4. Anne (Hampden's daughter); died a week before her husband, Sir Robert, in 1701. 6. Phillipa; was a first wife, and could not be a widow. Beside the four remaining ladies, there is yet another, the widow of Dr. Pye (Anne Hampden's second son); she was, if N. M. is correct, a daughter of Lord Crew, and widow of Sir H. Wright, Bart.; survived Dr. Pye many years, and was certainly a "Ladyship." The first Sir Robert was buried in the chapel he built in Tottle Fields, near his house in Orchard Street, Westminster. If this burying-ground is not swept away, there should be many memorials of the Pye family to be found there. See the account of the Pyes in Noble's *Memoirs of Cromwell*, ii. 99.

Edward Solly.

"Drunken Barnaby's Four Journeys" (5th S. iii. 49, 120.)—Mr. Jackson may be convenienced by having the following information as to this work. The edition in my possession has an advertisement as prefix, dated April, 1805,

with a subsequent note at foot of this advertisement, dated September in the same year. Then follow the title-pages—one in Latin, and on the right hand side a translation in English. The former is as follows :—

"Barnabæ Itinerarium | Mertili et Faustuli | nominibus insignitum | Viatoris solatio nuperrime editum, aptissimis | numeris redactum, veterique tono | Barnabæ publice decantatum. | Authore Corymbœo. | Efficit egregios nobilis alla viros. | Londini | Impensis ab anno 1716."

Then follow a Preface in Latin and English, and several short addresses in both languages, and then the *Journeys*, the left hand page in Latin, the right in English. Then follows "In Errata," and then an address to Bessy Bell; the whole concluding with an Index. Hic et Ubique.

The edition of this work, dated 1723, is advertised No. 335, in T. Beet's *Catalogue*, Part 63 (just sent out), bound up with "Bessy Bell," 18mo., half calf, rare, 18*s*.

C. Duffell Faulkner, F.R.H.S.

Deddington, Oxon.

I have several editions of this odd production by Richard Brathwaite, the latest bearing the imprint, "York: Thomas Gent, 1852."

V.H.I.L.I.C.I.V.

In Thomas Arthur's *Catalogue* of old books, just issued (45, Booksellers' Row, Strand, London), are five copies of Brathwaite's *Drunken Barnaby's Four Journeys*. My own copy, with plates, is the very nice edition of 1805. Arthur has that, price 9*s*. It is not so scarce as booksellers represent.

E. V.

"Goad Inch" (5th S. iii. 28.)—Ash gives inch as a verb, which he renders "to drive by slow degrees"; and as one of the meanings of *goad*, "to drive forward." The term *goad inch* may have been first applied to the instrument used, and afterwards transferred to the person using it.

R. S. Charnock.

Gray's Inn.

The term *sole* is still used with reference to the *sole* plate of a plough in the same sense as sole of a shoe; it is attached to the body of the plough, and can be replaced when worn out. The ploughshare is attached to the beam of the plough, and I should think the *ship* was either the *sock* or the *mauld board*, most probably the former. The *tawe* would be the connexion between the swindle trees (*tractory* or *lamb*) and the plough. The *hamber*, now *haimes*, is two bent pieces of timber or iron which lie on the collar, and to which the traces are fastened. The *tenours* or *withes* (qy. withers) are probably the leather band placed over the horse's loins to keep up the traces, and prevent the horse treading on them. I cannot trace the word *inch*, which appears to mean the man with a *goad* who walked beside the oxen and goaded them to their work; it was used to distinguish him from the ploughman, who held the handles of, and guided, the plough. It is usual in ploughing with horses to dispense with this man, and the ploughman guides his team with long reins.

Joseph Fisher.

A Paddington Christmas Custom (4th S. viii. 507.)—Much information on this subject will be found in *Paddington Past and Present*, by Wm. Robins, 1853, pp. 14, 62. The later Reports of the Charity Commissioners may furnish further information than that contained in their Report of 1826. The custom was continued up to the Sunday before Christmas, 1834, when the bread and cheese (consisting of three or four dozen penny rolls, and the same quantity of pieces of cheese) were thrown, for the last time, from the belfry of St. Mary's Church, by Mr. William Hogg, the then parish clerk, and who still attends every day at the Vestry Hall. After Christmas, 1834, the rents from the bread and cheese lands provided coals and blankets for the poor, and subsequently, by a scheme of the Court of Chancery, the rents are portioned amongst the national schools, &c., of the parish. Charles Mason.

Gloucester Crescent, Hyde Park.

"The Death-bed Confessions of the Countess of Guernsey" (5th S. iii. 6.)—I can assure my friend Mr. Thoms that Lady Hamilton had nothing whatever to do with this trumpery work. It was published by Fairburn, Broadway, Ludgate Hill, and was the catchpenny of the notorious W. H. Ireland, of "Shakespeare forgery" notoriety. Ireland was Fairburn's *Ned Purdon*, and ever ready to do anything whereby he or his employer could gain a penny. An intelligent old bookseller in London, who is still living, informed me that the above statement was a fact. Lady Hamilton was dead when Ireland's book came out.

James Henry Dixon.

Arithmetic of the Apocalypse (5th S. iii. 26.)—Will Mr. D. Blair kindly favour the readers of "N. & Q." by exhibiting three specimens of his mode of calculating, letting one be 666, the number of the Beast. C. A. Ward.

Mayfair.

Schomberg's Dukedom (5th S. iii. 9, 96.)—Frederic Count Schonberg was created Duke of Schomberg, Marquis of Harwich, Earl of Brentford, and Baron Teyes by William III., with remainder to his youngest son, Charles, in default of whose male issue the title was to revert to the Duke's eldest surviving son, Mesnard, or Meinardt. In addition to these English honours, the Duke was already a Marshal of France, and Duke and Peer of Portugal, the latter honour conferred for his eminent services in aiding to establish the

crown of Portugal in the house of Braganza. In Burke's *Extinct Peerage* it is stated that Schomberg was 84 when killed at the battle of the Boyne in 1690, while Macaulay gives his age as "over 70" when he joined William in 1688. Burke gives the Duke's arms as argent, an inescutcheon sable surmounted by an escarbuncle of eight rays or; whereas the Rev. J. Hunter, in his interesting notes of a visit to Ober-Wesel, near which were the residence and burial-place of the Schonbergs, gives the arms as "a liliated escarbuncle of eight rays, surmounted by an inescutcheon." G. D. T.

Huddersfield.

Schomberg was also Baron Tetford in England. In an inscription under an old French print of the Duke in my possession, "Frédéric de Schomberg, Comte de St. Empire et de Mertola en Portugal; Pair et Maréchal, &c., &c., et *Milord de Tetford* en Angleterre, &c." Otto.

Scaliger (5th S. ii. 488.)—Scaliger has himself told the reader from what source he has derived the information he gives regarding Calicut on the south-west coast of India. Scribit Cadamustus Calecutenses, &c. *De Emendatione Temporum*, Lib. v. 525–6. See also Coronelli, *i. q.* Lasor A. Varea, *s. v.* "Calecut." He mentions other authors, *e.g.*, Hofmann, *Plura erudite in Lex. Univ.* These also refer to Cadamosto de Calecut regno, rege, &c., in *Navigationibus*. Has any English or French translation of it ever been published? V. Routier, *Pour la Navigation des Indes Orient.*, in Thevenot, part ii.; Ramusio, i. 96–111, and others mentioned by Struvius, and in *Biographie Universelle*. The relation of his voyages, the earliest of modern travels, is truly a model, and would lose nothing by comparison with those of our best navigators. Its arrangement is admirable, its details are interesting, its description clear and precise. *Biogr. Univ.* (quoted by Hallam). There is a Latin translation in Grynæus, *Novus Orbis Regionum ac Insularum veteribus incognitarum*, 1532, fol. Cfr. Robertson's *Historical Disquisition concerning the Knowledge which the Ancients had of India.*

Bibliothecar. Chetham.

"Flutt'ring, spread thy purple pinions," &c. (5th S. ii. 486.)—Amongst Pope's *Miscellanies* are these lines, said by Jeffreys to be Swift's; their title is, "Song, by a Person of Quality. Written in the year 1733." Fredk. Rule.

"The Finger of Scorn" (5th S. iii. 39.)—Dr. Dixon asks for an early employment of this image. There is one in *Othello*, iv. 2, in Shakspeare's finest manner. Othello says to his unhappy wife:—

> "Had it pleas'd Heaven
> To try me with Affliction, had they rain'd
> All kind of sores and shames on my bare head,
> Steep'd me in povertie to the very lippes,
> Given to captivitie me and my utmost hopes,
> I should have found in some part of my soule
> A drop of patience. But alas! to make me
> The fixed Figure for the time of Scorne
> To point his slow and moving finger at."

I am afraid we must transpose "for" and "of" in the penultimate line, and read "unmoving" in the last, where "unmoving" would mean unrelenting. But see the *Cambridge Shakespeare*, vol. viii. p. 596. Jabez.

Athenæum Club.

Penance in a White Sheet (5th S. ii. 468.)—I cannot give the date of the following instance (which was before my time), but it must have been at the commencement of the present century. A poor female, one Elizabeth Ripley, of Skirethorns, in the parish of Linton, in Craven, did penance at the parish church of Linton, and was wrapped in a white sheet; she had a lighted candle in one hand. I have often heard the old woman relate the penance, and of what it consisted. Her offence was having an illegitimate child.

"Betty Ripley" was a harmless maniac during her latter days. She fancied that she was a sister of William IV., and so she called herself "Queen"—a title by which she was well known in Upper Wharfedale.

About twenty-five years ago (or a little more perhaps) a female did penance at the church of St. Mary, Islington, Middlesex. I did not witness the ceremony, and so I cannot speak as to the ritual. But I saw the virago quit the church; and when clear of consecrated ground, she acted in a most indecorous manner, which proved that she was not either "sadder" or "wiser" for what she had undergone. I believe that her offence was defamation of female character, and that she made a written retractation previously to the Communion Service.

What is the law on penance? Is it an ecclesiastical or canonical one? If it be really legal, for what offences can it be ordered? What are the forms? Is not the Scotch cutty stool (so famed in the biography of Jenny Geddes, and also in that of Robert Burns) connected with penance in the Established Kirk of Scotland?

James Henry Dixon.

Christopher and Frances Hatton, 1619 (5th S. iii. 67.)—In the parish registers of Kingsthorpe, near Northampton, are the following baptismal entries: Elizabeth, daughter of Richard Hatton, and Eleanor his wife, on Dec. 24, 1625; Dorothy, another daughter of the same, on Dec. 19, 1630; Alice, daughter of Sir Christopher Hatton, of the Noble Order of the Bath, Knight, and Dame Elizabeth, his wife, on August 3, 1634; Charles, the second son of Sir Christopher Hatton, was born July 11, and baptized July 26, 1635; Mary, another child of Sir Christopher Hatton, on April

19, 1637. Some of the parish registers in Northamptonshire are in a very imperfect state, and those of the parish of Holdenby, where the Hatton family resided, were used some time back, it is said, to light the clerk's pipe.

Reginald Stewart Boddington.

Markham Square.

"Pulling Prime" (5th S. iii. 67.)—Has not the phrase arisen in the first instance out of pulling the bells for prime, the early morning service, and then come to be applied jocularly to the milkmaids' morning operations on the well-filled udders of the cows? J. T. F.

Hatfield Hall, Durham.

"Pulling prime" may sometimes relate to pulling the bell for the prime, *i. e.* the *first* canonical hour succeeding to lauds.

R. S. Charnock.

Gray's Inn.

A Travelling Tinker (5th S. iii. 65.)—Such a functionary as Dr. E. Cobham Brewer writes of is not unknown in Oxfordshire. Until his death, about a quarter of a century ago, Jonas Skerry of Hempton used to perambulate north Oxfordshire, leaving at each respectable house in any village he might visit a printed fly-sheet, headed, "Nothing so sweet as grain tin from the ore." Having made his first round, he called a second time, asking for the return of his fly-sheet and for work, which he performed with celerity and skill at his customer's door, having a small forge on wheels for the purpose. He had mutilated himself by chopping off one thumb in early youth to avoid serving as a soldier. William Wing.

Steeple Aston, Oxford.

Walter Savage Landor (5th S. iii. 66.)—The first six of these verses are to be found on p. 284 of *Heroic Idyls* (Newby, 1863), dedicated to Edward Twisleton. Possibly the poet thought the last two hardly so good as the rest.

Mortimer Collins.

Knowl Hill, Berks.

Incense in Ely Cathedral (5th S. iii. 60.)—In Dr. Whitaker's *Craven* is a passage which defends the use of incense, both on religious and sanitary grounds. I have not my copy at hand; but some Craven friend will, perhaps, send the extract to "N. & Q." Dr. Whitaker was a violent anti-Catholic, and, therefore, his defence of incense could not proceed from any love of Romanism, or of Catholic rites and ceremonies.

James Henry Dixon.

Rome.

Orthography (5th S. iii. 66.)—T. J. A. introduces the term *pleosyllable*, adding "if for the nonce I may be allowed to coin the word." But why coin a word when we have already the convenient term *polysyllable* to express what he means. Moreover, I venture to affirm that *pleosyllable* would be wrong, since (πλέων being a comparative) it would mean a word of *more* syllables, and we should then naturally ask, "More than *what?*" The answer would be given in the term *pleomonosyllable*, or if T. J. A. does not like this, let him say *hypermonosyllable*, after the analogy of the *hyperdissyllabon* of the old Eton Latin Grammar.

C. S. Jerram

Ancient British War Chariots (5th S. iii. 85.)—May not Juvenal, *Sat.* iv., v. 126, be quoted as evidence?—

> "Regem aliquem capies, aut de temone Britanno
> Excidet Arviragus."

E. L. Blenkinsopp.

Galle, in Ceylon (5th S. iii. 76.)—W. T. M. is mistaken as to the origin of this name. In Sinhalese it is *Gālla*, the etymology of which is unknown; but in any case it can have nothing to do with "rock," the Sinhalese for which is *gala* with a short *a* and a single *l*.

R. C. Childers.

Clanricarde Gardens.

The Marriage Laws of Germany (5th S. iii. 69.)—An Englishwoman cannot marry in Germany without the written consent of her father, or, should he be dead, of her nearest male relative.

T. G. M.

Barnsbury.

"The City" (5th S. iii. 85.)—This name is given to a small group of cottages in the thinly populated rural parishes of Colmsworth, in Bedfordshire, and Bressingham, near Diss, in Norfolk.

Joseph Rix, M.D.

St. Neot's.

An old tumbledown outskirt of the town of Newbury, Berks, close to the new Cemetery, is still called "The City," as distinguished from all other parts of the town. R. M. W.

A poor part of the small town of Colne, in Lancashire, is constantly called "The City." Old people tell me that this term has been applied to it by its inhabitants long since, before they can remember; but it does not seem to have found its way into the polite speech of the district. Eka.

Is it quite certain that the village of Beeston has not had a charter for a market granted to it? I do not know that it has, but in many villages in Lincolnshire and elsewhere, charters for markets and fairs are to be found in the Patent Rolls, where all memory of such markets and fairs has long passed away. K. P. D. E.

Etymology of "Tinker" (5th S. ii. 421; iii. 54.)—Mr. Lester must excuse me for saying that his remarks seem to me to be too much conceived

in the old style of fanciful, isolated etymology. Now the progress and interest of philology must, it is believed, be held mainly to consist in seeing the same words in different languages in modified forms, and with, in all probability, modified meanings. So far from Mr. Lester doing this, with reference to the word in question, he confines himself entirely to the Welsh. On the other hand, I took into account the Lowland Scotch and the Highland Gaelic as well as the Welsh. He should, therefore, be extremely cautious in finding fault with the conclusions drawn by me, when these are drawn on a basis so much broader than his own. What he says, however, may be all true, for I do not see that there is necessarily any real contrariety between our statements, for the same words have various meanings.

Henry Kilgour.

Kitchin's "Court Leet and Court Baron" (5th S. iii. 87.)—This was for some time an authority on questions in Copyhold Law, and is frequently quoted in works on that subject. The other portion of the book is obsolete. There is a typographical or clerical error in the copy of the title; for "effoines" read *essoines*. As a book, it is of little or no value. George White.

St. Briavel's, Epsom.

"Gibbs on Free Libraries" (5th S. iii. 120.)—I do not think that this tract was ever published, but if G. R. M. will write to Mr. W. E. Gibb (not Gibbs), St. Pancras Vestry Hall, King's Road, Camden Town, N.W., he will no doubt be able to obtain a copy. It was drawn up by order of the Vestry of St. Pancras on the occasion of a meeting to adopt the Free Libraries Act. R. B. P.

The English of the Venetian Polyglot Vocabularies (5th S. iii. 46.)—Though the small volume, of which I append the title-page, belongs not to Venice but to Leghorn, it may not be without interest for its allusion to Humphrey Chetham (1580–1653). The English of it is much smoother than that of Mr. Elliot Browne's vocabulary, yet still it is outlandish enough :—

"A Nevv, Plain, Methodical and Compleat Italian Grammar whereby you may very soon attain to the perfection of the Italian Tongue. Dedicated to the worthy English Gentlemen Merchants at Legorne; viz. to—

M.r Christopher Hăbury.	M.r James Paitfield.
M.r Christopher Michel.	M.r John Horsey.
M.r Daniel Gould.	M.r Jonathan Basket.
M.r Francis Arundel.	M.r Richard Frome.
M.r George Colling.	M.r Samuel Lambert.
M.r George Lambe.	M.r Samuel Thorold.
M.r Gilbert Serle.	M.r Thomas Balle.
M.r Humphry Chestam.	M.r Thomas Chăberlayne.
M.r James Harriman.	M.r Thomas Dorman.

By Henry Plenus, Master of the Latin, Franch, Italian, German, an English Tongue. Si vendeno in Livorno da Nicola Toni Libbraro sotto le Loggie di Piazza grande vicino al Perrucchiere. Con. lic. de' Superiori."

There is no date. The author's name is signed at the end of the Italian Preface, *Arrigo Pleunus*; at the end of the English Preface, *Henry Pleunus*. The spelling *Plenus* on the title-page may therefore be a misprint. If there is no copy of this little book in the Chetham Library, I should be only too glad to present the one from which I have transcribed the above. V.H.I.L.I.C.I.V.

"Ye Boare's Heade" (5th S. ii. 507.)—Washington Irving, in his *Sketch Book*, article "The Christmas Dinner," has the following concerning the serving up the boar's head on Christmas Day, in the Hall of Queen's College, Oxford. It will be seen that the carol differs from that forwarded by Mr. Jeremiah. Which is correct?—

"The old ceremony of serving up the boar's head on Christmas Day is still observed in the Hall of Queen's College, Oxford. I was favoured by the parson with a copy of the carol as now sung; and as it may be acceptable to such of my readers as are curious in these grave and learned matters, I give it entire :—

'The boar's head in hand bear I,
Bedeck'd with bays and rosemary;
And I pray you, my masters, be merry,
Quot estis in convivio
Caput apri defero,
Reddens laudes Domino.

The boar's head, as I understand,
Is the rarest dish in all this land,
Which thus bedeck'd with a gay garland
Let us servire cantico
Caput apri defero, &c.

Our steward hath provided this
In honour of the king of bliss,
Which on this day to be served is
In Reginensi Atrio.
Caput apri defero,'" &c.

Harry Blyth.

Camden Road Villas.

Elizabeth Lumner (5th S. iii. 46.)—It may, perhaps, be interesting to S. and others to know that the record of the baptism of Elizabeth Lumner is still to be read in the registers of the parish of St. Peter Port in the following words :—

"Decembre, 1582.

"Le 23 la fille de Mr Edemōt Lhomner a esté baptisée, et nōmée Elizabeth p' Mr Thomas Wygmore, Lieutenāt et Ballif por lors."

This entry requires some explanation, as it might be supposed by persons unacquainted with the state of ecclesiastical affairs in Guernsey at that time that the rite of baptism had been administered by a layman. This was not, however, the case. The work of reformation had been carried on in the islands by Huguenot ministers from France, under the auspices of governors who were inclined to favour the Puritan party in the Church; and Queen Elizabeth had sanctioned the introduction of the Presbyterian discipline and forms. These did not recognize sponsors, but required that the child to be baptized should be presented and named by some friend or relative.

In the case of Elizabeth Lumner, Mr. Thomas Wygmore performed this duty. He had been for some years Lieutenant-Governor of Guernsey under Sir Thomas Leighton, to whom he appears to have been related; and was by him appointed Bailiff of the island, into which office he was sworn in Oct. 2, 1581.

I find by the Records of the Royal Court of Guernsey, that Mr. *Henry* Lomner was appointed by the Governor receiver of the Crown revenues in the island, and sworn into office on Nov. 17, 1581. It is quite possible that Mr. Edmund Lumner may have also held some official appointment under the Governor.

I believe that Mr. Thomas Wygmore, the Bailiff and Lieutenant-Governor, was a nephew of Sir Thomas Leighton's, but I am not quite sure of this; and I should be glad if any of your correspondents could inform me as to the exact relationship that existed between them. Perhaps, also, some one may be able to say whether there was any connexion between the Leighton and Lumner families; and, likewise, in what relationship Edmund and Henry Lumner stood to each other. EDGAR MACCULLOCH.

Guernsey.

"MAKE A VIRTUE OF NECESSITY" (5th S. iii. 46.)—The following is copied *verbatim* from an American journal. It may amuse MR. TEW and others, though certainly it is not making a *virtue* of necessity—"We have amongst us an old lawyer that goes by the name of 'Old Necessity'—because Necessity knows no *law!*" N.

EXTRACT FROM AN OLD PLAY (5th S. iii. 48.)—MR. WALTER THORNBURY may, I think, safely take it for granted that the seven and a half lines he quotes are not so old as William Rowley. The expressions "*roaring* trade" and "*stunted* life," and, indeed, the peculiar use of *cent. per cent.*, concur in indicating a date not earlier than the last century. But it is unsafe to be positive on such matters. JABEZ.

Athenæum Club.

SIR HUDSON LOWE (5th S. iii. 49.)—Sir Hudson married, on December 16, 1815, Susan, the widow of Colonel William Johnson, and sister of Colonel Sir William Howe de Lancy, K.C.B., by whom he had a family. After his death, in London, January 10, 1844, an effort was made to procure a Government allowance to his unmarried daughter. Chapter iii. in volume 1 of Mr. Forsyth's *History of the Captivity of Napoleon at St. Helena*, London, 1853, is devoted to a memoir of this distinguished officer, and a separate *Memoir* was published, if I mistake not, in the year 1854. J. MANUEL.

Newcastle-upon-Tyne.

CREEPERS, CRAWLERS, GROWLERS, AND PROWLERS: "TO PRODGER" (5th S. iii. 49.)—While on the subject of cab *argot*, I may note that, according to the *Evening Standard*, for Feb. 6, 1875, a new verb, "to prodger," has been introduced into the language by cabmen and their customers. Its derivation will be at once apparent. It is said that an argumentative cab-driver may be at once reduced to a submissive state by a threat of "prodgering." MIDDLE TEMPLAR.

Since writing the note referred to, I have seen an article in the *Times* of Aug. 14, 1874, in which the name "growler" is restricted to *four-wheelers only*, and a friend has told me that he has always heard it so used. I recognize a considerable amount of truth in this application of the term, for my own experience has been that the drivers of Hansom cabs are smarter and more intelligent men than the drivers of four-wheelers, and, as a rule, more civil; and the difficulty produced by my erroneous apprehension of the term is, of course, removed.

The same friend, however, informs me that he has also found the terms "creepers" and "crawlers" limited to four-wheelers; but here I demur, for, though there would be also a certain amount of justice in the appellation if so used, yet I think the words more aptly designate the class of cabmen "on the prowl," concerning whom my note was written. F. CHANCE.

Sydenham Hill.

About the year 1838, I used to hear these transgressors of cabmen's law termed "trailers," and a very opprobrious designation it was considered. W. J. BERNHARD SMITH.

Temple.

ARMS OF ENGLISH SEES: YORK (5th S. ii. 462, 519; iii. 37, 115.)—The crown in the modern arms was the tiara of St. Peter over the keys. This shape appears in the seal of Waldby for his lordship of Hexham, 1397, while he retains the pall with his paternal arms (*Gentleman's Magazine*, 1839, p. 234), and in those of Archbishops Hutton and Montaigne (Drake's *Eboracum*, pp. 458, 460). The pall was used on the seal of Archbishop Lee, consecrated in 1531. The arms of Sandys, who died 1588, show no crown (*Ibid.* 457). Piers, his successor, bears it; he died in 1594. We may conclude that the pall temporarily laid aside by Parker in 1560, and by Grindal, 1581 (*Proc. of Soc. of Antiq.*, NS., vol. vi., No. III., p. 265), was about this date abandoned at York. The modern arms of the see are, Gules, two keys in saltier, arg., in chief a crown royal, or.

MACKENZIE E. C. WALCOTT.

FLOOD STREET, CHELSEA (5th S. ii. 464; iii. 94, 117.)—J. H. B. will find on inquiry, I think that the late Mr. Flood was a J. P. of Middlesex, and not a police magistrate. J. T. M.

Shakspeare on the Dog (5th S. iii. 23, 74.)—There is, I believe, nothing in Shakspeare's writings to show that he had an antipathy to the dog. If it was so (which supposition, however, is opposed to what we know of his disposition), the humanity of the Great Interpreter of Nature was very different from that of many other poets of Great Britain. One cannot think it probable that the generous creature whom the peasant of Scotland and the peer of England, Burns and Byron, eulogized in such noble terms, could have been otherwise than held in due estimation by the greatest mind in all modern literature.

I should feel obliged by Point stating on what grounds he thinks Göthe "had a horror" of the dog. The intellectual German's admiration of the beautiful was more likely to make him love than hate an animal so beautiful in form and mind as the most faithful of all created beings.

George R. Jesse.

P.S. In *Henry V.*, Act iii. sc. 1, the warrior monarch compares the ardour of his gallant troops to the spirit of dogs :—

> "I see you stand like greyhounds in the Slips,
> Straining upon the start."

Therefore, Shakspeare considered such a comparison as honourable, and one which a brave and generous soldier was likely to use to his followers on the edge of battle. Shakspeare's *own* estimation of the dog is not to be gathered from his plays, for in those he represents all characters of the human race but his own. The idiosyncrasy of Shakspeare himself is not seen in those works. As to the general thanklessness of mankind to its most true servant, it is marked in *Coriolanus*, Act ii. sc. 3 :—

> "Than dogs, that are as often beat for barking,
> As therefore kept to do so."

See also *A Midsummer Night's Dream.*

The following passage seems not unfavourable to the dog :—

> "I am misanthropos, and hate mankind,
> For thy part I do wish thou wert a dog,
> That I might love thee something."
> *Timon of Athens*, iv. 3, 52.

E. B.

[This subject is now closed. See "N. & Q.," 4th S. x. 69, 135, 211.]

"The Soul's Errand" (5th S. iii. 21, 72.)—If Mr. Chattock had read Dr. Hannah's note *in loco* in his *Poems of Wotton and Raleigh* earlier, or in his more recent *Courtly Poets*, he might have saved himself and us all his strange note on the "Soul's Errand." He would do well also to consult the *Dr. Farmer Chetham MS.*, as edited for the Chetham Society by the present writer, where there is given a fac-simile and some details supplementary to Dr. Hannah's. I am old-fashioned enough to protest against such vagaries and nonsense of imagination as this of Mr. Chattock's for Marlowe, and Mr. Ward's for Bacon as against Shakspeare. The former's italicizing of *stab*, only the more exposes his ignorance of the facts of Marlowe's death, as his entire note does of the literary history of a notable poem.

A. B. Grosart.

Jedwood Justice (5th S. iii. 28, 116.)—Sir Walter Scott, as is well known, achieved no very great success in his practice at the Scottish bar. He humorously relates that all the *honorarium* he obtained for the defence of a burglarious client at Jedburgh assizes was the advice to keep a key in his street door, which turned harshly in the lock, and let a barking terrier mount guard during the night, which counsel Sir Walter crystallized in this couplet :—

> "Yelping terrier and rusty key,
> Was Walter Scott's best Jeddart fee."

Henry Campkin, F.S.A.

Braose=Bavent (5th S. ii. 237, 436 ; iii. 57.)—The following is in the *Topographer* (iv. 331) :—

"Roger de Bavent by Lettice his wife had issue Roger de Bavent lord of Wiston, Heene & Sloughtre 18 Ed. III., who had issue by Hawise his wife John, son & heir, living 22 Ed. III., who died *s. p.*, & Eleanor, heir to her brother, who married Wm. de Brews, who had issue by her Peter."

F. L.

The Australian Drama (5th S. i. 423 ; ii. 55, 497.)—Additions to list of names of authors :—

Catching a Conspirator : a farce in one act. By R. P. Whitworth.

Foul Play : melodrama in three acts, from novel of same name. By Marcus Clarke.

Peacock's Feathers : comedy in two acts, adapted from French of Molière's *Bourgeois Gentilhomme.* By Marcus Clarke.

Plot : drama in three acts. By Marcus Clarke.

The Magic Bat: pantomime. Garnet Walch.

Christie Johnstone : two-act drama, from novel of same name. By Alfred Telo.

Stage criticisms :—

Was Hamlet Mad? The names of the writers were James Smith, Dr. Neild, Charles Bright, David Blair, Archibald Michie.

Marcus Clarke.

The Public Library, Melbourne.

Sir C. Wandesford, Viscount Castlecomer (5th S. ii. 327, 370.)—The following extract from *The Irish Compendium ; or, Rudiments of Honour* (fifth edition, 1756) will, I think, throw considerable light on the history of the above family, and afford trustworthy information as to the origin and date of the title, respecting which conflicting opinions have recently been advanced in "N. & Q.":

"Of this family, which have long been seated at Kirklington in the county of York, was Geoffery Wandesford of Alnwick ; who, by Jane, his wife, had a son Geoffery, who married Jane, daughter of Sir Henry Musters, and had a son, John Wandesford of Westwick and Kirklington;

whose wife was Elizabeth, daughter and heir to Sir Henry Musters (by his second wife, Elizabeth, daughter of Sir Bryan Thornton) and widow of Alexander de Mowbray; and dying in 1395, left three sons, of whom, John, the eldest, married Isabel, daughter and co-heir of John Colvile, and had issue John, his heir, and Thomas, Alderman of London, who died in 1448, and left a son, William, who died childless. John, the elder brother, married Eleanor, daughter to Thomas Mountford, of Kakford, and dying in 1463, had issue seven sons and three daughters. Christopher, the eldest, married Sikel, daughter of John Thwaites, Esq.; and had four sons and three daughters; Thomas, the eldest son, married Margaret, daughter to Sir Henry Pudsey, and had four sons and two daughters. Of the sons, Christopher, the eldest, married Anne, daughter to John Norton, of Norton, Esq.; and had two sons; of whom Francis, the eldest, married Anne, daughter and heir to John Fulthorp, of Hipswell, Esq.; by his wife Jane, sister to Thomas, Lord Wharton, and had Sir Christopher, his heir, John, who died without issue, and Jane. Sir Christopher was sheriff of Yorkshire in 1573, and living in 1585; and marrying Elizabeth, daughter to Sir George Bowes of Stretham, in the Bishopric of Durham, Kt., had Sir George Wandesford, Kt., who died in 1610, leaving issue by Catherine, daughter and co-heir of Ralph Hansby, of Tickill, near Beverley, in the co. of York, a son, Christopher, who succeeded him, and in 1633 was made Master of the Rolls in Ireland, a Privy Councillor, and one of the Lords Justices; also in 1639 and 40, Lord deputy, in which last year he died. He married first the sister of Sir John Ramsden of Byron in Yorkshire, by whom he left no issue; secondly, Alice, daughter to Sir Hewett Osborne, of Leeds, ancestor of the Duke of Leeds; by whom he had three sons, George, Christopher, and John; and two daughters, Alice and Catherine, married to Sir Thomas Danby, of Farnly, near Leeds. George, the eldest son, served in Parliament for Clogher in 1639, and suffered greatly in the Rebellion in 1641; but died without issue, and was succeeded by his brother [first Baronet], Christopher, who in the 14th of Charles 2 was created a baronet, and in 1681 was member for Rippon. He married Eleanor, daughter to Sir John Lowther, of Lowther Hall, in Westmoreland, Bart., and died in February, 1686-7, having three sons and six daughters . . . . . [First Viscount] Sir Christopher, the eldest son, in 1704, was chosen member of Parliament for the borough of Kennis, alias Irish Town, was one of the Privy Council in Ireland, and in 1707 was created a baron and viscount; and dying Sept. 13, the same year, left issue by Elizabeth, (who died Nov. 10, 1731) daughter to George Montagu, of Horton, in the county of Northampton, Esq.; and sister to Charles, the first Earl of Halifax, four sons, and a daughter, Henrietta, married to William Maynard, of Curryglass in the county of Cork, Esq."

The arms were: Quarterly of six coats, 1st, topaz, a lion rampant, sapphire; 2nd, pearl, a bend and border ingrailed, ruby; 3rd, topaz, a fess ruby, in chief three torteuxes; 4th, sapphire, a maunch, topaz; 5th, pearl, a cross patonce, ruby; 6th, pearl, on a bend, diamond, three pheons' heads, topaz. Crest: on a wreath, a church proper, the steeple sapphire. Supporters: on the dexter side, a lion double queüè, sapphire; on the sinister, a griphon, topaz. Motto: "Tout pour l'Eglise." The chief seat of the family is stated to be "at Kirklington, near Boroughbridge, in the county of York."

Sidney Barton-Eckett.

"Sinople" (5th S. ii. 88, 155, 277, 417; iii. 16.)—

"C'est la couleur verte, assez rare en armoiries, où elle fut introduite à l'époque des croisades; en effet, plusieurs familles qui figurent dans les salles des croisades de Versailles, ont le sinople dans leurs écussons. L'emploi de cette couleur remonte donc bien plus haut que le prétend le P. Ménestrier, qui ne parvient à en citer un exemple qu'à la date de 1415.

"Pour les anciens hérauts, la couleur verte se nomme *prasine*, de *prasina*, qui a la même signification dans les *Origines d'Isidore de Seville*. Pourquoi le mot *prasine* a-t-il disparu de la langue du blason et a-t-il été remplacé par le mot *sinople?* Il nous serait assez difficile de l'expliquer.

"Quant à l'étymologie de *Sinople*, elle ne semble par douteuse; et bien que Ménestrier ait cru devoir la tirer des deux mots grecs *prasina opla** [armes vertes] nous ne pouvons nous ranger à son avis, et nous pensons qu'elle se trouve tout simplement dans le nom de la ville de Sinope, très-légèrement altéré."—(*La Science du Blason*, par le Vicomte De Magny.)

J. Le Boutillier.

Cincinnati, U.S.

Miscellaneous.

NOTES ON BOOKS, &c.

Sir Thomas Overbury's Vision. By Richard Niccols, 1616. With Introduction by Mr. James Maidment. (Privately printed.)

Sir Thomas Overbury's vision is rather Niccols's vision of Sir Thomas Overbury. The trial of Overbury's murderers made such an impression on Niccols, who was present, that he had a dream in which the victim appeared to him, and led him to the Tower, where he related the circumstances of his hard fate in that prison. Overbury enjoined Niccols to make these circumstances known; but there was a series of visions. The murderers appear as ghosts, and make penitential confession of their crimes. After four of them, who came to grief (there should have been six), have gone through their gloomy chronicling, Overbury, in a sort of epilogue, performs the very uncalled-for office of praising King James for the course he took on this occasion, and hoping that no harm will ever fall on that peculiarly anointed head!—upon which Niccols awakes, as well he might, in justifiable surprise. The poem is now reprinted with woodcuts, supposed to represent the four who suffered. To many readers, Mr. Maidment's Introduction will be as attractive as the poem. In brief space, he gives a capital account of the author, and of the event and of the personages who brought about the horrible conclusion.

Perhaps the finest portion of this curious poem is that in which Mrs. Turner tells her own story. It is by turns quaint and dignified, with a mingling of simplicity and solemnity. She is described as a thing of beauty, and, indeed, describes herself

* πράσινα Ὅπλα.

as distinguished for being that, but also for following the fatal course which is often a consequence of such a doubtful possession as beauty. There is, too, an expression of pride in being beautiful, and a sort of apology for being wilful as well, and falling from wilfulness into wickedness:—

"I was not base, but born of gentle blood,
My nature of itself inclined to good;
But worms in fairest fruit do soonest breed,
Of heavenly grace best natures have most need."

This fac-simile reprint of a most rare and curious book, "page for page, and line for line," is from the original in the possession of Mr. Alexander Young, of Glasgow.

Debrett's Peerage and Titles of Courtesy in the United Kingdom of Great Britain and Ireland.—Debrett's Baronetage and Knightage. Illustrated. (Dean & Son.)

DEBRETT is always welcome, because always useful, and invariably as correct as human care can accomplish. The volumes are also the handiest we possess; and they are not only important as books of reference, but bear a moral lesson in their pages. He who compares the volumes with those of last year, and who will note the deaths in the peerage, baronetage, and knightage of the present year, will be astonished how rapidly death makes gaps in the ranks to be filled up. And how brief some of the greatness! The first and only Lord Majoribanks was a peer of the realm for less than a week in June, 1873; on the other hand, the late Duke of Leinster wore his ducal honours for half a century. In last year's columns of *Debrett* there was a name of a lady which is not to be found in this: "Lady Virginia Murray, daughter of the 4th Earl of Dunmore." That baptismal name was given her by desire of the people among whom she was born, when Virginia was an English colony, and its governor was that fourth Earl of Dunmore.

Church Memorials and Characteristics. By the late William Roberts, Esq., M.A., F.S.A. Edited by his son Arthur Roberts, M.A., Rector of Woodrising, Norfolk. (Rivingtons.)

MR. ROBERTS deserves general thanks for having published this posthumous work of his father, the writer of the *Memoirs of Hannah More*. It is a church history of the first six centuries; and although so great and important a period is compressed within the narrow limits of a comparatively small volume, yet the information afforded is ever full, and, moreover, imparted in language that is always vigorous and pleasing. For the student in this portion of ecclesiastical history a most useful work is here provided, and one which must commend itself to the notice of the bishops' examining chaplains.

Notices to Correspondents.

OUR CORRESPONDENTS *will, we trust, excuse our suggesting to them, both for their sakes as well as our own—*

That they should write clearly and distinctly—and on one side of the paper only—*more especially* proper names *and* words and phrases *of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.*

X.—For remarks on the Carthaginian quotation in the *Pœnulus* of Plautus, see "N. & Q.," 2nd S. vii. 393, 423, 441, 505. Mr. Beeston's pamphlet, *The Interpretation Attempted of the Phœnician Verse found in the Pœnulus of Plautus* (Cox, 1850), is well known to scholars.

W. M. T.—Earl Russell, on the title-page of his *Recollections and Suggestions*, just published, quotes from Dryden:—

"Not Heaven itself upon the past has power,
But what has been has been, and I have had my hour."

This is *correctly* quoted from Dryden's *Imit. of Horace*, Ode 29.

WAS SHAKESPEARE A FREEMASON? (5th S. iii. 40.)—In the editorial note at this place Charles II. is an error for Charles I. The lodge of which Ashmole was a member is known to have held a meeting in 1646. See De Quincey's article (Black's edit., vol. xvi. p. 412).

EDWARD PEACOCK writes:—"VERITAS will find some curious information about ventriloquism (5th S. iii. 140) in its earlier meaning in the late S. R. Maitland's *Illustrations and Inquiries relating to Mesmerism*, Part I. p. 56."

W. J. MACADAM writes:—"D. F. will find a full account, with the different stories of the Pig-Faced Lady, in Chambers's *Book of Days*, vol. ii. page 255."

LIEUT.-COL. FERGUSSON.—A fair correspondent asks us for the air "Drumclog"; will you kindly oblige her?

S. C. I. (Edinburgh.)—Apply to the War Office for the necessary regulations.

E. J. B.—Already answered. The phrase is written in good old English.

T. W. W.—The word was in use in England before any one in the army of the Crimea was born.

INQUIRER.—Reading cases can be had on application to the Publisher.

A. S.—The statement in the *Greville Memoirs* is quite correct.

A. S. A.—Much obliged. Proofs will be sent.

W. W.—The subject is exhausted.

H. C. B.—Regent's Park.

M. D. DAVIS.—All right.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

DARK ROOMS MADE LIGHT BY CHAPPUIS' REFLECTORS.—Chappuis' Patent Reflectors are used to reflect the daylight and do away with gas during the daytime, thus saving expense and ministering to both health and comfort. They can be adapted wherever there is either window, skylight, fanlight, area grating, or any communication with the outward daylight. These reflectors are made of crystal surfaces, corrugated or shaped according to scientific principles, and coated with deposits of pure silver, also of silver-plated metal, rendered water and air tight, and fitted in well-constructed frames of different shapes and sizes as required. Being fixed outside windows or under skylights, they reflect the daylight rays, and diffuse them in all places or apartments where the natural light is insufficient, owing to the small size of windows, the proximity of walls, houses, &c. Mr. Chappuis' Patents are patronized by H.M. Commissioners of Works, the Royal Engineers, the Admiralty, all leading architects, contractors, bankers, merchants, manufacturers, &c.; they are in general use for private houses, institutions, &c., upwards of 20,000 having been supplied since 1851. The Reflectors may be seen in operation, and prospectuses obtained, at the Manufactory, No. 69, Fleet Street.—[ADVERTISEMENT.]

LONDON, SATURDAY, FEBRUARY 27, 1875.

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Notes.

GAYTON'S ALLUSIONS TO SHAKSPEARE AND THE EARLY STAGE.

In Edmund Gayton's *Pleasant Notes upon Don Quixote*, Lond., 1654, there are several allusions to Shakspeare and his works, which are not without interest.

The following mention of Sir John Oldcastle seems to show that his memory as the predecessor of Falstaff lingered until a comparatively late period, or that some tavern stories of the real Oldcastle were still afloat. In a dissertation upon faces and noses, Gayton speaks of

"A Robin Good-fellowes face, *a Bardolphs*, a Furnifals Inne face, or a Bradwels face."

And subjoins an anecdote :—

"It was ones fortune to prescribe a direction to a friend (who was too impatient to follow it, being cholerick of constitution, and blessed in that part), and it was concerning the fetching out a spot of grease from a sute, which the party imagin'd, should have been effected by brown paper and a coale, but the adviser said with no coale (friend), only a brown paper indeed, which being applied to the middle part of his arme, on whom the mischance of Tallow fell, the patient so I call him, though he prov'd otherwise ask'd, and what now? E'n lay your Nose close to it (said the Emperick), and it shall take it forth sooner than the best coale that comes from New-Castle. But the blade was *Sr John Oldcastle*, Duke Humphry never raged so, and made after the Emperick, whom if he had reach'd, he would have given him a fee for his Counsell, as good as he could have told with his ten ends of his toes."—P. 49.

Another allusion, perhaps, embodies a stage tradition about the performance of Falstaff. Describing the celebrated swords of fiction, and more particularly the famous "Killz-adog" of Capt. Jones, he says :—

"The whineard of the house of Shrewsberry is not like it, nor the two handed Fox of John Falstaffe, which hewed in sunder fourteen out of seven principall assaylants, and left eight and twentie equally divided bodies in the Field, all slain while Shrewsberrie clock could stricke seven: (of the men you must take in)."—P. 87.

And again :—

"So when our Don at his last home is anchor'd,
His memory in a Manchegan Tankard:
By the old Wives will be kept up, that 's all,
Counted the merriest, tosseth up the same.
(*John Falstaffs Windsor Dames* memoriall).
A Goddard or an Anniversary spice-Bowle,
(Drank off by th' Gossips, e'r you can have thrice told)
And a God rest his soule."—P. 195.

Shakspeare is directly mentioned in three places :—

"Our Fairy Queen, the Arcadia, Drayton, Beaumont and Fletcher, Shakespeare, Johnson, Rondolph; and lastly Gondibert, are of eternall fame."—P. 21.

"What makes thee shake, what makes thy teeth to chatter?
Art thou afraight or frighted? what 's the matter?
Thou mak'st me tremble at thy flesh-quake, Pancha,
Look on thy Don, the *Shake-speare* of the Mancha,
Whose chief defence I am: The undertaker
Of all Heroick Actions, though a shaker."—P. 95.

(Supposed to be spoken by the Don when he attacks the funeral procession.)

Upon Don Quixote's remark, that the mistresses of poets are for the most part imaginary, Gayton remarks :—

"Our nation also hath had its Poets, and they their wives: To passe the bards: Sir Jeffery Chaucer liv'd very honestly at Woodstock with his lady (the house yet remaining), and wrote against the vice most wittily, which wedlocke restrains. My father Ben begate sonnes and daughters, so did Spencer, Drayton, Shakespeare, and more might be reckoned, who doe not only word it, and end in aiery Sylvia's Galatæa's, Aglaura's:—

"——sed de virtute locuti,
Clunem agitant . . ."—P. 150.

Mention is also made of Othello, Desdemona, and Fluellen, and there is an imitation or adaptation of the humour of Corporal Nym.

At p. 217 some lines are quoted from a speech of Jugurtha (probably a passage from the lost play of *Jugurth*), which is certainly parodied from Shakspeare or the author of the *Battle of Alcazar*:

"A horse, a horse, a kingdom for a horse;
Fetch me my brave Getulian horse,
That stands on end and fights."

Another point of interest is the number of the allusions to the *Spanish Tragedy*, showing how

long this drama retained its hold upon the popular mind.

The annotator upon Cervantes was, no doubt, an admirer of Shakspeare; but it is evident (as became a dutiful son) that he looked upon "Father Ben" as the greatest man of the modern stage. Of him he gives several characteristic anecdotes, which do not seem to have been known to Gifford. The following probably relates to the production of *The New Inn*:—

"The only laureat of our stage (having compos'd a play of excellent worth, but not of equall applause) fell downe upon his knees, and gave thanks, that he had transcended the capacity of the vulgar; yet his protestation against their ignorance, was not sufficient to vindicate the misapplication of the argument; for the judicious part of that Auditory condemn'd it equally with those that did not understand it."

The book abounds in interesting notices of the early stage, "our late stage," as Gayton sorrowfully calls it, which, by the help of "Inigo Jones for scenes, and a Ben Jonson for playes,"—

"Was so well reform'd in England, and growne to that height of language and gravity of stile, dependency of parts, possibility of plot, compasse of time, and fulnesse of wit, that it was not anywhere to be equall'd; nor are the contrivers asham'd to permit their playes (as they were acted) to the publick censure, where they stand firme, and are read with as much satisfaction, as when presented on the stage, they were with applause and honour. Indeed their names now may very wel be chang'd and call'd the works not Playes of Johnson, Beaumont and Fletcher, Cartwright, and the rest, which are survivers of the stage; that having faln, not into Court-Reformers, but more severe correctors, who knowing not how to amend or repair, have pluckt all downe and left themselves the only spectacle of their times."—P. 272.

Gayton never omits an opportunity of a fling at the Puritan Government. For some time certain representations of an emasculate kind appear to have been tolerated, or rather winked at; but not satisfied with regulating the costume of the clowns, and abolishing the oaths of the soldiers, they had latterly suppressed all love-making:—

". . . . o' th' stage before us,
But let Susanna's bathing be by chorus!"

C. Elliot Browne.

P.S. Gayton's book is by no means an uncommon one; but I do not find that any of his Shakspearian allusions are given in Dr. Ingleby's *Centurie of Prayse*.

MUSICAL ADVERTISEMENTS IN THE SEVENTEENTH CENTURY.

Mr. Henry Sampson, in his clever and interesting *History of Advertising*, says, under the year 1700,—

"It is strange that so far we have met with no theatrical or musical advertisement, for it appeared most probable that as soon as ever advertising became at all popular it would have been devoted to the interest of all pursuits of pleasure."

The writer has overlooked the curious advertisements of concerts given by John Banister, in the *London Gazette*, a few of which I extract:—

"These are to give notice, that at Mr. John Banister's house (now called the Musick-school) over against the George tavern in White Fryers, this present Monday, will be Musick performed by excellent Masters, beginning precisely at 4 of the clock in the afternoon, and every afternoon for the future, precisely at the same hour."—*Lond. Gaz.*, Dec. 30, 1672.

"On Thursday next, the 14th instant, at the Academy in Little Lincoln's-Inn-fields, will begin the first part of the Parley of Instruments, composed by Mr. John Banister, and perform'd by eminent Masters, at six o'clock, and to continue nightly, as shall by bill or otherwise be notifi'd. The tickets are to be deliver'd from one of the clock till five every day, and not after."—*Lond. Gaz.*, Dec. 11, 1676.

"On Thursday next the 22nd of this instant November, at the Musick-school in Essex-buildings, over against St. Clement's church in the Strand, will be continued a consort of vocal and instrumental musick, beginning at 5 of the clock every evening, composed by Mr. John Banister."—*Lond. Gaz.*, Nov. 18, 1678.

John Banister was a performer on the violin, and succeeded the celebrated Baltzar as leader of Charles II.'s band in 1663. He is reported to have been sent by the King to France for improvement, and to have been dismissed the King's service for saying that the English violin-players were superior to the French. Pepys, in his *Diary*, under the date Feb. 20, 1666-7, says: "They talk how the King's violin, Banister, is mad that the King hath a Frenchman come to be chief of some part of the King's musique." The Frenchman appointed by Charles "Master of the King's Musick" was the impudent pretender Louis Grabu, the composer of the music to Dryden's *Albion and Albanius*. Banister died in 1679, and was buried in the cloisters of Westminster Abbey.

Edward F. Rimbault.

THE BREECHES BIBLE.

When in Southampton some months ago, I purchased from a dealer in old books a copy of the "Breeches" Bible. The title-page of the Old Testament has been torn out, but that of the New bears the date of 1582, "Imprinted at London by Christopher Barker." Bound up with the Bible are the greater part of the Prayer Book (first few leaves missing), "the Psalmes," "Godly Prayers," "Certaine Questions and Answeres touching the doctrine of Predestination," "Two right profitable and fruitful Concordances, or large and ample Tables Alphabeticall," date 1578, and "The whole Booke of Psalmes collected into English Meter by T. Sternhold, J. Hopkins, and others," &c. "Printed by John Daye dwellyng ouer Aldersgate, 1581."

This edition bears on the fly-leaves the names of the members of many generations of the family to whom it had belonged from 1642 to 1834. In

he Old Testament "Rachel" is rendered "Rahel," ut in the New it is printed "Rachel." "Howling" loes not occur in this copy of St. Matthew (ii. 18), ut "Great Lamentation."

I subjoin some lines, which appear as a preface o the Old Testament, entitled "Of the incom- arable treasure of the holy Scriptures":—

"Here is the spring where waters flowe,
To quenche our heate of Sinno:
Here is the tree where trueth doth grow,
To leade our liues therein:
Here is the iudge that stintes the strife,
When Mens deuices faile:
Here is the bread that feedes the life,
That death cannot assaile.
The tidings of saluation deare,
Comes to our eares from hence:
The fortresse of our faith here,
And shield of our defence.
Then be not like the hogge that hath
A Pearle at his desire,
And takes more pleasure of the trough
And wallowing in the mire.
Reade not this booke in any case
But with a single eye:
Reade not but first desire God's grace
To understand, thereby.
Pray still in faith with this respect,
To fructifie therein,
That knowledge may bring this effect
To mortifie thy sinne.
Then happie thou in all thy life,
Whatso to thee befalles:
Yea, double happie shalt thou be,
When God by death thee calles."

Pitlochry. A. A.

BELL LITERATURE.

(Concluded from p. 84.)

POETRY.

197 A Garland of Bells, 12mo. *Newcastle*, 1815
198 A Poem in praise of Ringing, with Plain Hints to Ringers, by the author of "Shrubs of Parnassus" 1761
199 Church Bells, by Miss Daman. *Lond.*, 1864
200 Coxe's Christian Ballads, 12mo. (several pieces on Bells). *Oxon.*, 1849
201 Dillingham, Campanæ Undellenses, in *Musæ Anglicanæ*, 1691, by Gul. Dillingham, S.T.P. 1691
202 Dixon's Songs of the Bells. *Lond.*, 1852
203 In Thomam Clusium, sive Campanam magnam ædis Christi, by T. Spark, in *Musæ Anglicanæ*. *Oxon.*, 1691
204 Mant (Richard), Bp. The Matin Bell, or the Church Call to Daily Prayer, 12mo. *Oxon.*, 1848
205 Mangan (Clarence). The Bell.
206 Matin Bells and the Curfew, Tract. *Oxon.*, 1852
207 Midnight Bells, by Miss Walsh, Tract. *Lond.*
208 Schiller, Das Lied von der Glocke—Illustrations of, by M. Patzsch. *Stutgard*, 1834
209 —— The Song of the Bell, translated by T. B. Lytton. *Lond.*, 1839
210 The Legend of the Limerick Bell Founder, by D. F. Mac Carthy, published in the *Dublin University Magazine*, Sept. *Dublin*, 1847
211 The Passing Bell, by Monsell. *Lond.*, 1866
212 To Younge Tom of Christ Church (Ashmole MS. 36 and 37, fol. 260-1).
213 Walker (George). The Midnight Bell, 3 vols. 12mo.

ADDITIONAL BELL LITERATURE.

FOREIGN.

214 Billon (J. B.). Campanologie Etude sur les Cloches et les Sonneries Françaises et Etranges, 8vo. *Caen*, 1866
215 Casalius (J. B.). De Profanis et Sacris Veteribus, Ritibus, 4to. Cap. 43, De Campanis. *Frankf.*, 1681
216 Cavillier (Ph.). Œuvre Campanale, ou le Fondeur familier. 1750
217 Chrysander (W. C. S.). Antiquarische Nachrichten Son Kirchenglocken: in d. Hanöv. Magazin., v. i., 1754, No. 27.
218 D'Arcet. Instruction sur l'Art de séparer le Cuivre du Métal des Cloches, 4to. *Paris.*
219 Devora (Herr Ritter). Uber die Erfindung Gesprungene Glocken, 12mo. *Quedlingburgh*, 1821
220 Félix (Le R. P.). La Voix de la Cloche, 12mo. *Paris*, 1869
221 Fischer (J. F. A.). Verhandeling van de Klocken en het Klokke, 4to. *Utrecht*, 1738
222 Fuschi (P.). De Visitatione et Regimine Ecclesiarum, 4to. *Romæ*, 1581
223 Hahn (J. G.). Campanologie, 8vo. *Erfurt*, 1802
224 Hermansen (J.). De Baptismo Campanarum, 4to. *Holm*, 1728
225 Jacob (Victor). Recherches Historiques sur la Tour de Mutte de la Cathédrale de Metz, 8vo. *Metz*, 1864
226 Lane (J. G.). An Turrium et Campanarum usus Deo displiceat? 4to. *Leipsiæ*, 1704
227 Lindner (J. G.). De Baptismo Campanarum, 4to. *Arnst*, 1775
228 Matteini (D. M.). Campanello tutto a trafori, Dono Al. S. Padre Pio. ix., 4to. *Rimini*, 1869
229 Model (J. G.). An Campanarum sonitus tonitura et fulgura impedire possit? 4to. *Chemn*, 1703
230 Montanus (J.). Nachricht von den Glocken, deren Ursprung, Nutzen Gebrauch, 8vo. *Chemnitz*, 1726
231 Morel de Voleine (L.). De la Sonnerie des Cloches dans le Rit Lyonnois, 8vo. *Paris*, 1860
232 Nolibois (M. T.). Notice sur les Cloches de Bordeaux. *Bordeaux*, 1869
233 Olearius (J. G.). Additamenta, &c., de Campanis.
234 Relatione sopra il Toccamento della Campana de Viliglia, Romæ, 4to. 1652
235 Resenius (P. J.). Inscriptiones Haffnienses. *Hafniæ*, 1668
236 Schieferdecker (J. D.). De Ritibus Convocand. ad Sacra, 4to. *Cizæ*, 1701
237 Sturmius. De Campana Urinatoria.
238 Telez (Em. Gonzalez). Commentaria Perpetua Decretalium Gregor. IX., 5 vols. fol. *Macer*, 1756
239 Vergerius (P.). De Origine Campanarum.
240 Zehe. Historiche Notizen über des Glockengiekerfund, 8vo. *Munster*, 1867

ENGLISH.

241 A B C of Musical Hand-Bell Ringing. *Lond.*, 1873
242 Banister (W.). Art and Science of Change Ringing, 8vo. 1874
243 Bell of Fountenailles, near Bayeux, dated MCCII., an account of in *Bulletin Monumental*, tome xxvi.
244 Chambers (R.). Church Bells, in *Leisure Hour*, April. 1856-70
245 *Church Bells*, a Weekly Paper, contains much bell matter.
246 Dickens (C.). Ancient College Youth, in *All the Year Round*, Feb. 1869
247 Denison (E. B.). On Casting and Ringing of large Bells, Royal Institute of Architects Proceedings. 1856
248 Ellacombe. Belfries and Ringers, 3rd edition. 1871

249 —— Bells of the Cathedral of Exeter, 4to. 1873
250 Forbes (Bp.). On the Ancient lost Bell of Fillan, 4to. *Edinb.*, 1870
251 Fowler (J. T.). Campanology, in *Union Review.*
252 —— On a Bell at Pontefract, 8vo. *York*, 1871
253 Haweis (H. R.). Article on Bells and Carillons, in *Contemporary*, 8vo. 1870-1
254 Hints to Bell Ringers, 18mo. *Lond.*
255 Kelsall (C.). Letter on Bells, 12mo. *Lond.* 1836
256 L'Estrange (J.). Church Bells of Norfolk. *Norwich*, 1874
257 Meneely (The) Bell Foundry, 8vo. *West Troy, Canada*, 1870
258 Midland Counties Historical Collection, 2 vols., 8vo. *Leicester*, 1854-5
259 Nature Displayed, 12mo., vol. vii. *Lond.*, 1763
260 Paget (F. E.). Pancake Bell, 16mo. *Rugeley*, 1854
261 Raven (J.). Church Bells of Cambridgeshire, 8vo. *Lowestoft*, 1869
262 Scudamore Chimes, 18mo., *Christian Knowledge Tract.* 1871
263 Shepherd's (The) Calendar. Art of Ringing, 18mo. *Lon. Circ.*, 1644
264 Sottanstall (W.). Elements of Campanology, 12mo. *Huddersfield*, 1867
265 Spurgeon (C. H.). Lecture, "Bells for the Horses," 18mo. *Lond.*, 1869
266 Troyte (C. A. W.). Change Ringing, 12mo. *Exeter*, 1869
267 —— Second Edition. 1872
268 Ventress (J.). The Bells of S. Nicholas, *Newcastle-upon-Tyne*, 4to. 1857
269 Wigram (W.). Change Ringing Disentangled. *Lond.*, 1871
270 —— Letters on Ringing, a Branch of Church Work. *Camb.* 1872

POETRY.

271 Stewart (J. S.). Short Touch by a Grandsire Ringer, 8vo. *Shifnal*, 1871
272 Schiller, Song of the Bell, translated by Merivale. 1869
273 —— By Montague. 1839
274 —— 1827
275 —— H. L. 1833
276 —— Mangan. 1835
277 —— Lambert. 1850
278 —— Mercator Montreal. 1868
279 —— In French, by C. M. de V. L. *Paris*, 1808
280 Woty (W.). Campanalogia—in Praise of Ringing, fol. *Lond.*, 1761

H. T. Ellacombe, M.A.

George La Bar, the Centenarian of Monroe Colony : Literary Amenities.—In 1870 there was published at Philadelphia a small volume, entitled *Reminiscences of George La Bar, the Centenarian of Monroe Colony, Pa., who is still living in his 107th Year, and Incidents in the Early Settlement of the Pennsylvanian Side of the River Valley, from Easton to Beishkill.* By A. B. Burrell. With a Portrait. It appeared before the views of the late Mr. Dilke and the late Sir G. C. Lewis as to the necessity of establishing by clear evidence the age of supposed centenarians, had obtained the recognition now generally accorded to them ; so that it is not matter of surprise that the author has received as a fact the exceptional age of his hero, and not attempted to prove that George La Bar really was born, as stated, "in the autumn of 1763." When I add that the gentleman, to whose considerate courtesy I am indebted for this much prized addition to my collection of centenarian biographies, has inserted a note recording that Mr. La Bar died recently, aged 111 years, scientific readers will, I fear, not be disposed to regard the book, however interesting (and it is very interesting in many particulars), as of special value as a contribution to biology.

But independently of its bearing upon the question of human longevity, the book has a personal interest for me, to which I hope I may be permitted to refer. Few things were more gratifying to me in connexion with the establishing of "N. & Q." than the early recognition of its scope and object by American scholars, joint-heirs with us of the tongue that Shakspeare spoke, and of that literature which his genius and that of Chaucer and Milton have ennobled.

Among the earliest of the contributors to "N. & Q." from the other side of the Atlantic was one who, now for nearly a quarter of a century, has enriched its columns with varied and most welcome communications under the now familiar signature Uneda.

To the thoughtful kindness of this gentleman I am indebted for this volume ; and I cannot resist the gratification of thanking him thus publicly for this proof of his remembrance of me, and in the third year of my abdication,—Dr. Doran will please excuse my borrowing a few happy words from him,—thus showing his loyalty to "a monarch retired from business." William J. Thoms.

Poem by Izaak Walton.—In Nathaniell Stringer's *Rich Redivivus; or, Mr. Ieremiah Rich's Short-hand Improved*, an 8vo. volume of nine engraved leaves, are the following lines, signed with the well-known initials of the "Honest Angler," who may, perhaps, have written them. The only stops in the poem are three commas, one of which is placed after the word "frind" in the fourth line from the end, which, perhaps, should be "Then, O my friend, regard not," &c. Stringer's work was first published about 1680. The edition before me is the *third*, dated 1686. Both editions are in the collections at the Chetham Library, Manchester :—

"To his Freind the auther on this | His Ingenious Worke Intituled | Rich | Redivivus.

Had I the happy Genius to Endite
In lofty Verse as fast as thou canst write,
I might not then, perhaps, dispair to Raise
A worthy Monument unto thy Praise,
That might in Smooth and well-Tun'd numbers tell
How much thy pen all others doth Excell ;
But being dull, I can proceed noe Higher,
Then to approve thy Labours and Admire.
The Magicke of thy Industry Alarms
The silent Ghosts, who yield unto its charms

By honest Negromancy here wee have
Ingenious Rich raisd from his Slumbering Grave,
Who though surprizd is yet Content to see
His Art Refind, Improvd, out done by thee;
Whose pains makes gratefull Brevity to Vye
In these few Leaves with perspicuity:
The whole soe short and yet soe plainely pend,
The dullest Brains thy Rules may Comprehend.
The use of such rare Art & Various worth,
Deserves wholle Volummes for to sett it forth.
It preserves secrets from the Curious Eye,
Saves tedious Pains, Releives the Memory,
And Clipps Tymes wings; for thus transcribe wee may
More in one hower then others in a day.
The Heavenly Seed which powerful Preachers sowe,
By help of This is made more like to Growe;
For Manna gathered thus Lasts many a yeare,
Which elce too oft is lost by the treacherous Ear.
Then on my frind, Reguard not Criticks Rage,
But with thy Booke oblige our Slothful Age:
Though Envy fret and barke and disapprove,
The Good and Iust will pay Applause and Love.
"I* W*."

John Eglington Bailey.

Forde.—In the Shakespeare Society's reprint of Forde's *Line of Life*, 1620, the following passage occurs:—

"Great men are by great men (not good men by good men) narrowly sifted; their lines, their actions, their demeanors examined, for that their places and honours are hunted after, as the *beazar* for his preseratiues, &c."

The learned and anonymous editor appends the following note in elucidation:—

"Page 60, line 22. [As the beazar for his preseratiues.] Alluding probably to the medicinal virtues formerly imputed to the *bezoar* stone."

I think the word in the text has been misapprehended, "beazar" being a misprint for *beaver;* for the popular belief was that the latter, to escape the hunter, committed self-castration. See Sir Thomas Browne's *Works* (edition 1852, vol. i. p. 240).

S.

An Epitaph.—The following is to be found upon a tombstone in the burial-ground belonging to the Protestant Episcopal Church at Swedesborough, New Jersey. This church was originally a Swedish Lutheran Church, but since the revolution has formed one of the churches of the Protestant Episcopal Church, the Swedish Lutheran Church having been an Episcopal Church:—

"Underneath this marble lie the Remains of William Mattson, the son of Thomas and July Mattson, who died October 30th, 1799, aged 68 years. The deceased through life maintained the character of an honest man, and at the close thereof with pious zeal bequeathed all his Estate Real and Personal (after the decease of his Widow) to the Rector, Wardens and Vestry of the Church at Swedesboro for the support of the Gospel in the said Church forever.

"*Go thou and do likewise.*"

This last line is cut in italics upon the stone.

Uneda.

Philadelphia.

"Odds and Ends."—Mr. Skeat, in his *Chaucer*, p. 185, thinks that this phrase was originally *ord and ende, i.e.*, beginning and end. Cp. *Ormulum*, l. 6775. So in Dansk *Od* is the beginning of the spear, the point.

A. L. Mayhew.

Oxford.

Old Prayer.—The following prayer I have copied from an old volume of devotions, without date or title-page:—

"*In taking of Fish.*

"O Celestiall Father, chase away from me the venimous serpent, & the vice of Glutonnie, and nourishe & conserue in me the Fish of Faith, in the water of holy Baptisme: for as the Fish liueth in the water, so the Iuste liueth by Faith."

J. F. S. G.

Glasgow.

A Question of English Grammar.—Sir Arthur Helps usually—I think uniformly—employs a certain phrase to express the past conditional of a verb governing the infinitive of another. I observe two examples in *Realmah*, one of which I cite (edition 1868, ii. 78):—

"For my own part I should *have liked* to *have heard* more about Effra."

Is this correct? I ask because, from an induction of instances in Vols. I. and II. of Macaulay's *History of England*, I think I may assert that Macaulay, when he would express the same thing, employs the simple infinitive of the dependent verb. He would have written, "I should *have liked* to *hear*," &c. Thus he writes (vol. i. p. 50, edition 1849):—

"But Henry's system died with him. Had his life been prolonged, he would *have found* it difficult to *maintain* a position assailed with equal fury by all," &c.

Where Sir A. Helps would undoubtedly have written "to *have maintained.*"

Jabez.

Athenæum Club.

"Incognito" and "Bravo."—These words are invariable in English, *i.e.*, they do not change whether they are applied to one man or woman or to more. They are in fact used *adverbially.* I think I have seen *incognita* used of a woman, but the usage is not established, and I hope never will be. In French, they are, I believe, commonly invariable also. Bescherelle, indeed, reproaches a French author (Parny) for writing "les gros ouvrages souvent publiés incognito," and says it ought to be *incognitos*, and Littré also gives "des *incognitos*" as the plural, but he does not say how it is used. Perhaps some French correspondent will tell us what the custom is in France with regard to *incognito.* With regard to *bravo*, there is no doubt, for Littré expressly tells us that only the pedantic use *brava, bravi*, and *brave.*

In Italian, however, and the words are Italian, the case is different. An Italian lady tells me that she believes they more commonly use *incognito*

invariably, especially when it is applied to royal personages, but that *incognita*, *incogniti* and *incognite* are also frequently heard, and are not considered pedantic. *Bravo*, however, *always* varies with the gender and number of the persons to whom it is applied, so that *bravo* and *brava* must be used when only one man or woman is the object of the applause, and *bravi* and *brave* when there are more men or women than one. *Bravo* is in fact used as an *adjective* by the Italians, and when they say *brava* to a girl or a woman, they do not mean "well done!" as we do by *bravo!* but *clever!* (girl), *clever!* (woman), *clever* being about the meaning of *bravo* when used in this sense. F. Chance.

Sydenham Hill.

East Anglian Words.—The following words in common use in East Anglia may be worthy of notice in the pages of "N. & Q." :—

Chank is to chew. A mother would say to her child, "I'll gée ye a dod, but ye marnt chank it—you must suck it."

Clunch is a kind of chalk, of which many pits are dug in East Anglia.

Dod means a sweet or a sucker. It also means small. An East-Anglian youth, dissatisfied at the size of what was given him, would exclaim, "What a doddy mite!" A wren, being a very small bird, is called a doddy. Doddy-hunting is still a favourite sport for boys in the winter time in that part of the country. A snail is called a hoddy-dod.

Dosh. To be doshed is to be run at by a bull or cow or any horned animal.

Glibby is slippery, speaking of ice.

Gotch is a jug.

Keeler, a washtub.

Pagle is the name for the yellow cowslip. Pagle wine is a luxury in the eastern counties.

Pess is a hassock.

Stank is a mud-bank to stop the flow of water.

Strive is to rob. A boy is said to strive a bird's nest when he takes the eggs or young ones from the nest.

The above words, in my opinion, strongly bear the stamp of our Saxon forefathers, though some of them cannot now be found in a dictionary of that language. Perhaps some correspondent can throw light upon them. Henry C. Lofts.

Dolfi, the Patriot Baker of Florence.—The following is a literal translation of what is inscribed on an elegant marble affixed to the house of the late Giuseppe Dolfi of Florence. Dolfi, it is well known, was the leader in the bloodless revolution which terminated Ducal sway, and caused Tuscany to become a part of the Kingdom of Italy. His trade was that of a baker, and so independent was he, and above all mercenary motives, that he declined honours that royalty would have conferred, and said, "I have gained freedom for the Tuscans, and I now go to sell my rolls." He would not even receive the appointment of a royal tradesman. Dolfi was no vulgar personage. He was a well-educated man, and in manners he was the perfect gentleman. In religion he was no freethinker, but a strict Catholic, and he even had a Madonna in his house with lighted tapers before it. He held a high degree in masonry, and *that* was the cause the usual rites of the Church were refused at his funeral, where a Protestant pastor officiated, and a masonic address was delivered. "N. & Q." is not the place for a political discussion on the merits of the patriot baker of Tuscany, as offence might be given by indulging in either eulogy or blame. I therefore content myself with simply recording the inscription which admiring friends have placed to perpetuate the memory of one whose character will live in history* :—

"Here dwelt
Joseph Dolfi, who died on the 26th of July, 1869. To honour the memory of a virtuous Citizen, whose modest life was dedicated to the cause of Liberty, the Working Classes in unison with the Municipality of Florence have placed this marble on the 3rd of July, 1870."

James Henry Dixon.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

"The Stuart Papers."—The first volume of "*The Stuart Papers.* Printed from the Originals in the possession of Her Majesty the Queen. Correspondence," was published in 1847 by John Hulbert Glover, Librarian at Windsor Castle, and dedicated to the Queen. Was a second volume published, and if not, why not?

This first volume contains the letters of Francis Atterbury, Bishop of Rochester, to the Chevalier de St. George and some of the adherents of the House of Stuart, preceded by an explanatory preface extending over 64 pp., and followed by an appendix of illustrative notes to the most important letters, running to 181 pp.: but there is no index, so that the book is almost useless as a work of reference. In 1836, Lord Mahon first published a copious selection from the Stuart Papers at Cumberland Lodge, Windsor, in his *History of England from the Peace of Utrecht to the Peace of Versailles;* and in his second edition, published in 1852, his Lordship, in acknowledging the assistance rendered to himself by Mr. Glover, says that the Stuart Papers "have been in part arranged by the care of Mr. Glover, and are now deposited in the Library of Windsor Castle." Mr. Glover was private librarian

* Photographs of Dolfi may be had in Italy (particularly at Florence) in all sizes. The miniatures give a better idea of him than the large ones. I knew Dolfi, so I can give an opinion.

o William IV., and evidently alive in 1852, so that n five years one would suppose him to have had mple time to bring out a second volume at least. Are the Stuart Papers partly edited by Mr. Glover, nd quoted from by Lord Mahon, those MSS. which were left, with the Order of the Garter which belonged to Charles I. and other things, to the Prince Regent by the Cardinal York in 1807?

Is it known whether the late Mr. B. B. Woodward, Queen's Librarian at Windsor, did anything towards completing the work begun by his predecessor? S. R. Townshend Mayer.

Richmond, Surrey.

[Some particulars of the Stuart Papers are given in James Browne's *History of the Highlanders*, edit. 1845, vol. iii. p. vii; *Scots Magazine*, Sept., 1817, p. 165; and "N. & Q." 1st S. xi. 170, 253, 294; 2nd S. v. 203, 371; ix. 23; 3rd S. xi. 314. Mr. F. H. Glover, Librarian to the Queen, died on the 23rd of May, 1860, in his 68th year.]

"Tait's Edinburgh Magazine."—I should be obliged if any of your readers would point out the names of the authors of the following articles in the above magazine:—

1. About 1834, 1835, &c., appeared some articles, chiefly political, signed J. A. R., initials which about the same time occur in the *Gentleman's Magazine*, I think.

2. In 1850, p. 270, there was an article "by the author of London Legends." J. Y. Akerman wrote *Legends of Old London* (see *Handbook of Fictitious Names*, p. 101). Is this the work meant?

3. In 1834, p. 273, is "May-rain, by the author of the Book of the Seasons."

4. On p. 54 of the same year, and in other years, are articles signed Z. Z., an unusual signature, though occurring lately in your columns.

5. On pp. 127, 614, and 1835, pp. 167, 806, we have articles by the author of "The False Medium."

6. "On the Working Classes," by Junius Redivivus (1834, pp. 79–701).

7. Three clever articles in 1842, 1843, 1844, "A Dress Maker's Diary," "Order *versus* Tidiness," by the author of "A Dress Maker's Diary," and "A Teacher's Journal."

8. "The National Defences," by the author of "Revelations of Russia," Lond., T. C. Newby, 1848 (?), is reviewed; and Tait says (p. 201), "The pamphlet forms a portion of the author's forthcoming work, entitled 'Analogies and Contrasts, or Comparative Sketches of England and France.'" I cannot find any of the above in any catalogue.

Olphar Hamst.

New Barnet.

What became of the Keys of Newgate during the Gordon Riots in 1780?—The following was told me the other day by a person who heard the story from the son of the lady who was one of the actors in it.

At the time of the Gordon riots in 1780, the lady alluded to was residing in Spring Gardens, near St. James's Park. On the afternoon of the day on which Newgate was destroyed by the rioters, her man-servant rushed into the room in great excitement and apparent alarm, holding out some large keys, exclaiming, "What am I to do with these, ma'am?" In answer to her inquiries, he stated that they had been thrust into his hand by one of the ringleaders of a mob which he had just met in the street. Fearing that the man might be compromised if it was discovered that he had had in his possession the keys of a prison just destroyed by rioters, she advised him to say nothing about it to any one, and to get rid of his troublesome windfall by throwing them into the water in St. James's Park. This advice he followed, and when the water was cleaned out some few years since, the keys of Newgate were found at the bottom. C. H.

Francis Barnewall, 1667.—I want to know the issue of Francis Barnewall, of Beggstown and Woodpark, near Ashbourne, co. Meath, who lived there 1667. He was the fourth son of Nicholas, first Viscount Kingsland, Baron Furvey, co. Dublin, and brother of Henry, second Viscount.

Crumlin.

Arnold Family.—In Burke's *Landed Gentry* it is stated that Richard Arnold, of Armswell, Dorset, ancestor of the Northamptonshire Arnolds, who died 1595, was related to John Arnold, of Llannihangel Crucorniensis, Monmouth. What relation was he? Sir Nicholas Arnold, of Highnam Court, Gloucester, Lord Justice of Ireland, 1564, is said to have been third son of the above-mentioned John Arnold. What were the names of his brothers, and had they any issue? A Nicholas Arnold, whose daughter Dorothy married Sir Thomas Lucy, of Charlecote Hall, also appears to have been in some way connected with the family.

J. A. D.

Author Wanted.—*Les Anecdotes de Pologne, ou Memoires Secrets du Regne de Jean Sobieski III. du Nom*, 1699. The dedicatory epistle is signed D. A. H.

Windsor.

St. Paul's.—In the preface to a book, entitled *The Conformity between Modern and Ancient Ceremonies*, lately sent to me by a literary friend, I find the following note at p. xx:—"It was usual to bring up a fat buck to the altar of St. Paul's, with hunters' horns blowing, &c., in the middle of Divine Service. For on the very spot near it, there formerly stood a temple of Diana."

The date of the book is 1745. I ask if there be any authentic record of such a singular custom at so recent a date as this.

Edmund Tew, M.A.

The Malets of Enmore.—What were their real original arms? Burke and Berry in their *Encyclopædias* say, "Paly of six, gu. and or, a lion statant-guardant, ar." Papworth says, "Paly of six, gu. and or, a lion passant-guardant, ar." Sir W. Pole (quoted by Collinson in his *History of Somerset*), says, "Paly of six, erm. and gu., over all a lion passant, or." Sir W. Pole had, I believe, special local knowledge. Are the present representatives of the family entitled to quarter these arms in addition to those of De Deandon of Deandon, which the Malets used as their own, though, strictly speaking, they ought only to have quartered them?

Balliolensis.

"Götz Von Berlichingen."—We have, in the first act, Liebetraut remarking, in the bishop's palace dining-room, "Bei Kaiser Maximilians Krönung haben wir euern *Bräutigams* was vorgeschmaust." Whom does Göthe mean by Bräutigams? B. L.

The Commonwealth's Committee for Sequestrated Estates.—Among the State Papers of the Interregnum, the "Committee for the Sale of Delinquents' Estates or Sequestrated Lands" is mentioned as sitting at Drury House. Now there were two Drury Houses in London at this period, one in Beech Lane, Barbican, and the other in Drury Lane, St. Clement's Danes. I am, therefore, anxious to ascertain, from some trustworthy and contemporary authority, which of these two houses was occupied by the Committee. I have searched many books and records in vain, and a reference that will settle the question would be very acceptable. The correspondence in last year's "N. & Q." respecting Drury House did not determine this point. H. W. H.

Molière's "Les Fâcheux."—In this play the bore, Dorante (who, like most "horsey" and sporting men, is amongst the most insufferable of bores), says—

"Mon cerf débûche, et passe une assez longue plaine,
Et mes chiens après lui, mais si bien en haleine,
Qu'on les auroit couverts tous d'un seul juste-au-corps."
Act ii. sc. 7.

I have met with this idea in an English author, altering "juste-au-corps" to table-cloth, but cannot remember where. Can any one help me?

Jonathan Bouchier.

Thibet to China.—In the *Encyclopædia Britannica*, edition 1854, some account is given of an attempt to travel through Thibet to China by an English private gentleman named Manning, who, it is stated, actually reached Lhassa, but was afterwards deported to India at the instance of the Chinese authorities. Where can any account of Manning's journey be found? The attempt is said to have been made "many years ago," probably early this century. M.

Malta.—The following inscription is on the "Porte des Bombes," through which the Floriana lines are entered, being outworks of the defences of the city of Valetta:—

"Dum Thraces ubique pugno
In sede sic tuta consto."

Which may be translated—

"While Thracians everywhere I fight,
I here remain secure in might."

Can you inform me of the origin of this motto?

J. B.

Visiting Cards.—Is there any rule for turning down the edges or corners of visiting cards? Has it ever been the fashion to "turn down the right-hand corner to signify a visit of condolence; the upper right-hand corner for a 'party call'; upper left-hand, a call on one member of a family; the entire end of card when a call is made upon all the members of a family, and they happen to be 'not at home'?" Nimrod.

Hogarth's 'Politician.—Was this humorous engraving suggested to Hogarth by Bishop Burnet's eccentricity? This prelate was extravagantly fond of tobacco and of writing; and wishing to enjoy both the pleasures conjointly, he perforated the broad brim of his huge hat, and passed his long pipe through it so that he could puff and write simultaneously. In this attitude he must greatly have resembled the witty painter's picture. Is there any engraving extant of the bishop so disporting himself? C. A. Ward.

Mayfair.

"A mermaid was eaten, it was like fat pork and fresh. *P. Fr. Juan Francisco de S. Antonio Chronicas de los Rel, Descalzos de S. Francisco en las Islas Philipinas de Manila*, 1738."

Southey, in his *Commonplace Book*, has the above extract. Has any other traveller or author made a similar statement? Harry Blyth.

Camden Road Villas.

"Pogram."—What is the derivation of this nickname for a Dissenter? I find it was used in East Anglia in the last century, and it still survives there. Cyril.

"The Book in Hand."—At Mable Thorpe, Lincoln, there is an inn with this sign. The book is an open book, held in the left hand. Facing one coming to it there is, on the left leaf, one long cross, occupying the whole page. On the right leaf a kind of calvary, *i. e.* one long cross in the centre, and two shorter crosses on each side. The whole has evidently been the figure-head of a ship, but no information could be obtained from the people at the inn. Can you explain the sign?

J. Kay Booker, M.A.

Lower Norwood.

Princess of Serendip.—Where, in his admirable letters, does Horace Walpole refer to the story of the Princess of Serendip, and where is the story itself to be found? M. N. S.

Hogarth's Pictures.—Will any of your correspondents be good enough to state where, of their own knowledge, I may find any of Hogarth's pictures? I know, of course, the whereabouts of the "Marriage à la Mode," "Calais Gate," "Wanstead Assembly," "Election Series," remains of "A Harlot's Progress," "March to Finchley," Mr. Anderdon's so-called "Sarah Malcolm," "Duchess of Bolton," and "Sigismunda." But some of the other works have changed hands since Nichols's *Anecdotes of Hogarth* was published in 1833, *e. g.*, the Earl of Charlemont's Hogarths. F. G. S.

Replies.

THOMAS A KEMPIS ON PILGRIMAGES.

(5th S. ii. 446; iii. 91.)

Without trespassing on controversial ground, I may, perhaps, be permitted to notice from a literary point of view that there is a striking coincidence between Mr. MacCabe's inference and a passage in the famous Bourdeaux translation of the New Testament. Mr. MacCabe assumes that the author of the *Imitation* approved of pilgrimages because he wrote "*keep thyself as a pilgrim* and stranger upon earth, to whom the affairs of this world do not in the least belong." It is equally clear that St. Peter approved of pilgrimages, for he beseeches his Christian friends "as strangers and *pilgrims*" (1 Peter ii. 11); that David himself went on pilgrimage, for he says, "I am a stranger with Thee, et *peregrinus* (Ps. cxix. 15; xxxix. 12; 1 Chron. xxix. 15); and that the practice was even then a very ancient one, for he adds that "all his fathers" were so before him. This interpretation exactly agrees with the translation of Luke ii. 41 in the Bourdeaux New Testament. The Vulgate reads "Et ibant parentes ejus per omnes annos in Jerusalem in die solenni Paschæ"; but the French expansion of this passage is "Ses père et mère alloient tous les ans *en pèlerinage* en Jérusalem au jour solennel de la fête de Pâque." This at once, also, with Mr. MacCabe's testimony, settles the question of pilgrimages; and, indeed, when Jacob so distinctly told Pharaoh that the days of the years of his pilgrimage were "an hundred and thirty years,"—130 annual pilgrimages?—it is difficult to see how any one could have any literary doubt on the subject. J. H. Blunt.

Your correspondent rightly objects to *peregrinantur* (i. 23, 4) being translated "go on pilgrimages," although *peregrinum* (i. 23, 9) is rendered "pilgrim" by the authority he quotes. It may not be easy to define exactly what is meant by *peregrinantur*, but there is no reason to suppose it refers to *pilgrimages*. But your correspondent is quite in error, if he supposes that a fair translation of "the priceless sentences of Thomas à Kempis" (as the late Canon Kingsley described them) is only to be found under the authority of a Roman Catholic bishop. In a translation published by Messrs. Parker, the passage runs, "Few by sickness grow better and more reformed; as also they who wander much abroad, seldom thereby become holy." Or again, in the beautiful volume entitled *Like unto Christ*, published by Messrs. Sampson Low & Co.,—a translation of which the organ of the very dissidence of Dissent, the *Nonconformist*, remarked, "Evinces independent scholarship, a profound feeling for the original, and a minute attention to delicate shades of expression"; a translation, therefore, which cannot be supposed to lean towards a Roman Catholic rendering,—the passage runs, "But few become better through weakness, just as those who travel much rarely become holy."

Again, in the second passage quoted (§ 9), where the Roman Catholic Bishop Challoner translates, "Keep thyself as a pilgrim and a stranger upon earth," the Protestant versions referred to have (Parker's), "Keep thyself as a stranger and pilgrim upon the earth, and as one to whom the affairs of this world do nothing appertain," and (in *Like unto Christ*), "Be as a stranger and visitor upon the earth, one to whom earthly things are of no moment." B. D.

So far from feeling a pleasure in "displeasing" and "insulting" Roman Catholics, with many of whom I am on terms of intimacy, it never occurred to me that the quotation *could* insult them. "N. & Q." is very properly neutral ground, but it would cease to be so if one party had a right to gag all the rest. When a word such as pilgrim may be used in different senses, it is not by translating it into different languages, but by referring to the whole passage in which it occurs, that one best finds out its meaning. The dispute as to who the author was is irrelevant. I refer to the subject of the chapter, which is a meditation on death. I understand the writer to exhort to holiness of life as a better preparation for it than such fits of devotion as may be excited by illness or a visit to some sacred shrine. I think he is warning us that sickness and pilgrimages are means of grace too often ineffectual. Ordinary travelling for business or pleasure is not a means of grace. Who expects such a traveller to become a saint? Who expects to be prepared for death, say, by a trip to Paris or a journey up the Nile? P. P.

I quite agree with Mr. MacCabe in deprecating the intrusion of polemics into the neutral ground of "N. & Q." At the same time, in the name of

other interests than those of religion, I must be allowed to protest against that gentleman's way of playing fast and loose with words, even though backed by the respectable authority of Bishop Challoner. Let me remind him that *peregrinor* is to act the *peregrinus*. If, therefore, he chooses to translate *peregrinum* "a pilgrim," *peregrinor* must be to go on pilgrimage. If, on the other hand, he prefers to "travel" as the English equivalent of *peregrinor*, the *peregrinus* is simply a traveller.

H. A. S.

Breadsall, Derby.

The Latin quotation from Kempis will certainly not bear P. P.'s translation, nor does it seem to have any necessary reference to Pilgrimages. It says little more than what Horace says, and might serve as a free rendering of his well-known line—

"Cœlum, non animum mutant, qui trans mare currunt."

But, then, neither will the words quoted by Mr. MacCabe, and Englished by Bishop Challoner, admit of the interpretation which your correspondent puts upon them, unless he can show that St. Peter used them of *this* kind of pilgrimage, which I venture to think he will find it hard to do. See 1 Pet. ii. 11. Edmund Tew, M.A.

Mr. MacCabe seems not to have observed that his quotation from Thomas à Kempis as to *peregrini* has no reference to Pilgrimages, but is an exhortation grounded on Hebrews xi. 13—παρεπίδημοι, peregrini (Vulg.). W. G.

"Portess": "Cowcher" (5th S. ii. 368; iii. 89.)—The correct name of the former was *Portehors* (from the French *porter hors*), it being a service-book small enough to admit of its being carried about, and out of doors. Its Med. Latin name, *Portiforium* (from *portare foras*), was of similar origin.

The *Coucher*, on the other hand, was a service-book of considerable size, and would have its name probably from the fact of its always lying (*coucher*) in the same place in the choir. It seems not unlikely that a register of the acts of the society to which it belonged formed part of its contents. A copy of the "Book of Benefactors," it may be observed, lay on the high altar at St. Albans. In a list of the fourteenth or fifteenth century of the books then in the Chapel of Clare Hall, Cambridge, there is the following entry (translated):—

"A Cowchere, without notation, on the right hand, on the south side of the chapel, (value) 5 marks. Another, on the left hand, on the north side of the chapel, 5 *li.*"

Six Portifories are also mentioned, but not as belonging to any part of the Chapel in particular.

H. T. Riley.

I think a *eoucher* was any large book meant to *lie* (Fr. *coucher*) on a desk or table; often an account-book or register, sometimes a large service-book, such as the fine MS. York Breviary in Cosin's Library, Durham, known as "the Church of Rudby's book." It has the responses, antiphones, &c., with musical notation. Its size is 19 by 13½ inches, and it must, when complete, have been above two inches thick without the covers. A *coucher* was to a "portfory" what a great church Bible or Prayer Book is to a pocket edition. The following occurs in the will of John Sendale, Canon of Ripon, dated 1467 :—

"Item, do et lego ecclesiæ collegiatæ Ripon, unum coucher magnum de usu Ebor', quem volo sub sera custodiri, ac in stallo præbendæ de Thorp cathena ferrea ligari, et ibidem quamdiu duraverit remanere."

J. T. F.

Hatfield Hall, Durham.

Cowel (*Interpreter*) says "*coucher* is used for the General Book in which any religious house or corporation register their particular acts, *An.* 3 and 4, *E.* 6, c. 10." The word is derived from *cachereau*, which Roquefort renders "cartulaire papier Terrier; Bailli ou Secretaire, Gardien des Chartres, en bas Latin *cacherellus*." See also Spelman, and Defresne, under *cachercllus*. R. S. Charnock.

Gray's Inn.

Fielding's Proverbs (5th S. ii. 209, 414.)—I cannot comply with all that Olphar Hamst inquires for. The original publisher of *Select Proverbs of all Nations* was the late Mr. Fairburn, of the Broadway, Ludgate Hill. I took an interest in the *Universal Songster*, and Moncrieff's *Brilliant Songster*, which Mr. Fairburn was publishing at the same time, and so I formed a gossiping acquaintance with W. H. Ireland. I state as a positive fact, therefore, that Henry Fielding was a *nom de plume* assumed by Ireland, and at Mr. Fairburn's suggestion, because Mr. Fairburn knew that the name of Ireland was not in good odour either with the Row or with the public at large. M. A. Denham's book was originally a Percy Society's publication. Mr. Denham was a shopkeeper at Piersbridge, near Darlington; and I have heard that he was a member of the Society of Friends. He was a tolerably good antiquary, and on intimate terms with Surtees, Richardson, and other local antiquaries. He contributed to Richardson's *Table Book*. I do not think anything of his confounding the real Fielding with the sham one! I have been asked by more than one person, and by some who were very superior in education to M. A. Denham, whether the *Percy Anecdotes* were not edited by Bishop Percy; and in a printed notice affixed to the song "To-morrow" I have seen "By Collins the immortal, author of the *Odes on the Passions*," the song being by Collins the actor of Birmingham! I, therefore, attach mere trifles to such mistakes. I happen to possess a little MS. poem by M. A. Denham,

which I subjoin; and am glad that Olphar Hamst's pleasant note has induced me to open my scrap-book and give tho lines to the light. They are worthy of Ingoldsby or Hood. I copy *verbatim*:—

"The Captain's Friends.
By M. A. D.

I.

I wandered down by yonder park one quiet autumn day,
When many a humble travellor was going on his way:
And there I saw a company of neighbours great and small,
All gathering round the ancient gate that leads unto the Hall.

II.

The faded leaves that rustled in the mournful autumn wind,
Awoke in me a train of thought that saddened all my mind:
And through the crowd of anxious folk there ran a smothering wail;
I sat me down upon a stone and hearkened to the tale.

III.

The sturdy farmer from his fields had hurried to the place,
The cripple on his crutches, and the sick with pallid face:
The poor old dame had wandered with her blind man to the ground,
And the lonely widow weeping with her children gathered round.

IV.

The well-remembered beggar, too, was there—but not to beg:
And the stiff old Chelsea pensioner, upon a wooden leg:
From hamlet, fold, and lonely cot, the humble poor were there,
Each shewing in his moistened eye a tributary tear.

V.

Up spake the sturdy farmer to the porter, and he said,
'What news is this that's going round? They say the Captain's dead!'
The quaint old porter laughed 'Aha! thank God it isn't true!
It's but the Captain's dog that 's dead—they called him Captain too!'"

Stephen Jackson.

Via Panzani, Florence.

Arthur's Oven on the Carron: Ritson and Dr. Maginn (5th S. ii. 510.)—Anglo-Scotus, in his interesting notice of this ancient monument, existing now only in tradition, in saying that the name of its destroyer "has been discreetly kept in the background, doubtless to spare the feelings of his successors," does not appear to be aware that Ritson, in a somewhat similar account of it in his *King Arthur*, attributes the destruction to "one named Sir Michael Bruce"; and as Ritson's account may interest Anglo-Scotus, I here transcribe it:—

"In Scotland, near Falkirk, hard by the Carron, was anciently a Roman building of a round form, demolished by the Gothic owner of the ground, one named Sir Michael Brucc, to repair a mill, which relic of antiquity bore the name of Arthur's hof, or Arthur's oon (or oven). As a just judgment upon this sacrilegious act, the above mill was soon after swept away by the river."

This record was written by Ritson in support of his theory that his hero, King Arthur, and his war chariot, had been placed as a constellation amongst the stars, and had been referred to by Gawain Douglas as "Arthur's hufe" in translation of "Arcturum" in Virgil's *Æneid*, iii. 516. Ritson also cited one of the Enigmata of another bishop, Aldhelm, who wrote in the seventh century, of which the first two lines, all I have concern with at present, are these, with Ritson's translation of them:—

"Sydereis stipor turmis in vertice mundi,
Esseda famoso gesto cognomine vulgi."

"With starry troops I am environed in the pole of the world,
I bear a war-chariot with a famous surname of the vulgar."

Now this translation by Ritson must be particularly noted, because it bears immediately upon a most ill-natured and unjust attack made upon him long after his death by Dr. Maginn, in *Fraser's Magazine* of December, 1836. Ritson had evidently been anxious to obtain the best translation he could of Aldhelm's epigram, and with that view he wrote a letter to Robert Surtees, dated from Gray's Inn, 5th of July, 1803, wherein he quoted the epigram at length, together with the best translation he had been able to make of it, differing slightly in the second line from that already quoted, and asking Surtees's opinion as to its correctness. It was this letter that Dr. Maginn made the subject of his attack, as follows:—

"We find, in a letter of his to Robert Surtees, published by Sir Harris Nicolas, a request to have a translation made for him of a singular epigram by Bishop Aldhelm. Other learned persons had assisted him in this difficult work of recondite scholarship, but he was not satisfied; for 'with these, such as they are, and *the help of Ainsworth's Dictionary, I have endeavoured to make a sort of translation*, line for line, as well as I could.'"

[Here Dr. Maginn was quoting from the letter, the italics being his.]

"He then prattles about Arthures, or King Arthur's, wain, 'though I have never met with *Arthur's wain* in any book or map.' Lydgate, Douglas, and Owen are then referred to for Arthures plough, Arthures hufe, and Arthures harp; and then come the 'obscure and obsolete words' of Aldhelm. I give the first two lines, and Ritson's translation:—

'*De Arturo.*

Sydereis stipor turmis in vertice mundi
Esseda, famoso gesto cognomine vulgi.'

'*Of Arthur.*

With starry troops I am environed in the pole of the world
In a war-chariot, a famous surname of the people being born.'

'A famous surname of the people being born!' What *can* this mean? The Bishop's verses relate to the star Arcturus, a line drawn from which, N. by N.W., falls in with the last star of the Great Bear, or the Charles's Wain.

Arcturus is, therefore, made to say that he bears the wain known by the famous *cognomen vulgi, i.e.*, of the ploughman—the Churl's wain, which, in aftertimes, was corrupted into the Charles's Wain," &c.

Now, without stopping to examine Dr. Maginn's astronomy, or his alleged origin of Charles's Wain, which, by the way, he copied, unacknowledged, from the letter he was abusing, it will be observed that he adopts the very translation that Ritson gives in his *King Arthur*, to which I requested attention when quoted above—

"I bear a war-chariot with a famous surname of the vulgar."

Dr. Maginn's version is—"The Bishop is made to say that he bears the wain . . . ." It will be seen that Dr. Maginn, notwithstanding all his pretence, ignorantly rendered *gestare* as a transitive verb, as Ritson had done at first, and that the latter, by changing to "In a war chariot I am born," which last word nothing except predetermined ill-nature would prevent any person from seeing was intended for *borne*, was much nearer the truth, although still not quite correct; for *gestare* should surely be taken in its *intransitive* sense, and *esseda gesto* be rendered "I ride in a chariot."

Thus, an unjust and malevolent attack, always unpleasing, becomes especially so when it exposes the critic's own ignorance. A. E. B.

Guernsey.

Reginald, Count de Valletorta (5th S. ii. 368, 414, 431; iii. 29, 72.)—There are some errors in the statements of Hermentrude respecting the descent of the Barony of Maltravers in the family of Fitzalan, and as to certain dates. It is not a fact that the title of Lord Maltravers was borne by John de Arundell (the husband of Eleanor Berkeley) from 1379 to 1415. His grandfather,

(1.) Sir John de Arundell, Chevaler, Senior, who married Alianora, the heiress of Maltravers, was drowned 15th December, 1379; but, although he was summoned as a baron to Parliament in 1, 2, and 3 R. II., he never bore the title of Maltravers. He was succeeded by his son and heir,

(2.) Sir John D'Arundell, Chevaler, Junior, who was born 30th November, 1364; and, dying 14th August, 1390, was buried in Missenden Abbey. He was never summoned as a baron to Parliament, and never bore the title of Lord Maltravers. By his wife, Elizabeth le Despencer, sister of Thomas, Earl of Gloucester, K.G. (who was beheaded at Bristol, 16th January, 1400), he had a son and heir, viz.,

(3.) Sir John Arundell de Arundell, Chevaler, who was born at the Manor of Ditton, in the parish of Stoke-Poges, Bucks, 1st August, 1385 (*escheat bundle*, 6 H. IV. No 31). Upon the death of his grandmother, Alianore, the heiress of Maltravers, 10th January, 1404-5, he was found to be her grandson and nearest heir; and thereupon the Barony of Maltravers devolved upon him by right; but, although he had livery in 1416, of the castle, manor, and ville of Arundel, with the other lordships which he inherited as cousin and heir-male of Thomas, Earl of Arundel, he was never summoned as a baron to Parliament. He died 21st April, 1421, and after his death his right to the Earldom of Arundel, by virtue of tenure, was acknowledged by the Parliament of 11 H. VI., 1433-4, and he is so styled in his widow's will, in 1455; and in the inquisition on the death of his grandson, Humphry, Earl of Arundel, in 16 H. VI., he is described as *John, Lord of Arundel and Mautravers*. By his wife Eleanor, daughter of Sir John Berkeley, of Beverston, Kt., and his first wife, Elizabeth, daughter and heir of Sir John Betteshorne of Betteshorne, Kt. (now Bistern, in the parish of Sopley, Hants), he had a son and heir, viz.,

(4.) Sir John Arundell de Arundell, Chevaler, Lord Mautravers, Earl of Arundel, Duke of Touraine, in France, K.G., &c., who was born at Lychet-Mautravers, Dorset, 14th February, 1407-8 (Prob. æt. *Eseheats*, 7 H. VI., No. 78). He received writs of summons, dated 12th July and 3rd August, 7 H. VI., 1429, as a peer to the Parliament ordered to assemble at Westminster in the September following. He died at Beauvais, 12th June, 13 H. VI., 1435 (*Eseheats*, 13 H. VI., No. 37). His first wife is said to have been Constance, daughter of Sir John de Cornwall, K.G., Lord Fanhope, by his wife, Elizabeth, daughter of John of Gaunt, Duke of Lancaster, and widow of John de Holand, Duke of Exeter (Cornwall pedigree at Moccas Court, co. Hereford, and the Book of St. Albans, fol. 159, as quoted by Tierney).

If this were so, they were most likely contracted in marriage only while both were under age; and probably she died a minor, for in the year that he attained his majority his only son Humphry, by his wife Maud Lovell, was born, viz., on 30th January, 1429. Humphry succeeded his father as Earl of Arundel, and died under age, and *s.p.*, 24th April, 1438, when the Earldom and estates of Arundel, and the other titles, passed to his father's brother, William Fitzalan, and his maternal inheritance, the Bryan property, to his half-sister, Avice Stafford.

Maud Lovell, at the time of her marriage with John, Earl of Arundel, was the widow of Sir Richard Stafford, Kt., and by him (who died in 1427) had an only daughter, Avice Stafford, born 4th December, 1423, who became the wife of Sir James Butler, afterwards Earl of Wilts, son and heir of the Earl of Ormond. Maud, Countess of Arundel, died 19th May, 1436.

Southampton. B. W. Greenfield.

"The Universe" (5th S. ii. 428; iii. 20.)—In reference to the question whether this poem, pub-

shed in 1821 as Maturin's, was not really the omposition of the Rev. James Wills, I beg to upplement the statement made by my brother at he latter reference. Maturin was engaged, by a ertain time, to supply to Colburn a poem of a housand lines; he was paid in advance, spent the noney, and, when the time had expired, had done othing to fulfil his engagement. Under these ircumstances my father was moved by a scene of ears and entreaties, which I have often heard him lescribe, to lend his poem to the author of *Bertram* upon two conditions: first, that Mr. Colburn should be made cognizant of the transaction; nd, secondly, that no word in the manuscript should be altered. Maturin did not fulfil his promise to acquaint Colburn, but Lady Morgan afterwards made him aware of the true authorship of the poem. He then handed over to my father the copies which remained unsold. The original manuscript of *The Universe*, as my father wrote and corrected it, is in my mother's possession; and now that Wolfe, Anster, and all my father's early friends are dead, remains an undoubted evidence of his claim to the authorship. F. C. Wills.

St. Agatha, Wilson Street.

The letter of Mr. Wills (p. 20) is a mere repetition of what has been stated in a Dublin publication. We must have further evidence before we convict Maturin of aiding a deception, and persisting in a falsehood. Can Mr. Wills bring forward *one* of his "father's friends"? He speaks of "many"! Mr. Wills must excuse my making one remark. I have read some of his father's poems, and they are very mediocre when contrasted with the genuine poetry that we find in *Bertram* and *Fredolfo*. Maturin had a correct ear, either for rhyme or blank verse. I am not acquainted with any specimen of Mr. Wills's blank verse, but I can point to very faulty rhymes in his lyrics. The *Universe* is a fine poem; the part in which the destruction of Pompeii is described is worthy of a Milton. What proof is there that the MS. alluded to was not Maturin's MS., and lent to the Rev. James Wills? If the story of Mr. Wills's authorship be true, a foul blot rests on the memory of the Rev. C. R. Maturin, who, we must remember, was a clergyman as well as a poet and a novelist.

Stephen Jackson.

"Bosh" (5th S. i. 389; ii. 53, 478; iii. 75, 114.)—The derivation of this word is enveloped in obscurity. Mr. George Borrow, who possesses an intimate acquaintance with the gipsy tongue, derives it from the Persian *Bazee* or *Bazz*, meaning "fiddle," from which we get the English "fiddle-de-dee." This appears to be far-fetched. Camden Hotten, in his *Slang Dictionary*, obtains it from the same source, and notices the Turkish phrase, *Bosh Lakerdi*, empty talk, remarking that "the term was used in this country as early as 1760, and may be found in the *Student*, vol. ii. p. 217. It has been suggested, with what reason the reader must judge for himself, that this colloquial expression is from the German *Bosh* or *Bosseh*, answering to our word swipes." It appears to me that these attempts to identify the word are erroneous. The term is in common use among the lower order of Jews, and signifies a penny, or a matter worthy of little consideration. It is universally employed in the synagogues of England, where foreigners worship, and where the synagogal honours are put up to auction. There we hear repeatedly mention made of *drei bosh* (threepence) or *shisho bosh* (sixpence) offered by eager bidders. It is somewhat peculiar that in all the synagogues where the congregants are of German or Polish extraction, the donations are announced in this jargon. In the metropolitan Great Synagogue, a contribution of eighteenpence is invariably announced as *kybosh*, a word now universally current in English slang, and obtained originally from the Jews. The word is singularly formed. *Bosh* is a penny, and *ky* is nothing other than the numeral יח (eighteen) with the letters in inverted order. On this word, one of the few slang terms derived from the Jews, Hotten writes, "Kibosh, nonsense, stuff, humbug; 'it's all kibosh,' *i.e.*, palaver or nonsense; to 'put on the kibosh,' to run down, slander, degrade, &c. To put the kibosh on anything is, latterly, to put an effectual stop to it." The word *bosh*, in the sense of penny, was in frequent use among the ancient Jews in England before their expulsion in 1290; and in the records of the twelfth and thirteenth centuries it is to be found repeatedly as the equivalent for the Latin *denarius*. In later times, it seems to owe its introduction within the domain of English slang to the poorer classes of clothes-dealers and attendants at public sales, who, a century ago, knew little of the vernacular, and when they did understand it, preferred to employ certain words relating to the coinage unknown to any bystanders except those of their own faith. Their object was not to let outsiders know the amount of their biddings. Its frequent use, however, was remarked, and the expression was caught up, and now *kybosh* is not only a good synagogal term, but it is found in the mouths of thousands who are little aware that they are indebted for it to petty Jewish traders. A Jew.

H. A. O. is probably right in making *bosh* to be Turkish; but it is worth a note that in Gaelic *baosh* means folly. Jabez.

Athenæum Club.

Elliotstoun, Elliston, &c. (5th S. iii. 54.)—The oldest spelling of this name is uncertain; but whatever may have been its original form, it appears to be compounded, as so many other local names are, of a Christian name with "ton" or

"town" added. If the original form was Elioston or Elliston, the Christian name would be *Elias* or *Ellis* (a common name in early times). If it was Elliotstoun or Elictston, the name from which it is derived would be *Eliet*, which appears as a Christian name in Domesday Book, and gave rise at an early period to the derivative surname Eliotson. As is well pointed out by Camden (see chapter on "Surnames" in his *Remains*) in cases where places have borrowed their names from those of men "with an apt termination," it is from "the fore-names or Christian names" that they are taken; and it would be contrary to all experience that a local name such as the one in question, which can be traced as far back as the reign of Alexander III. (1249–1285), should be derived from a surname. I may mention in support of the derivation suggested above, that in England also the name "Elycton" is found in early times (*Taxatio Ecclesiast., circa* 1291, p. 297, Yorkshire); and the other form of the name "Elliston" exists to the present day in Roxburghshire.

Johnstoun, another name cited by W. E., belongs to the same class. There is nothing surprising in finding more than one place so called, but it would be reversing the natural order of events to suppose that either in Renfrew or Dumfries-shire it was taken *from* the surname.

G. F. S. E.

Some Names of Persons and Places from the Icelandic (5th S. ii. 443; iii. 61.)—Karloman (by corruption Charlemagne) is an old German compound signifying "strong man" (kerl-mund). Hence Karl, Carolus, Charles. The name Vulcan can have nothing to do with the Icelandic. Better derivations might be found in Latin or Hebrew. Oberon, or Auberon, is a diminutive of Auber, for Aubert, *i.q.* Albert, Albrecht (*al-breeht*, valde clarus). The suggested derivation of the name Merlin is improbable, seeing that his original name was Merdhin Emry; although whether his birthplace, Carmarthen, *i.e.* Caer Fyrddin, or Kaer Vyrdhin (Ptol. Maridunum; Anton. Muridunum), had its name from him is doubtful. Lewis says Caer Fyrddin implies a "military station fortified with walls," and perfectly agrees with the description given by Giraldus Cambrensis, who calls it "Urbs antiqua coctilibus Muris." Hood (Robin Hood) is a corruption of Wood; Woodward being frequently pronounced Hoodard. Patrick comes from Patricius, from *pater*. Wachter says *amala* is a Gothic word signifying *immaculata* (from *a* and *mal*, macula), and he derives from it Amala, Amali, Amalas venta (puella immaculata), Amalfrida (sine macula pulchra), Amalaricus (sine macula potens), Amaloberga (tutrix immaculata). It is probable that from this root we get Amlethus (Hamlet). The last syllable may be *leit*, ductor, *leut*, homo, *laut*, celebris, clarus, illustris; or *weit*, in compos. = valde. Conf. A.S. *wide-mære*, valde inclytus, longe lateque celebris. But the first part of the name may also be indirectly from αμαλος, soft, tender.

R. S. Charnock.

Gray's Inn.

"He has swallowed a yard of land" (5th S. iii. 108) doubtless means that he has "drunk enough to kill him," and acquired his "fee simple," as the lawyers say, to that quantity of mother earth which is just enough for the human body to lie at rest in.

Chris. Chattock.

Castle Bromwich.

Wollaston's "Religion of Nature Delineated" (3rd S. iv. 389; 5th S. ii. 315.)—The two Hebrew words referred to stand, in the 5th ed., 1731, underneath the author's name, which is subscribed to the work, and are as follows:—כמ"א ית"ל. "The finals M. N.," mentioned as existing in the edition of 1722, are omitted in that of 1731. This omission, apparently so trivial, is of great importance, because the omitted letters afford, as I conceive, a clue to the source, and consequently to the meaning, of the words. They, at the same time, serve to show that there is no such impenetrable mystery about the words as the note in the catalogue seems to suggest. I take "M. N." to refer to a Hebrew work frequently quoted by Wollaston under the abbreviation *Mor. Neb.*, or *Mor. Nebok.*, as at pp. 66, 71. In the note on p. 70 he says, "In *Mor. Neb.* Maimonides having proved that there must be some being," &c. Though obliged to grope in the dark, through not having the works of Maimonides at hand, I venture to dissent from the interpretation given by Dr. Clarke in the seventh edition, 1750. Instead of supposing, as he seems to have done, that the right-hand group of letters are the initials of the words *Mi cha el*, which compose the name *Michael*, and signify "Who [is] like God?" I take them to represent *Mah cha emeth*, substituting *emeth* for *el*, and to mean "What [is] like truth?" In the left-hand group I take the first two characters (from right to left) to be an abbreviation for the personal pronoun *othah* (obj. c. and fem. g.), and the remaining letter to represent the verb *lachad*, to seize, lay hold of. The two mysterious Hebrew words would thus mean, "What is like truth? On her fix thy hold," the metaphor being the same with that in the line—

"Seize upon truth where'er 'tis found."

(Dr. Watts's *Improvement of the Mind*, ch. iv. sect. xii.)

In support of this view of the words, we have the fact that the gist of Wollaston's work is to demonstrate that the principles of religion and morals are in accordance with *truth* and *fact*. It was truth, therefore, rather than the being and

ttributes of God, which was uppermost at the ime in the writer's mind.

It is amusing to think that Wollaston, with his owerful intellect and vast store of learning, would ndoubtedly have been a correspondent of "N. & Q." On p. 178 he says, "There is, or should e, a commerce or interchange of counsel and nowledge." On this principle I offer the above olution, in acknowledgment of Bibliothecar. Jhetham's valuable bibliographical notes.

W. B.

P.S. The "M. N.," or *Mor. Neb.*, is the *Morch Nevochim* of Maimonides, better known probably by its Latin equivalent *Ductor Dubitantium*, or *Doctor Perplexorum*, ed. Buxtorf. There are two Latin translations of it in the Archiepiscopal Library at Lambeth, one of A.D. 1520, but not the Hebrew original, which seems difficult to meet with. The Bodleian has it, and also an English work entitled *The Reasons of the Laws of Moses, Translated from the More Nevochim of Maimonides, with Notes, and a Life of the Author*, by James Townley, 8vo., Lond., 1827.

Wolverhampton Parish Church (5th S. iii. 129.)—King Edward IV. appropriated the College of Wolverhampton to his free Chapel of St. George's, Windsor, at the suggestion of Richard Beauchamp, Bishop of Salisbury and Dean of Windsor, who thus became Dean also of Wolverhampton. The deanery is extinct by 3 & 4 Vict. c. 113, and a rectory was constituted in lieu of it by 11 & 12 Vict. c. 95.

Mackenzie E. C. Walcott.

P. Brill (4th S. viii. 425, 514.)—Inquiries have been already made in "N. & Q." about this painter, who is known in England by his views on the Thames, which have caused him to be called "The English Cannaletto." Can no one say who he was, and of what country a native? One of his marine pieces is in the gallery of the Uffizzi at Florence; and he painted some landscape frescoes on the vault of the Vatican Library at Rome. Can no information be obtained concerning him? I suspect that he was living at the commencement of the present century, and in England.

Stephen Jackson.

Indian Newspapers (4th S. xii. 28, 92.)—In November, 1873, I purchased, at one of Puttick & Simpson's book sales, a folio volume, with the following title:—

"The Calcutta Chronicle and General Advertiser. Volume the First, containing fifty-two numbers. From the 26th of January, 1786, to the 28th of January, 1787, inclusive. 'Nothing extenuate, nor set down aught in malice.'—*Shakespeare.* Calcutta, printed by Stuart and Cooper, M.DCC.LXXXVI-VII."

It is very interesting, and contains numerous curious articles on the current topics of the day, especially in Calcutta. The name written on the title-page is B. W. Gould, January, 1786; and the price paid by me for it at auction was just 1*s.* 6*d.*

A. S. A.

Richmond.

Warwickshire Folk-Lore (5th S. iii. 144.)—The couplet given as a well-known one respecting places in Warwickshire is not peculiar to that county. Grose gives the following as common to Surrey:—

"Sutton for mutton, Cashalton for beeves,
Epsom for wh—s, and Ewel for thieves.

"The downs near Sutton, Banstead, and Epsom, produce delicate small sheep, and the rich meadows about Cashalton are remarkable for fattening oxen. Epsom was once famous for its mineral waters, and the wells were formerly greatly resorted to as a place of amusement, particularly by ladies of easy virtue. Ewel is a poor village, about a mile from Epsom, and is said to have harboured a number of the inferior sharpers and other idle retainers to the wells, lodgings being there cheaper than at Epsom."

W. Dilke.

Chichester.

Round Peg and Square Hole (5th S. iii. 148.)—Carens will find the quotation he seeks in Sydney Smith's *Lectures*, delivered at the Royal Institution in 1824-26. As Carens misquotes it, according to general practice, it may not be uninteresting to give the whole citation:—

"If you choose to represent the various parts in life by holes upon a table, of different shapes, some circular, some triangular, some square, some oblong, and the persons acting these parts by bits of wood of similar shapes, we shall generally find that the triangular person has got into the square hole, the oblong into the triangular, and a *square person has squeezed himself into a round hole.*"

The parallel in Jeremy Taylor, of which we may readily believe Sydney Smith ignorant, is, I believe, to be found in his *Ductor Dubitantium*, to which huge folio I refer Carens.

J. Hain Friswell.

N. Bailey's Dictionaries (5th S. i. 448, 514; ii. 156, 258, 514.)—On looking over your correspondent Mr. J. E. Bailey's comprehensive and valuable list of the numerous editions of Bailey's *Dictionary*, I observe that he remarks, in allusion to the edition of 1760, 8vo., referred to by me in "N. & Q.," 5th S. ii. 156, "There is something wrong about this edition, which B. B. can perhaps put right, see 1775." Acting on this suggestion, I have endeavoured to identify the copy referred to with some one of the many editions named, but have been unable to do so; and as it may be more satisfactory to Mr. Bailey and others interested to have a more complete description of the copy alluded to, I have thought it desirable to give a full transcript of the title-page, which is as follows:

"The New Universal Etymological English Dictionary: containing an Additional Collection of Words (not in

the First Volume) with their Explications and Etymologies from the Original Languages, each in its proper Character. Also an Explication of Hard and Technical Words, or Terms, in all Arts and Sciences, properly Accented. Illustrated with Two Hundred and Sixty Cuts. To which is added a Dictionary of Cant Words. By N. Bailey. Vol. II. The Fifth Edition, Corrected, and much improved throughout, by the Addition of Great Variety of Examples, explaining the true significations of the Words, taken from the best Authors. By Mr. Buchanan. London: Printed for W. Johnston, in Ludgate Street. MDCCLX."

B. B.

Bradford.

My edition is the "fourteenth," with considerable improvements"; the date, however, is 1751.

Thomas Bird.

Romford.

Mr. Bailey mentions the fifteenth and seventeenth 8vo. editions of Bailey's *Dictionary*, and also a folio edition printed in 1755. I have the sixteenth 8vo. edition, printed, Lond., 1755, price 6*s*., "with considerable improvements." Signature of last sheet, 6c. Ed. Marshall.

Hastings.

I have an edition which does not seem to be included in Mr. Bailey's list. It is 8vo., 6*s*. "The Two and Twentieth Edition, with considerable Improvements," printed in London, 1770.

Henry Cromie, M.A.

Cheltenham.

Creation of Knights in 1603 (5th S. iii. 87.)—Sims, in his *Manual*, records—

"A Catalogue of Knights made in the Reigns of Elizabeth and James I.—Brit. Mus., Lansd. MS. 678. Knights made by King James and King Charles from 1603 to 1636.—Brit. Mus., Harl. MS. 6062."

Also a MS. list at the Coll. of Arms, and another at Queen's Coll., Oxford. There was printed, London, 1660, 8vo.—

"A Catalogue of all Knights Bachelaurs made by King James since his coming to the Crown of England, by J. Philipot."

W. E. B.

Llallawg will find the information he requires in a book published in 1660, by Humphrey Moseley, London, entitled—

"A Perfect Collection or Catalogue of all Knights Batchelaurs made by King James since his Comming to the Crown of England.

"Faithfully extracted out of the Records by a devout servant of the Royall Line."

This is no doubt in the British Museum Library.

James Roberts Brown.

Caversham Road.

"Wappen'd Widow" (5th S. ii. 224, 314, 379; iii. 57.)—The expressed views of Messrs. Brown, Patterson, White, and Dr. Charnock seem all evidently away from the true interpretation, with the exception, it may be, of the concluding observations of Mr. White in stating the meaning of "bewhapp'd" in Gower.

"Whap" would seem, to some extent, equivalent to "wap"; which has at least two meanings: 1. *Involvere*, to enclose, or wrap around, as with clothes; and 2. *Pulsare*, to beat, or strike. *Vide* Stratmann's *Dict.*, *v.* "wappen" (wap, whap), and the quotation there given from the *Alliterative Poems*, edited by Dr. R. Morris ("The zonge man . . . . . upon the wiket wapped" (i. e. *pulsaverunt*, says Stratmann); also Halliwell's *Glossary*, where "wap" is said to be a "cant word," and the second meaning given to it is *futuo*, *futuere*, and where also (*v.* "wappen'd") Mr. Halliwell makes the remark, that "Steevens seems to be correct in deriving the word from 'wap,' *futuo*"; likewise Dyce, who in his *Glossary to Shakspeare*, does not seem materially to differ, interpreting, delicately, "wappen'd" as overworn (by what?), and quoting several examples in support of this view. Then, there is the title of the old song in Herd's Collection (vol. ii. 112, Glasgow, 1869), "Wap at the widow, my laddie," which, looked at in connexion with the terms of the song itself throughout, is clearly affirmative. Let only "wap" in this title be interpreted aright, and the meaning of "wappen'd" in *Timon of Athens* will be easily found. Steevens, Dyce, and Halliwell thus seem to entertain one opinion; and that, as I presume to think, is probably the most correct, considering the context of Shakspeare. L.

[This discussion is now closed.]

Marazion: Marketjew (5th S. iii. 22, 96.)—Dr. Charnock's conjectures as to the etymology of these names may be all set aside in face of the simple fact, of which (to judge from the penultimate sentence of his paper) he is not wholly unaware, that they are alternative translations into Cornish of *markets*. In Cornish many substantives make the plural in *ion* or *yon*. Thus *marth* (wonder) makes its plural *marthagyon*, as if it had originally been written *marthak* or *marthek*. So *marrek* or *marhag* (knight) makes *marregyon*. Just so *marhas* (market) makes *marazion*. But *marghas* was another form of the word for *market*. This made its plural differently, viz., *marghasow*; and since Marketjew is found in the Charter of Incorporation, 13 Eliz., spelt *Marghaisewe*, which is merely a form of *Marghasow*, it is almost a necessary conclusion that the names, Marazion and Marketjew, are merely Cornish plurals, the latter in a corrupt and Anglicized form; each meaning simply *The Markets*. I need hardly add that the fish market would probably be distinct from the general market; and that the locality where both markets were held would be naturally called by the plural, which would correspond to our market-town. I may as well add, that I have not seen Prof. Max Müller's paper on this subject

n *Macmillan's Magazine*, April, 1867, to which C. R. M. refers your learned correspondent.

JABEZ.

Athenæum Club.

"BROUGHAM" (5th S. iii. 88, 133.)—

"Knight, Squire, or Yeoman, Page or Groom,
We have them at the Feast of Brough'm."
Wordsworth.

Probably all your readers know, but you may as well "make a note of it," that in a "running down case" the counsel stated what the driver of the brougham did, when Lord Campbell said, "You would *save* a *syllable*, and be more generally understood, if you said 'Broom.'" The counsel bowed submission, but when his Lordship, in summing up, spoke of the "Omnibus," he said, "My Lord, you would be more generally understood, and save *two* syllables, if you said 'Bus.'"

W. G.

MISS CARY'S "MEMOIRS" (5th S. iii. 5, 34.)—There can be little doubt that numbers of books suppressed during the lives of the authors afterwards get sold as remainders. This was the case with Lord Brougham's *Albert Lunel* (see "N. & Q.," 4th S. xi., MR. BATES's note; and xii. 126).

OLPHAR HAMST.

"JOHN JASPER'S SECRET" (5th S. ii. 407, 475, 526; iii. 136.)—J. W. E. writes rather *ex cathedrâ*. I *may* be wrong, but I don't think so. The idea that Datchery was Edwin Drood is so charmingly original a conception, that I should be very glad if it were I and not Dickens to whom it occurred. As to calling *John Jasper's Secret* "not wholly valueless," I call it simply abominable. That any man should dare to continue the noble work of a great and well-beloved writer, ought to arouse indignation in every member of the Republic of Letters. MORTIMER COLLINS.

Knowl Hill, Berks.

THE JEWS IN ENGLAND (5th S. i. 399; ii. 12.)—The following extract from Matthew of Westminster (Bohn, ii. 173) shows that in Henry III.'s time many Jews had turned Christians:—

[A.D. 1234.] "The king built a house in London for those converts who abandoned the errors of Judaism, and, for the redemption of his own soul and that of his father, assigned them for ever a sufficient provision for the necessaries of life out of certain revenues."

NEOMAGUS.

"IBHAR" (5th S. i. 469; ii. 13, 98.)—This word is certainly Hebrew, and occurs in the Bible as the name of one of the sons of David, 2 Sam. v. 15; 1 Chron. xiv. 5. It is explained as meaning "whom He (*sc.* God) chooses." J. T. F.

Hatfield Hall, Durham.

THE HOUSES OF STUART AND SUTHERLAND (5th S. ii. 85, 174.)—The Acts of Parliament to which A. S. A. refers were merely, I should think, declaratory of the law. Certainly this would be if the Scotch and English crowns are ruled by the same law of descent, for Blackstone, speaking of the descent of the Crown, says:—

"And therein there never was any objection to the Succession of a brother, an uncle, or other collateral relation of the half-blood ... provided only that the one ancestor from whom both are descended be that from whose veins the blood royal is communicated to each."

R. PASSINGHAM.

"GUESSES AT TRUTH" (5th S. ii. 89, 155, 278.)—J. W. W. mentions the letters U., R., A. and *a*, as indicating the contributions of Julius, Francis, Marcus, and Maria; the unsigned ones being by Augustus. There are a few Guesses, short and unimportant, however, to which other letters are attached. Thus, in the first series (2nd. edit., 1847), I find one signed ϵ, three L., one M., one O. L., four T. In the second series (2nd edit., 1848) there are two signed J., two ϵ, and two *μ*. For whom do these various letters stand?

JAYDEE.

ARBITRARY OR CONVENTIONAL WORD FORMATION (4th S. vii. 533; xi. 461; 5th S. ii. 216.)—I find another example of this mode of word formation in the following curious little song in the low German dialect of the neighbourhood of Sigmaringen, from Firmenich's *Germaniens Völkerstimmen* (Berlin, 1854), iii. 579:—

"I und moi Ammei,
Moi Ammei und i!
I ma moi Ammei,
Moi Ammei ma mi."

Ammei is explained by the compiler to be an abbreviation or contraction of *Anna Maria*, and a highly conventional abbreviation or contraction it appears to me to be, considering that *i* in Germ.= our *ee*, and *ei*=our *i*. The translation of the above lines is, therefore:—

"I and my Anna Maria,
My Anna Maria and I!*
I like my Anna Maria,
My Anna Maria likes me."*

F. CHANCE.

Sydenham Hill.

DOUBLE CHRISTIAN NAMES (5th S. ii. *passim*; iii. 16, 35, 77.)—The name Crese would easily corrupt from Χρ's, for Christus. Other found written forms of Christus are Χρ'ι, Χρ.ο, Χρ.μ, Χρ.ϵ. Conf. *Gentleman's Magazine*, March, 1842; also Waltherus, *Lex Diplomat.* Crease and Cress are also surnames. R. S. CHARNOCK.

Gray's Inn.

"TOPSY-TURVY" (5th S. ii. 288, 334, 477.)—Among my poetical pamphlets there is a very clever satire (66 pp. 8vo.), entitled "*Topsy Turvy:*

* The second and fourth lines may be made to rhyme, at the expense of grammar, by substituting either *me* for *I* in line 2, or *I* for *me* in line 4.

with Anecdotes and Observations illustrative of the Characters in the Present Government of France. By the Editor of *Salmagundi*," &c. London, printed for the author, 1793.

The following quotation from Swift, which, I think, gives a satisfactory explanation of the word, and as it is now generally understood, is upon the back of the title-page—"Man is but a *topsy-turvy* animal, his head where his heels should be."

The pamphlet is embellished with a head and tailpiece on copper. The former represents Britannia seated "ill at her ease," looking upon the English lion turned heels up by a Revolutionist, who also holds the Cap of Liberty upon a pole. In the background are two men with their heads where there feet should be. The tailpiece is a spirited illustration of the last line of the poem :—

"While the Nations, *enlighten'd*, agree
To propagate Rapine and Slaughter,
Blest Scyons of Liberty's Tree,
Which We plant, and the Devil will water."

So far as I have ever noticed, "Topsy-Turvy" and "Tapsalteerie" are used in one and the same sense—the former of the upper and middle, and the latter of the lower, classes of society. A. J.

Milton's "L'Allegro" (5th S. i. 406 ; ii. 94, 153, 378.)—I am most unwilling to take the prosaic view of "every shepherd tells his tale," but *fiat justitia;* and when Pelagius writes that "to make the shepherd count his sheep under a hawthorn seems a needless addition," I am compelled to bring forward a passage strongly corroborative of the "counting" theory, viz., *Henry VI.*, Part III. Act ii. sc. 5 :—

"Gives not the hawthorn bush a sweeter shade
To shepherds looking on their silly sheep."

It is not at all improbable that Milton had these words of his "sweetest Shakspeare" in memory when he penned the passage in question; in any case they go far to identify "the hawthorn in the dale" as a suitable place for the shepherd both to find shade, and, most reluctantly I say it, to tell his tale, not of love, but sheep. W. Whiston.

The view of Pelagius, that Milton may have intended his shepherds to be telling their tale of love, and not counting their sheep, even in the early morning, is at least countenanced by a certain old proverb, which I cannot cite *totidem verbis*, but which conveyed the assertion that success attends upon him who woos betimes in the morning. This is, I think, referred to by John Day in his comedy *Humour out of Breath*, 1608 :—

"But come, my sonnes, take patterne of great Jove,
Early ith' morning suit your selves for love."

And in poor Loder's song, *Young Philip the Falconer*, we are told—

"That maidens, they say,
Will not always say nay,
When they 're ask'd in a morning early."

On the whole, I am for the love tale in preference to the sheep counting. Jabez.

Athenæum Club.

The Scilly Isles (5th S. ii. 129, 194.)—A writer in *All the Year Round*, vol. iii. (1860), in a review of a book by Dr. R. S. Charnock, F.R.S., entitled *Local Etymology: a Derivative Dictionary of Geographical Names*, says, regarding the Scilly Isles :—

"There are various derivations; one of which is from the British word *Sulléh*, 'the rocks consecrated to the sun.' A late writer, alluded to by Mr. Charnock, says that this etymology will probably be adopted by the traveller who has beheld these islands from the Land's End by sunset, when they appear as if embedded in the setting luminary. The idea thus conveyed is so impressive and poetical, that we wish we could adopt it without hesitation; but Solinus calls the islands *Silura*, whence it has been inferred that they were at one time inhabited, and received their name from the *Silures*, a nation of Iberic origin."

This, it will be seen, is quite a different derivation from that given by Mr. Tew on page 194.

Neomagus.

American Reprints: English Reprisals (5th S. ii. 223, 335.)—It may not be very generally known that Mr. S. O. Beeton, the popular publisher, was the first to introduce *Uncle Tom's Cabin* to English readers ; and such was the success of the first edition of that famous book that Mr. Beeton undertook a voyage across the Atlantic, and presented the authoress with a considerable sum (I think 500*l.*), and he afterwards remitted a further sum (I think 250*l.*). Such instances of generosity on the part of the publishing fraternity are, it is to be feared, unhappily rare—on the other side of the "herring pond" at all events. These interesting particulars are to be found in an article, "Beeton, S. O.," in Beeton's *Dictionary of Universal Information*. I have not the work at hand, and may, therefore, have mis-stated the figures.

W. A. C.

Glasgow.

Barony of Totness (5th S. ii. 308, 494.)—I am extremely obliged to Mr. Parkin for his communication at the latter reference ; and as I presume that the pages of "N. & Q." are especially meant to elucidate matters of true history, I venture to make a few remarks thereanent ; and the first comment I wish to make is on the statement that "K. H. 2nd gaue ye Ldship of Totness unto Sr Reginald de Brur, &c." This no doubt is meant for Sir Reginald de Braose, but, unfortunately for the correctness of the MS., during King Henry II.'s reign, and up to the tenth year of King John's, William de Braose, the father of Reginald, held this barony, or "28 knts ffees and a half," and Reginald had certainly nothing to do with it until the death of his elder brother, Giles, the Bishop of Hereford, which took place at Gloucester 17th

Nov., 1215, or 17 John. This Reginald certainly did have a son William, who had four daughters and co-heirs, one of whom, Eva, married a Cauteupe; but these would have to do with Hen. III.'s and not Hen. II.'s reign. The remainder of this MS. account I am not in a position to affirm or refute, but from the commencement of it, I should fear that it is not a very authentic one.

D. C. E.

The Crescent, Bedford.

Miscellaneous.

NOTES ON BOOKS, &c.

Troy and its Remains: a Narrative of Researches made on the Site of Ilium and in the Trojan Plain. By Dr. Henry Schliemann. (Translated with the Author's Sanction.) Edited by Philip Smith, B.A. With Maps, Plans, Views, and Cuts, representing the Objects of Antiquity discovered on the Site. (Murray.)

About a quarter of a century ago, Mr. Layard startled and gratified the world by the account of how he had unveiled the long-hidden ancient Nineveh, and of the discoveries he had made on the site of Babylon. Equally startling and equally gratifying is Dr. Schliemann's description of his researches at old Troy, and its, so to speak, splendid Trojan results. The modest autobiographical sketch prefixed to the text is as honourable to the writer as it is interesting to the reader. If our sympathies go with him who pursues a noble object under difficulties, so must we in proportion joyfully acclaim him when he is the victor. Dr. Schliemann shows how the early circumstances of his life were adverse to his advancement; but he was quite as hostile to allowing them to remain so, and he shaped them or used them so that they should help and not mar him. Pistol could boast that his world was an oyster which he would open with his sword. Dr. Schliemann's portion was only the shell, but in it he knew there was buried a pearl, and that pearl he has given up for general enjoyment. Long did he toil, suffer, study, learn languages, and, above all, Greek. To him, Homer was something divine, and the tale of Troy a gospel. Fortune crowned Dr. Schliemann's earlier life as workman and merchant and scholar, and under that triple character he went forth with means as ample as his busy leisure to indulge his Greek proclivities, and his love for all that Greek intellect has rendered illustrious. It was quite fitting that a man with a spirit at once so indomitable and so gentle should accomplish two things, as this gentleman has done: he has discovered Troy, and married an Athenian lady.

With a nature so enthusiastic, it may be that Dr. Schliemann's conclusions are now and then open to discussion; indeed, he often modifies some and dismisses others as he records experiences in the diary of his labours and their results. One truth is clear, that he has struck the ground, and revealed the beautiful ruins, the "havoc and the splendour," of a very ancient and a magnificent city. This city seems to be the one that was called Troy; and the book which records the progress of the dis-covering is, undoubtedly, the most attractive work of its sort which has appeared since "John Murray" published, a quarter of a century ago, Layard's *Nineveh and its Remains*.

Matthæi Parisiensis, Monachi Sancti Albani, Chronica Majora. Edited by H. R. Luard, M.A., Registrar of the University of Cambridge. Vol. II., 1067-1216. (Longmans & Co.)

Calendar of Treasury Papers, 1702-1707, *Preserved in Her Majesty's Record Office.* Prepared by Joseph Redington, Esq., one of the Assistant-Keepers of the Public Records. (Longmans & Co.)

Here are history and the materials for history. The first volume named above may not be as amusing as Froissart, but it is not much behind that author, and its record of a century and a half is full of life. Mr. Luard's editing requires no comment. The five years' Calendar of the reign of Queen Anne offers something of interest in every page. Mr. Redington introduces it with an excellent Preface, every page of which may have the same words applied to it as to the Calendar itself. In alluding to two notices of De Foe, or Fooe, as it is thrice written, Mr. Redington says of the second, that it "is as to 50*l.* reward claimed for apprehending him, by one who 'did not care to appear for himself.' The Earl of Nottingham managed the business for this sly individual, and the 50*l.* found its way to him out of the secret service money."

The Philosophy of Natural Theology. An Essay in Confutation of the Scepticism of the Present Day. By the Rev. W. Jackson, M.A., F.S.A., formerly Fellow of Worcester College, Oxford. (Hodder & Stoughton.)

As the best essay in confutation of Materialism, to the volume now before us was adjudged a prize of 100*l.* in 1872; it is the expansion, the writer tells us, of a sermon, "Right and Wrong," preached some time since at Oxford. That Mr. Jackson has been more than ordinarily successful in his treatment of the subject taken in hand, may be inferred from his appointment as Bampton Lecturer for the present year. The writer trusts that these lectures will be found to form a fitting conclusion to the present volume.

Revue Biographique Universelle.—The last number of our worthy French contemporary affords us an opportunity of making three notes which are of interest. 1st. According to the Abbé Chabraud, since the Pope has nominated St. Joseph as the Patron of the Church, the "devotion" to this saint now equals that paid to the Virgin. 2nd. Le Comte Riant has discovered the hitherto supposed irrecoverably lost MS. chronicle (twelfth century) of Guy de Bazoche. The affairs of France and England in the above century occupy a portion of the chronicle. 3rd. Le Comte Roselly de

Lorgues has published, under Papal sanction, *L'Ambassadeur de Dieu et le Pape Pie IX.*, in which work he proposes, for reasons adduced, the beatification of Christopher Columbus, preparatory to future canonization, if the merits of Christoval Colon be found sufficient!

The Ballad Society have in the press *A Poore Mans Pittance*, by Richard Williams, edited by Mr. Furnivall; and *Ballads Relating chiefly to the Reign of Queen Elizabeth*, edited by Mr. W. R. Morfill.

Notices to Correspondents.

Authors and Quotations Wanted.—

"He happy is, above contingency,
Who cultivates betimes the love of books,
Spends the morning of his life in reading,
And forms a taste for literature polite," &c.
S. R. W.

"When he prays a blessing from Thee, Father, hear,
Bless him with a thousand blessings, Father dear."
J. O. M.

"Keen rapture throbbed through every vein,
I never felt so sweet a pain."
Reginald Stewart Boddington.

"'Come kiss me,' said Collin; I gently said 'No,'
For my mother forbids me to treat the men so."
C. G. Richardson.

"When we set sail from Liverpool
On the Polly Privateer."
James Higson, F.R.H.S.

"Like the lost Pleiad, to return no more." T.

"Oh! my love! my own, own love!
My love, who loved me so!
Is there never a chink in the world above,
Where they listen to words from below?"
T. W. C.

"By the breath of flowers
Thou callest us from city throngs and cares."
Omega.

"Les noms des ânes partout se trouvent."
A Traveller.

"Whistle, daughter, whistle!"
Geo. C.

R.—To R., and some half-dozen equally kind contributors, we have to offer our best thanks for communications which establish the fair repute of Burns as an officer of the Excise. This reputation, however, was long since established. The question was fully gone into some years ago by the Rev. Hately Waddell (*Life and Works of Robert Burns*, 2 vols. 4to. vol. ii. Appendix, p. xxxi-ii). It is there shown that Burns was "admonished" on a trivial matter, but excused, and with these words added to the record. He "promises, and, I believe, will bestow due attention in future, which, indeed, he is very rarely deficient in." We are further told that an official gentleman went through all the Excise papers which bore the signature of Burns, and "they demonstrated that Burns was a conscientious servant, and a first-rate business man."

J. C. S.—

"And on the Tree of Life,
The middle tree and highest there that grew,
Sat like a cormorant."
Paradise Lost, iv. 194.

G. Dunkeld.—According to Lord St. Leonards's *Handy Book on Property Law*, the years of discretion in boy and girl are thus defined: "Fourteen years is the period fixed by law for a boy's *quasi* emancipation, sixteen years is the period of a girl's."

E Y E asks when Phlebotomy was introduced into medical practice, and who was the man who first made bold to take from the human body "the blood thereof, which is the life thereof"?

Mr. Everard Home Coleman asks what is the origin of the custom in the Isle of Man, that all tenancies not being leasehold should expire on the 12th of May? Why was the 12th of May selected?

L. S. D.—One example of the use of the word "humorous," to imply vexed feeling, occurs in Beaumont and Fletcher's *Maid's Tragedy*, Act i. sc. 2, "He's so homourous since his daughter was forsaken."

Mr. W. Scholes (5, West Clowes Street, Eccles New Road, Salford) asks for a list of the surnames of the Kings and Queens of England; he is also very anxious to ascertain the pedigree of Egbert.

A. T. B. asks where he can find an amusing account, in the Lancashire dialect, of the behaviour of a barrel-organ on its first introduction in a village church. It is not in Mr. Edwin Waugh's *Lancashire Sketches*.

W. G., K. P. D. E., J. W. E., H. S. G. (5th S. iii. 119.)—A much respected correspondent, from motives that every one must respect, urges that the matter had better be forgotten.

G. E.—The theatre in question was a private one at Wynnstay, and was, with the mansion, burned down. See Walpole, and *Life of Lord Malmesbury*.

Mr. T. North (The Bank, Leicester) asks the Rev. J. F. Fowler, in allusion to his lecture on bells, in what way St. Jerome refers to them.

B. R. N.—The ingenious author will excuse our not inserting the stanzas, which (good as they are) are really not what they profess to be.

Authors Wanted (5th S. ii. 109.)—W. M. M. says: "*Abbess of Shaftesbury*, London, 1846, was by the late Mrs. George May, daughter of Sir W. H. Martin, Bart."

A Subscriber should apply to booksellers who publish catalogues, in which he would find the required information.

Mr. T. B. Green asks for an approximate "Population of the World" at the present time.

Athenian.—Some details have to be observed which only a lawyer can explain.

A. K. B.—The saying is generally attributed to Lord Palmerston.

Curiosus.—Apply to Lacy's Dramatic Library, in the Strand.

Tyburn (or Hangman's) Ticket.—See "N. & Q." 4th S. xi. 266.

C.—Thanks are tendered for the suggestions made.

A. F.—The words referred to are interchangeable.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

No More Gas in Daytime.—Use Chappuis' Patent Reflector. Save your money, preserve your eyesight, and get a pure and more healthy atmosphere in your premises. 20,000 are now used in or about London. Manufactory, 69, Fleet Street.—[Advertisement.]

LONDON, SATURDAY, MARCH 6, 1875.

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Notes.

JAMES KENNEDY, BISHOP OF S. ANDREWS, 1441-1465.

The date of death of this able and munificent Scottish bishop appears to be erroneously placed under the year 1466, by all our ecclesiastical historians. The day and month assigned to the event—May 10—are probably correct; but there can be no doubt that the year was 1465, not 1466; as there is direct evidence that he was dead "a little before" July 13 of the former year, which is proved by a contemporary document of unimpeachable authenticity. In a charter, respecting the tithes of Petlour being assigned to the great Tyronensian Abbey of Arbroath, in Scotland, reference is made, "*dudum* Jacobi episcopi Sanctiandree," and the name of the first attesting witness present is that of "Dauid priore ecclesie cathedralis Sanctiandree ac *sede eiusdem vacante* vicario generali." The date of this document is July 13, 1465, "indictione decima tertia—ac pontificatus Pauli pape secundi anno tercia—in festo Sancti Kynnelini martyris—coram Roberto episcopo Dunblanensi," &c., "in concilio cleri ex antiqua consuetudine annuatim tento apud Perth." [*Liber S. Thome de Aberbrothoc—Registrum Nigrum*, 1329-1536, pp. 144-145, No. 162; in Tabula "Reg. Nig., fol. 66, Reg. Regal., fol. 118," Bannatyne Club edition, Edinburgh, 4to., 1856.] From an Inquisicio, held in the monastery of Aberbrothoc on November 22, 1464, and recorded in the same chartulary (p. 141, No. 160, *Reg. Nig.*, fol. 59, Reg. Regal., fol. 99). Master Richard Guthre, S. T. P., and John Graham, prior of the Dominicans of S. Andrews, appeared as commissaries of King James III., and "Jacobi . . . . episcopi Sanctiandree," which establishes that Bishop Kennedy was then living; and from the other deed it is evident that he was *lately deceased* on July 13 of the following year, 1465. The Prior of S. Andrews (Canons Regular of S. Augustine), from 1462 till his death in 1469, was *David* Ramsay, formerly a canon of that Augustinian priory, "a man gentle, and much beloved by his brethren," according to an 8vo. MS., of *circa* 1530, in the library of the University of Edinburgh (Gordon's *Monasticon*, i. 86, Glasgow, 8vo., 1868), and was the Vicar-General of the vacant see, as above mentioned. It is not intended in this article to give a detailed account of the illustrious birth and career of this illustrious bishop, perhaps the greatest statesman and ecclesiastic of the fifteenth century in Scotland, but a few brief notices may not be out of place. James Kennedy was third and youngest son of James Kennedy of Dunure, in Ayrshire, by his wife the Princess Mary Stewart, second daughter of Robert III., King of Scots, to whom he was married in 1403-4, and as he was killed, by his elder brother Gilbert, shortly before November 8, 1408, the date of the future prelate's birth must be placed about 1407. Having entered into holy orders at an early age, he was preferred to the bishopric of Dunkeld, on the vacancy in that see caused by the death of Bishop Robert de Cardeny, on January 17, 1437, although the cathedral chapter had elected their dean, Donald Mac Nachtane, Decret Dr., but he died on his way to Rome to obtain the Papal confirmation, when, through his Court interest and relationship to royalty, young Kennedy was appointed by provision of Pope Eugene IV.; but he can hardly have been recommended by his uncle, King James I., owing to that monarch's assassination at Perth (on the night between February 20 and 21), having occurred just one month subsequent to the vacancy, though it may have been as generally stated. His consecration took place either in 1437 or 1438, as in a charter of April 10, 1456, is noted by him "et consecracionis nre. *decimo nono*." [*Liber Ecclesie de Scon.*, No. 218, p. 187, Maitland Club edit., Edinburgh, 4to., 1843.] And in other documents dated April 30, 1448, "an. consecr. 11°," and July 7, 1458, "an. cons. 21°." He was at the General Council of Florence, when the see of S. Andrews became vacant by the death of the excellent Bishop Henry Wardlaw, on April 6, 1440; and having been elected, by the prior and canons

of the chapter, on the 22nd of that month, and recommended for translation by King James II., (his first cousin), the Sovereign Pontiff personally confirmed him, though he retained his services at the Council until about the end of 1441; but he had returned to Scotland before January 31, 1442, when he personally gave an acquittance, at Dunfermline, to Andrew, then abbot of that Benedictine monastery [*Registrum de Dunfermlyn*, No. 422, p. 304, Bannat. Club edit., Edin., 4to., 1842]; and he celebrated his first mass, as bishop of the diocese, in his Cathedral of S. Andrews, on Sunday, September 30, following.

In May, 1444, he was made Chancellor of Scotland, but resigned that high and important office in July following, "a few weeks afterwards." In 1446 he visited Rome on matters connected with the reform of various abuses which had arisen in the Church of Scotland, and had a safe-conduct for travelling through England for himself, James Legat, and two others, from King Henry VI., at Westminster, March 28 in that year (Rymer's *Fœdera*, O. xi. 128, H. v. pp. i, 159). Another safe-conduct, on May 20, 1455, for him and others "coming to England," is also recorded in Rymer (*Westmin.*, O. xi. 365, H. v. pp. ii, 63). On the death of King James II., in August, 1460, he became one of the Regents of the Kingdom, and, indeed, had the entire management and control of public affairs in Scotland during the first five years of the minority of King James III. Even Buchanan, no admirer of prelates, states, that "he surpassed all men in authority, his prudence and care being held in the highest estimation, and his death lamented as that of a parent by everyone." He must also be commemorated as the liberal founder of the College of S. Salvator, in the University of S. Andrews, in 1450, for thirteen professors in the Faculties of Theology and Arts, which Pope Nicholas V. confirmed and approved, by Bull of Feb. 27, 1451 (*Reg. Bull.*, tom. xi. fol. 147); and again, on a change in the original statutes, by Pope Pius II., on September 13 and October 21, 1458 ("Reg. de Curia," tom. iv. fol. 76, et 244, in *Theiner*:—"Vet. Mon. Hib. et Scotorum," pp. 383-385, and 406-412). When Bishop Kennedy died, on May 10, 1465 (as I think has been satisfactorily proved), he must have been only 57 or 58 years of age, and in the twenty-eighth of his consecration; while his removal from the helm of government, by the hand of death, left the kingdom a prey to every kind of confusion, both in Church and State, for a long period afterwards. The magnificent tomb, which he had caused to be built for himself, in the chapel of S. Salvator's College, is still there, but, with its clustered columns, pillared canopies, and elaborate Gothic ornaments, all sadly injured and defaced, by wanton and sacrilegious hands. It is still, however, even in its melancholy state of decay, a noble specimen of art, with its remains of gorgeous architecture, and empty niches originally occupied by silver images of the saints. When I visited it in September last, the sight of its venerable and, I fear, crumbling tracery, even now lovely in decay (although apparently preserved, with some care and attention, at the present day), my feelings were those of sorrow mingled with indignation, at the shameful destruction of the monument of so good and great a man as Bishop James Kennedy of S. Andrews.

A. S. A.

Richmond.

HEROICK EDUCATION, BY J. B. (GENT), LONDON, 1657.

It is evident that the author of this admirable little book was thoroughly master of his subject. I am, therefore, anxious to obtain some information relative to his work. If he was John Burbury, and the nobleman to whom he alludes in the Preface Lord Henry Howard, who was the noble lady that gave the author the notes which he arranged? There are many passages in the book which deserve the consideration of the education and improvement fanaties who strive so hard to carve poor suffering humanity, as a Dutchman clips a row of yew-trees, into a same unnatural shape agreeable to their eyes. I will give a few extracts from J. B.'s book. He says:—

"There are some Philosophers so austere, that they will have an Angell in a man of flesh, not considering him, but by what distinguishes him from beasts, without minding that there are many things which are common to both; if he be rationall, he is also animall, and his kind is no lesse essential than his difference."

"There is no man who is not indued with some graces, and a genius peculiar to his generation. But instead of knowing and polishing them, wee often stifle those naturall gifts, to acquire artificial ones, which not being conformable to the subject, are like grafted Trees, that never are long liv'd. Those vertues that are forced into any one, both against the inclination and naturall instinct of the man, are like stranger Princes, whose Raignes are seldom peaceable, when they alter the Lawes of the Countrey."

"Myrtles and Lawrels are tenderer then Oakes, and more sensible of the rugged winter weather, and Roses are sooner parched then Thistles."

"Although the oxen draw the plow, yet the yoke is hatefull to them, and how ever we say that use makes perfectnesse, and custome renders the most difficult things easie: I beleeve that to be truer in actions of the body then those of the mind; whose essentiall liberty not being restrained but by some exteriour obstacle: either it endeavours to surmount it by force, or at least detests it, whilst it does undergo it. One is not vertuous for doing that which is good, but for loving it, and that which we doe by Constraint is only imputable to the power which compels us. When vertue engenders not in our hearts, but comes to us only from without, by some violent meanes, we possesse it only as a slave, who seekes but an occasion to escape, and not as our offspring borne of our owne bloud and substance."

"Truly hee that would treat young people thus, would expose them to strange conflicts, and perhaps their senses thus ill used might revolt against such tyrannie. It is

good for such as care to practice it of themselves; because the violence which any one does to himselfe is never so sensible as that which proceeds from another; but to exercise it on those tender and delicate bodies would endanger breaking them by bowing them so much."

"It happens very oft that those who have not any qualities whereby to render themselves commendable will seek to gain authority by an affectation of wisdom, a hauty countenance, or an imperious accent, not speaking but with disjointed words, or else extending to a prolixity of discourse, as if they did preach, pronouncing their follies like rare sentences. The poor youth who hears, but understands them not, is more confounded then instructed by his precepts; and as those things which displease do easily distast, from this disgust they come to slight such things, and from this slighting there arises hatred, which does encrease if they strive to use force: This they endeavour to remedy by harsh means, or ruder stripes, and so lose their power by too much using of it, or if they meet a docile spirit, they make it by such unhandsome treatments to become dull and degenerate. They commit another fault which has ruined many persons of fair hopes and promises, and that by ordering and proportioning, or disposing of things according to their own nature, and not to the capacity of him they govern. Like a taylor that should take measure of his own body for another man's cloaths. They will reform the subject they are working on instead of conforming themselves to his ability."

"Having never applyed themselves but only to contemplation of high notions, they find themselves but novices when they come to action. They have brave Ideas, and speculations of many things, which, like *Plato's* common-wealth, can never be put in practice."

If not too far gone, "the permissive men" might also profit by these latter observations of J. B. As they are so applicable to them, I will not give any more, for fear they should think I intended to be personal. Ralph N. James.

Ashford, Kent.

BIRTHS, MARRIAGES, AND DEATHS.

It is unnecessary for me to dilate upon the importance of accuracy in giving the dates of the occurrence of either of the above events. Indeed, the nation has shown the importance it attaches to the matter by establishing a General Registry.

It was no uncommon thing for Sylvanus Urban, in his palmy days, to have a batch of centenarians, and in one column to announce the death, on the 11th Jan., 1833 (p. 92, col. 1), at Crediton, in her 104th year, of Grace, widow of William Bryett, Esq., surgeon; and on the opposite page, "Sarah Bristow, who died at Bath at the great age of 103"; and at the bottom of the same column, the widow Crook, who died at the very great age of 103 years; and on the opposite column, "Mr. Francis Graham, aged 102."

But even these were only "great" or "very great" ages. In the same number, two pages on, we have an "extraordinary age" in the person of Joseph Ram, a black, who died "at Jamaica at the extraordinary age of 146." Such announcements in those ante-Thoms days were as frequent as the appearance of the traditional enormous gooseberries. They become less and less frequent as we approach the present time. Though a tolerably constant reader of the *Times* obituary, I do not recollect the death of a single person in a moderate position in life being announced as over one hundred years. I note this as a curiosity; but I suppose since Mr. Thoms has ventilated the subject nobody ever believes in such ages except they are properly authenticated.

How useful the announcements of births, marriages, and deaths, especially those in that grand store-house of information, the *Gentleman's Magazine* (peace be to the defunct!), are, none but biographers can tell. But how would it be if every time we wanted to consult the *Gentleman's Magazine* we had to pay a fee? It would scarcely ever be referred to. It did, however, for people more or less well known, and in a less accurate way perhaps, but still it did for upwards of a century what the nation has been doing for every class and everybody for nearly forty years past,—keeping a general register of births, marriages, and deaths.

What is wanted now is that this register be free, if not to everybody, at all events to students, though, for my part, I do not understand why it should not be entirely free. The Record Office is free, and a great boon it is.

If we wish to know the exact days when a person was born, married, and died,—presuming we have all this information in the rough,—we must pay at Somerset House a sum of 10*s.* 9*d.* That is, 1*s.* for each search, and 2*s.* 7*d.* for each certificate. To a poor dictionary-maker—and who ever heard of such being rich?—requiring hundreds of facts, these fees are prohibitory.

I am aware that my proposal is not new; in fact, I recollect an excellent article in the *Observer* some time ago, advocating the reduction, if not the entire abolition, of search fees.

Such is the present desire of biographers to be accurate in their dates, that many do obtain certificates. I am indebted to many clergymen for kindly supplying dates gratuitously when informed it was for a literary purpose; and the authors of the *Bibliotheca Cornubiensis*, just published, gratefully acknowledge such services from the clergy, not only of Cornwall, but other parts of England.

How the law is in France, I do not know; but, as I have before observed in these columns, M. Jal, whenever he could, for his *Dictionnaire Critique de Biographie et d'Histoire*, referred to certificates, and very often copies them verbatim. If the registers are not free in France, I presume M. Jal must, from his official position, have had easy access to them.

No harm can come of mooting the matter, and I firmly believe that some day this reform will take place, though late legislation has rather tended the other way; for by the 6 & 7 Will. IV.

c. 86, s. 37, a general search fee of 1*l.* appears not to have been limited to time, but by the Act of last Session, 37 & 38 Vic. c. 88, s. 42, a general search seems to be limited to "any number of successive hours not exceeding six."

Olphar Hamst.

ON THE PRONUNCIATION OF *C* IN ITALIAN.

I now have an Italian governess in my house, and I was astonished when I first heard her speak to find that she pronounced *c* hard, almost like the German hard *ch*, as in *Loch*.* I have spoken more or less Italian for many years, and have several times been in Italy, but I had never heard this pronunciation before, nor had I previously seen it mentioned in any Italian grammar. A few days ago, however, I bought an Italian grammar by Caleffi (Florence, 1863), and there (p. vii of the Preface) I find the question so well and briefly treated, that I think I cannot do better than give a literal translation of his words. He says: "Outside of Tuscany† the opinion prevails that the Florentines always pronounce guttural *c* as though it were aspirated, and that they say, for example, *un havallo*, *il homunc*, and not *un cavallo*, *il comune*. It is not so. The Florentines give a slender (*tenue*) or aspirated sound to the *c* only when it is between two vowels.‡ But, if it is at the beginning of a sentence or preceded by a consonant, the *c* is pronounced with its usual simple vigour and without even the shadow of an aspiration."§ This agrees exactly with the practice of my governess, who comes from Siena, in Tuscany.‖

It may be thought that this introduction of an aspirate into the soft Italian language would impart some harshness to the pronunciation; and I own that this was my first impression on hearing it. But I have since come to recognize a sort of grace about it; and when I was travelling in Italy with this lady, I heard it remarked upon as graceful by an old Venetian lady, who, apparently, had not heard it often before, and was struck by it. There is no doubt that *la casa*, for example, can be more rapidly and fluently pronounced if the *c* be given the value of something between an *h* and a guttural *ch*, than if it is pronounced *k*. The hiatus is, in fact, lessened, for there is more affinity between *a* (pronounced *ah*) and *h* or *ch* than between *a* and *k*.

This lady also pronounces *qu* (as in *qui*, *questo*) much in the same way when it is between two vowels, only that she gives it more of the *h* and less of the *ch* sound. Thus, *questo qui*, as she pronounces it, would be represented pretty nearly by *kwăysto** *chwee* (or *hwee*). This is natural, for the *q* = nothing more than *k* or hard *c*, but it is not mentioned by Caleffi.

I think also sometimes that I detect something similar in her pronunciation of *g* hard between two vowels, but she assures me that it is not so. With regard to *c* soft, I have heard it pronounced in three ways in Italy, *i. e.* = *ch* (English), *sh* and *s*. *Ch*, as in *chance*, is the only pronunciation given in the grammars, and this lady pronounces it *sh*. Thus, with her *five* is *shinque*; with others, *chinque* and *sinque*.

It has occurred to me whether this aspirated pronunciation of the hard *c* may not possibly be due to the long domination of the Spaniards in Italy. Whenever this lady says to me *dica* (tell [me]), and she says it often,† her pronunciation strikes me as exactly similar to that of the corresponding Spanish *dija*, as I have heard it pronounced by Spaniards. The French rule in England left us an immense number of French words, an easy and natural construction in our sentences, and a decided indisposition to pronounce an initial *h*. Is it not probable that the Spanish rule in Italy has also left traces, and may not this be one of them? At the same time, I do not know that the Spaniards were more firmly established in Tuscany than elsewhere; and it is not exactly easy to see why the *ch* pronunciation of *c*, if coming from the Spaniards, should have limited itself to Tuscany. But I throw out the suggestion. F. Chance.

Sydenham Hill.

* The aspiration is perhaps scarcely so strong as in the German hard *ch*, but it is much more than a simple *h*, though Caleffi denotes it by an *h*.

† It would seem, therefore, that this peculiar pronunciation is confined to Tuscany.

‡ This is the rule in the better classes; in the poorer classes, my governess assures me, the *c* hard is *always* aspirated.

§ That is, like a *k*.

‖ Caleffi does not mention, however, that when *ch* is used instead of *c*, in order to preserve the sound of *c* hard before *e* and *i*, it is also aspirated, when it is between two vowels, as, *e.g.*, in *pochino*, *poche*.

PARALLEL PASSAGES.

(5th S. ii. *passim*.)

"Abashed the devil stood,
And felt how awful goodness is, and saw
Virtue in her own shape how lovely; saw
And pined his loss."

Milton's *Para. Lost*, iv., 846.

"Magne pater Divum, sævos punire tyrannos
Haud aliâ ratione velis, cum dira libido
Moverit ingenium ferventi tincta veneno,
Virtutem videant, intabescantque relictâ."

Persius, *Sat.* iii., 351.

"Ut sylvæ foliis pronos mutantur in annos,
Prima cadunt: ita verborum vetus interit ætas
Et juvenum ritu florent modo nata vigentque."

Hor. de Arte Poet.

* *ăy* is intended to express the *shut* sound of the Italian *e*.

† The Italians use it = *dites donc* in French.

"As of the green leaves on a thick tree some fall and ome grow, so is the generation of flesh and blood: one ometh to an end, and another is born."

Ecclus. xiv. 18.

"O Lord, our God, arise,
Scatter his enemies,
And make them fall," &c.

National Anthem.

"Let God arise, and let his enemies be scattered; Let them also that hate Him flee before Him."

Psalm lxviii. 1.

"Roused up to too much wrath, which follows o'ergrown fears."

Byron's *Childe Harold*, iii., 81.

"Nam cupidè conculcatur nimis ante metutum,"

Lucr. v., 1136.

"Dum jacet in ripâ calcemus Cæsaris Hostem."

Juv., *Sat.* x.

In an edition of the *English Works of Roger Ascham*, preceptor to Queen Elizabeth, published in 4to. by "John Bennet, Master of the Boarding-School at Hoddesdon in Hertfordshire," and printed by Davies & Dodsley in London, *without a date*, but containing a life of the author known to be from the pen of Dr. Johnson, I find the following:—

"I will recite a golden sentence out of that poete, which is next unto Homer, not only in tyme, but also in worthiness; which makes him a pattern for many worthy wits to follow by this kind of *Metaphrasis*" (which figure he explains before, and commends the exercise, as a turning of verse into prose or into some other kind of metre, or else out of prose into verse'). "For examples," he adds, "I will conteut myself with foure workmen, two in *Greke* and two in *Latin*, such as in both the tongues wiser and worthier cannot be looked for. Surely no stone set in gold by most cunning workmen is indeed, if right counte be made, more worthy the looking on than this golden sentence diverslie wrought upon by such foure excellent masters."

"Hesiodus. ΕΡΓΑ ΚΑΙ ΗΜΕΡΑΙ.

Οὗτος μὲν πανάριστος, ὃς αὐτῷ πάντα νοήσῃ,
φρασσάμενος τά κ' ἔπειτα καὶ ἐς τέλος ἧσιν ἀμείνω·
ἐσθλὸς δ' αὖ κἀκεῖνος, ὃς εὖ εἰπόντι πίθηται·
ὃς δέ κε μήτ' αὐτὸς νοέῃ μήτ' ἄλλου ἀκούων
ἐν θυμῷ βάλληται, ὁ δ' αὖτ' ἀχρήϊος ἀνήρ.

"He then quotes *Sophocles in Antigone*, *St. Basil in his Exhortation to Youth*, *Cicero pro A. Cluentio*, and *Titus Livius in Orat. Minucii*, lib. xxii., and finishes thus:—'Now which of all these foure hath expressed Hesiodus best the judgment is as hard as the workmanship of every one is most excellent indeed.'"

I have extracted the above in reference to the very just observations of the *Cornhill Magazine*, quoted in "N. & Q.," 5th S. ii. 399.

Shakspeare, Milton, Byron, have borrowed without stint from the ancients, after the examples of the ancients themselves, *thoughts of beauty clothed in glorious language* to enshrine them in language of their own, of equal, and sometimes superior, force and gracefulness. It is *not only* the "rough ore" of human intellect that such poets seize upon and appropriate; and the act is no *plagiarism*, as the *Cornhill Magazine* truly signifies, *i.e.* robbing of others riches to supply poverty of their own; rather it is sympathy of intelligence, and the electric communion of kindred genius. So treated, "Publica materies privati juris erit."—*Hor. de A. Poet.*

Herbert Randolph.

Ringmore.

[Mr. Paley, in his edition of Hesiod, notes two parallels to the passage quoted above,—Livy, xxii. 29, "Sæpe ego audivi, milites," &c., and Cicero, *Pro Cluent.*, c. 31, "Sapientissimum esse eum dicunt," &c.]

Richard Baxter.—I have been spending a few days in the neighbourhood of Kidderminster, and have inquired for relics of the great Nonconformist who lived here during the happiest portion of his chequered life. The parish church has been repaired, enlarged, and decorated, so that probably it but little resembles what it was in Baxter's time; but on the back of the pillar against which his pulpit stood are painted the following verses from Tyndale's version of the New Testament (2 Cor. iv. 5, and 2 Cor. ii. 17):—"We preache not oure selves but Jesus Christ our Lorde and ourselves youre servauntes for Jesus sake. For we are not as the most part are, which choppe and chaunge with the Word of God." This inscription is evidently old, and probably of Baxter's time. The pulpit itself was sold by auction with other old fittings of the church, some years ago, and has been removed to the Unitarian Chapel in the town, where it is now used. In a large room behind the chancel, called "The Sanctuary," is an ancient chair which was used by Baxter, and which bears an inscription to that effect. In the High Street of the town is an ancient house in which Baxter lived, and which has painted upon its front in large black letters, "Baxter, 1641." But the most interesting relic of Baxter that I met with was a copy of *The Saints' Everlasting Rest*, "written," as the title-page states, "by the author for his own use in the time of his languishing, when God took him off from all Publike Imployment, and afterwards Preached in his weekly Lecture." This copy is of "the second edition, corrected and enlarged," and bears date 1651. It was presented by Baxter to the town, and contains on the fly-leaf the following inscription in his own writing, which is very clear and clerk-like:—

"This Booke being Devoted as to the service of the Church of Christ in Generall, so more especially to the Church at Kederminster, the author desireth that this Coppy may be still in the Custodye of the high Bayliffe, and entreateth them carefully to read and practice it, and beseecheth the Lord to blesse it to their true Reformation, Consolation, and Salvation. Rich. Baxter."

The volume is a thick quarto, strongly bound in brown leather, and originally had brass clasps.

It has been in the custody of the chief officer of the town ever since its presentation, and many of the High Bailiffs and Mayors have written their names in it, the first being "Nicholas Perrins, 1729," and the last "Samuel Tovey, 1870-71."

I should add that a very interesting little book, of seventy-four pages, entitled "Baxter's Nonconformist Descendants; or, Memorial of the Old Meeting Congregational Church, Kidderminster, by the pastor, George Hunsworth, M.A.," was published last year by Edward Parry, Kidderminster. J. J. P.

Temple.

A Relic.—There is in the possession of Mr. James Scott, Clarencefield, Dumfries-shire, a truly venerable relic of a former generation, the skull and entire horns of a deer, completely petrified. Each horn consists of six antlers of noble conformation and beautifully marked. This relic of a former world was dug from the sands of the Solway some time ago, near the mouth of the Lochar, about two or three miles within the present tide-mark on the Ruthwell shore. Other animal remains, such as ribs, backbones, horns and skulls, have been dug up from time to time both from the sands and higher up in Lochar-moss, indicating that this waste of sand and extensive peat flowe were at one time a vast deer-forest. Now, the question I would like to have solved is, In what century of the history of our planet did the convulsion or storm take place which so completely changed this part of its surface? The great quantities of gigantic trunks, roots, and branches of trees found embedded in the sands of the Frith and the moss of Lochar show the abundance of vegetable life that must have prevailed in this extensive tract—some quite fresh, others again quite decayed—all, too, lying in one direction, showing the point from which the storm must have proceeded which prostrated these monarchs of the forest and deprived of life the innumerable host of birds, beasts, and reptiles which reposed under their foliage. It is also worthy of note that while the trees found on the sand are oak, higher up, in the moss, birch, beech, and fir prevail. The animal remains, too, towards the south are much larger than those found embedded in the moss further towards the north.

James Scott.

Clarencefield.

Shoal, Shole, School.—We frequently hear of a school of whales, through the newspapers, as having been seen. This is obviously improper, and to speak of a shoal of fish is little better; why not use in writing the old Saxon word *Shole* (*Sceole*, A.S.) as given by Bailey (a company of fishes), who uses it in preference to shoal. School is evidently a corruption of the Anglo-Saxon, and the word shoal should only be used in relation to a sand-bank in sea or river, more clearly to define the object. J. B. P.

Barbourne, Worcester.

The "I" and "Y," and "Party."—Chancing to read Sir John Davies's *Jus Imponendi* (ed. 1656), I note the plural form of "monies" (*not* "moneys") frequently, *e.g.*, c. vii.,—"When those *monies* are dispersed into the hands of the subjects," &c. Similarly "party" is throughout used for a person or individual. The *i* for *y* is no modern innovation. A. B. Grosart.

Originals of Characters in "Coningsby."—The third volume of Lord Dalling and Bulwer's *Life of Lord Palmerston*, edited by the Hon. Evelyn Ashley, M.P., is full of interesting and curious matter,—for instance, the diplomatic negotiations with the French and Spanish Governments respecting the well-known "Spanish marriages," containing information of great value just now in enabling the newspaper reader to understand the origin of Carlism and the Spanish difficulty generally. Mr. Ashley has done his work as editor modestly and well; and if, as Mr. Weller, senior, said, the art of letter-writing consists in making the recipient wish there were more of it, so, by a parity of reasoning, Mr. Ashley has been eminently successful; for, I suppose, there are few readers of his book who do not "wish there were more of it," as it closes at a very important epoch in Lord Palmerston's political career, just, in fact, as his fellow-countrymen generally had recognized the soundness of his foreign policy, and had begun to admire and love his downright, straightforward, genial, and thoroughly English manner. This third volume gives the reader more insight into Lord Palmerston's private life, his likes and dislikes, his occupations at home, and his care for the moral and material welfare of the tenants on his English and Irish estates, which made him almost a model landlord. No one can read the book without being charmed with the easy frankness, kind-heartedness, and affectionate disposition, rarely found to such an extent in so great a statesman. Amongst the facts worth "making a note of" with which the volume abounds, are the following. Lord Palmerston, in a letter began at Broadlands, May 30, 1844, and finished in London, June 5th, to his brother, the Hon. William Temple, our Minister at Naples, says:—

"I send you *Coningsby*, Disraeli's novel, well worth reading and admirably written. The characters are, many of them, perfect portraits. You will recognize Croker in Rigby, Lord Hertford in Menmouth, Lowther in Eskdale, Irving in Ormsby, Madame Zichy in Lucretia, but not Lady Strachan in Countess Colonna, though the character is evidently meant to fill her place in the family party. Sidonia is, I presume, meant as a sort of type of the author himself, and Henry Sidney is Lord John Manners, the Duke of Rutland's second son, Beaumanoir being clearly Belvoir."—*Life of Henry John*

Temple, Viscount Palmerston, by the late Lord Dalling and Bulwer, Edited by the Hon. Evelyn Ashley, M.P., vol. iii. pp. 138-9, Bentley, 1874.

S. R. Townshend Mayer.

Richmond, Surrey.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

Lines on Sleep.—When young, the following lines on Sleep were given me:—

"Somne levis quanquam certissima mortis imago
Consortem cupio te tamen esse tori.
Alma quies optata veni! nam sic sine vitâ
Vivere quam suave est sic sine morte mori."

I should feel much obliged if any one could point out the real author of these lines and where they are to be found.

In *The Poetical Works of Thomas Warton*, edited by Richard Mant, printed at Oxford, 1802, I find in vol. ii. p. 258:—

"In Somnum.

"Somne veni, et quanquam certissima mortis imago es,
Consortem cupio te tamen esse tori!
Huc ades, haud abiture cito: nam sic sine vitâ
Vivere quam suave est, sic sine morte mori."

I prefer the lines given me first. Mr. Mant, in a foot-note, says the lines "In Somnum" were said to be intended to be placed under a statue of Somnus in the garden of the late James Harris, Esq., Salisbury; but Mr. Mant doubts these lines being by Warton.

Mr. Headley, in *Beauties of Ancient Poetry*, vol. ii. p. 164, prints these lines, and says they are by Warton. But Dr. Warton, in a letter to his sister, observes "that he doubts much of the Latin verses for Mr. Harris, having never heard of them." Query, Who did write them, and where are they to be first found? G. R.

Inscription on Silver-gilt Goblet ($6\frac{3}{4}$ inches high, 5 diam. top):—

"Cum in ludis more prisco Dredæ Regis et Principis Electoris Saxonis Metropoli XIII. ID. Sept. MDCCVII. solenniter habitis Johannes Robingson SS. Theol. D. ecclesiæ Cathedralis et Metropoliticæ Christi Cantuarensis Canonicus sacræ Regiæ Majestatis Magnæ Britanniæ ablegatus extraordin. et Plenipotentiarius excellentissimus validissimus, etiam suam sortem ad id invitatus tentaret prima et regia ut dicunt brabea* atque inter illa et hoc de quo legis impetrat.

Plausus excipiunt Victorem Fata Ministram
Victricis Dominæ sic comitare solent."

John Robinson was domestic chaplain to Brit. Ambass. Sweden, and held various diplomatic appointments, and was Bishop of London from 1713 to 1723. What were the *ludi?*

Cawdor.

Stackpole Court, Pembroke.

* *Brabeum*, the reward of victory.

Kempshott Park, Hants: Pink Family.—In making some extensive alterations here, I have found a block of stone, on which is carved a coat of arms, built into the foundations. The arms are: Seven lozenges in pale, within a bordure, thereon eight cross crosslets fitchées. The tinctures are not indicated. This place was owned for many centuries by the Pink family, one of whom sold it, in 1775, to Mr. Dehany, who pulled down the old house, of which I conceive this block to have formed part, and built the present one in its place. Can any of your readers inform me whether I am right in believing these arms to belong to the Pinks, or if not, whose they are? N. R.

"The Olivetan Bible."—In D'Israeli's *Curiosities of Literature* (1867, page 435) is the following passage:—

"Curious collectors are acquainted with 'The Olivetan Bible': this was the first translation published by the Protestants, and there seems no doubt that Calvin was the chief; if not the only translator; but at that moment not choosing to become responsible for this new version, he made use of the name of an obscure relative, Robert Pierre Olivetan. Calvin, however, prefixed a Latin preface, remarkable for delivering positions very opposite to those tremendous doctrines of absolute predestination which in his theological despotism he afterwards assumed. De Bure describes this first Protestant Bible not only as rare, but when found, as usually imperfect, much soiled, and dog-eared, as the well-read first edition of Shakespeare, by the perpetual use of the multitude. But a curious fact has escaped the detection both of De Bure and Beloe: at the end of the volume are found *ten verses*, which, in a concealed manner, authenticate the translation, and which no one, unless initiated into the secret, could possibly suspect. The verses are not poetical, but I give the first sentence:—

'Lecteur entends si vérité adresse
Viens donc ouyr instament sa promesse
Et vif parler,' &c.

"The first letters of every word of these ten verses form a perfect distich, containing information important to those to whom the Olivetan Bible was addressed.

'Les Vaudois, peuple évangélique
Ont mis ce thresor en publique.'

"An anagram had been too inartificial a contrivance to have answered the purpose of concealing from the world at large this secret."

I should like to know (1) how many editions there were; (2) where printed; (3) by whom; and (4) where I can find the whole ten verses.

Neomagus.

Criminals Executed, circa 1790.—I am desirous to ascertain whether, after certain assizes, at the close of the last century, any and what criminals were executed, and the offences for which they suffered. Where will the records of such executions be found? C. E.

Chapel of St. Michael.—Hughson says, in his *Walks through London*, p. 10, that under the house of Messrs. Tipper & Fry, 71, Leadenhall Street, are the remains of a beautiful little chapel

of St. Michael, which were discovered in 1789, and built by Prior Norman in 1189. Can any one say if the remains of the 600-year-old chapel have gone? If so, when was it carted away, and were photographs or drawings taken? C. A. Ward.

Mayfair.

Dramatic Query.—The *Gentleman's Magazine* used to give, as our daily papers now do, a list of the plays performed each night at the different theatres. Is there any similar record, scattered or otherwise, which goes further back?

Fleur-de-Lys.

Andrew Harvey Mills.—Where can I find any particulars of this gentleman, who, I believe, was for some time private secretary to the Duke of Marlborough. He is said to have published (anonymously) *Bagatelles*, 12mo., 1767. Did he publish anything else? Speriend.

"M. Tullii Ciceronis Consolatio."—I have a copy of this work, printed at London by Middleton, 1583, "nunc primum repertus et in lucem editus,"—apparently, therefore, an *editio princeps*. A former owner insinuates a doubt as to its being really the work of Cicero. What is the general opinion as to its genuineness? E. H. A.

"Quarteloys": "Bendas."—The dictionaries failing me, I turn, as usual, for information to "N. & Q." I ask the meaning of the above words, occurring in the following passage of Thomas de Walsingham, *Life of Edward II.*, p. 92, fol., 1574: "Milites quidam, super armatura cotucas induerunt vocatas *quarteloys*, Armigeri verò indumenta *bendas* habuerunt."

They refer, no doubt, to some kind of armour, or some part of it, but what? Du Cange only refers to the military dictionary of Carolus de Aquino, who conjectures that they are so called "a quadrifico colore quo erant distinctæ," parti-coloured, fourfold. Edmund Tew, M.A.

A. P. Carlisle.—Can you give me any information regarding this dramatic author? In vol. xvii. of the *Theatrical Inquisitor* (Sept., 1820), there is a review, with extracts, of *The Recluse*, a Musical Drama, in three acts, unpublished, by A. P. Carlisle. The drama is founded on the story of *The Black Dwarf*. R. Inglis.

The Triquetra.—While lately looking over a very pretty volume on the *Coinage of Syracuse*, by Mr. Barclay V. Head of the British Museum, wherein, by the help of the autotype process, most beautiful representations of the different coins are given, I was much interested by the figure of a silver coin of Agathokles, Βασιλευς of Sicily, B.C. 317—310. The obverse of this coin bears the Triquetra (or three-legged figure, symbolical of the three-cornered Island of Sicily, the ancient Triquetra), the feet wearing winged *pedila*, in the centre a Gorgon's head. At the first glance, this devise appears to be almost identical with the well-known figure on Manx coins, and the bearing on the coat of arms of the Dukes of Athol,—said to be a reminiscence of their sovereignty over the Isle of Man,—namely, "Gules, three legs in armour ppr. garnished and spurred, or, conjoined in triangle at the upper part of the thigh." It appears that the Sicilian figure was assumed by Agathokles as typical of his dominion over the whole island. I should be glad to learn what the connexion is between these two figures, for their extreme similarity can scarcely be accidental.

A. Fergusson.

Lennox Street, Edinburgh.

Henry Hesketh, Vicar of St. Hellens, London, and Chaplain to His Majesty in 1684, published "*An Exhortation to Frequent Receiving the Holy Sacrament of the Lord's Supper*, being the Substance of several Sermons Preached in St. Hellens Church, London." Who was he? I have failed to identify him as a member of the Lancashire family of that name. H. Fishwick, F.S.A.

Carr Hill, Rochdale.

"Cookie."—What is the origin of this Scotch word as applied to what in England would be termed a bun? James Young.

Edinburgh.

The Parliamentary Army.—Can you tell me the numbers (not *number*) of the Parliamentary regiments engaged in the skirmish at Pewick? The 55th I know was there, but there were two others. T. W. Webb.

The Holy Roman Empire.—The *Times* the other day, in reference to the death of the Elector of Hesse, spoke of him as the last relic of the *Sacred Seven* who met in solemn conclave to elect the Ruler of Christendom. I was under the impression that there were *nine* electors, three ecclesiastical and six secular. Perhaps some of your correspondents will inform us which is the correct number. E. H. A.

"Slender's Ghost."—Who was the author of this poem? It was published as early as 1759, in a series entitled *A Collection of Poems by Several Hands*. The first verse of the poem is—

> "Beneath a churchyard yew,
> Decay'd and worn with age,
> At dusk of eve, methought I spy'd
> Poor Slender's ghost, that whimpering cry'd,
> O sweet! O sweet Anne Page!"

S. D. L.

John Jervis, the Dwarf.—Is anything known about him? A carefully carved and painted figure (life-size) has been in my family for more than a

hundred and twenty years, is now in my possession, and has always been called "John Jervis."

Operas of Rosina.—I wish to know how many operas of Rosina exist, and who Miss Frances Brooke, the authoress of one of them, was. Her opera was written towards the latter end of the last century, but I know nothing more about it.

George A. Musgrave.

Episcopus Angurien. — Villanueva (*Viage Literar. a las Iglesias de España*, t. vii. p. 276) gives the act relating to the consecration of the church of the Dominicans at Manresa, in the diocese of Vigue ; and in this the consecrating bishop is said to be "*Reverendus in Christo pater et dominus domnus Fr. Gundissalvus miseratione Divina Episcopus* Angurien : regni Angliæ."

I find in the *Biblioth. Sacrée* of Richard Giraud, under the head "Angurium," that in the *Bullarium* of the Dominicans, t. iii. p. 218, it is said that Pope Eugenius IV. appointed one "Gonsalvo" to succeed Francis on the see of *Angurium*, Dec. 22, 1434 ; and it is added that Fontana, in his *Theatrum Dominicanum*, and others, held this *Angurium* to be in England, whilst Bremond maintained it to be the same with Angyra or Ancyra in Phrygia. Can any of your readers help me to discover the see here meant ? E. H. L.

Fletcher, Bishop of London.—What were the proper arms of this prelate ? In the *Athenæ Cantabrigienses* they are stated to be : Arg., a fess between three stags trippant, gu. ; and it is added that these arms—Sable, a cross patonce pierced between four escallops, arg.—are also assigned to him. The former are on a shield in Ludlow Castle. In Grazebrook's *Heraldry of Worcestershire*, these arms are assigned to him as Bishop of Worcester, 1593–4 : Sable, a cross patonce azure, plain pierced of the field, between four escallops of the second.

W. G. D. F.

Rhodes and the Arms of England.—Dr. Granville tells us in his *Autobiography*, i. 199, that he saw at Rhodes, "at the corner of [the] Rue des Chevaliers, the arms of England . . . . surmounted by a ducal coronet, marking possibly the residence of Robert Duke of Normandy." It is impossible that this shield can do any such thing, unless indeed it was put up long after Robert's death. Can any of your readers tell whether the shield is yet in existence ; and, if so, whose bearing it is ? Cornub.

Replies.

WINDOW GLASS : THE HENZEY OR HENNEZEL FAMILY.

(3rd S. v. 400, 529.)

C., at the former reference, after quoting Brand's statement, that "we may venture to fix the beginning of the glass-works upon the river Tyne about 1619, when they were established by Sir Robert Mansell, Knt., Vice-Admiral of England," asks, "Had the glass-makers of Lorraine [Henzey, Tyttery, and Tyzack] founded no works on the Tyne before those of Mansell ?"

I think this question may be answered in the negative. In the year 1567 Antoine Becque, *alias* Dolin, and Jean Quarré, stated to be natives of the Low Countries, obtained from Queen Elizabeth a licence for twenty-one years to build furnace-houses, &c., for "melting and making of glass for glazing, such as is made in France, Lorraine, and Burgundy." These persons, having no knowledge of the art they professed, were compelled, we are told, to "lease out the benefit of their patent to the Frenchmen." In April, 1568, Quarré and another made an agreement with "Thomas and Balthazar de Hennezel, Esquires, dwelling at the Glass-houses in the Vosges in the Countrie of Lorraine," whereby the latter bound themselves to come over "as soon as possible may be, to the said countrie of Englande, and there cause to be builded and edifyed two ovens to make *great* glas" (*i. e.* "broad" or window glass), and to bring with them "fower gentlemen glasiers" to assist them.

These persons, accompanied by their four "gentlemen" assistants, no doubt came over as soon as possible, in accordance with their agreement, and although the names of the four assistants have not been preserved, they, or some of them, were evidently Tyzacks and Tytterys.

Bourne, in his *History of Newcastle*, assumes that these foreigners came *at once* to Newcastle, and there "wrought in their trade," but Becque and Quarré's work was certainly situated in London or its neighbourhood ; for in September, 1568, they wrote from London to Cecil for permission to cut wood, make charcoal, &c., in Windsor Great Park, and to convey it from thence to their works. Bourne adds that the Henzeys and their companions afterwards removed into Staffordshire, "whence they removed again, and settled upon the river side at a place called from their abiding in it 'the Glasshouses.'" By *Staffordshire* Bourne meant the neighbourhood of Stourbridge, on the borders of Worcestershire and Staffordshire. The tradition we have here is that these persons settled here *and* at Newcastle sometime in the sixteenth century ; that they discovered the now well-known Stourbridge fire-clay, or "glass-house pot clay," and erected a glass-house on a spot called (I presume after them) "Hungary Hill."

Bourne's date is certainly too early ; but I am inclined to agree with him that they came into this neighbourhood from Newcastle, and probably several, but certainly not all of them, went back there. The names of Henzey and Tyzack first occur here in 1615, and Tyttery in 1622. Between 1615 and 1625 there were no fewer than six

members of the Henzey family *alone* having children baptized at Oldswinford and Kingswinford, no trace of whose descendants is to be found here. The Stourbridge branch was descended from Joshua Henzey, a broad glass-maker at Amblecote, who occurs as churchwarden of Oldswinford in 1643, and who was buried there in 1660. He had several children (mentioned in his will), but none of them were baptized here. After 1615, the entries in the parish registers are numerous down to 1783, but with some dozen exceptions they all refer to Joshua's descendants.

My collections relating to this family are extensive, and comprise all their wills proved in London, Worcester, and Lichfield, but I have unfortunately no means of pursuing my inquiries in the north. I am informed, however, that there is, in the parish register of All Saints', Newcastle, a record of the burial, on February 11th, 1617-18, of "Edward Henzey, *servant to Sir Robert Mansfield*"; and the inference I draw from this entry is that Mansell's works were really carried on by members of this family, who probably went to Newcastle (? from London) for that purpose.

There can, I think, be no doubt that the several Henzeys, Tyzacks, and Tytterys, living here in the early part of the seventeenth century, were engaged in the glass trade. Most of them, indeed, are so described in their wills, and John (a son of Joshua Henzey, of Amblecote) was in 1657 a broad-glass maker at Woolwich.

The earliest Henzey will I have found is that of Edward Henzey, "of Amblecote, in the parish of Oldswinford, in the Countie of Stafford, glass-maker." It is dated July 12th, 1621, and was proved in the P. C. C. on the 18th of February following. The testator (who was evidently a young man) mentions his wife Sara, his infant children, Edward and Jane, his brother Peregrine, his sister Elizabeth Hensey, *widow*, and his kinsman Joshua Hensey. Joshua, the "kinsman," is the person I have before referred to as ancestor of the subsequent Stourbridge Henzeys; but I have never been able to ascertain in what degree he was related to Edward.

Jane, the daughter of Peregrine Henzey, was baptized at Oldswinford in 1620, but no further trace of him or of Edward's children is to be found here. Did they go to Newcastle?

The following extracts from the parish registers of Oldswinford and Kingswinford comprise all the Henzeys of whom I have no further account. Those from Oldswinford are *consecutive*. I send them to "N. & Q." in the hope that some Newcastle correspondent may be able to afford some information (for which I should be very grateful) concerning them:—

Oldswinford.

1615. Dec. 9. Paul, son of Jacob Henzie, bapt.
1615. Dec. 16. Zacharias, s. of Ffowler Henzie, bapt.
1617. Sept. 15. John Brettell* and Mary Henzye, married.
1619. April 8. Jeremy Bago and Suzanna Henzie, married.
1620. Nov. 26. Jane, d. of Peregrine Henzey, bapt.
1621. July 17. Edward Hensey, buried.
1624. April 18. Joseph, s. of Joseph Henzey, bapt.
1640. Nov. 16. Joseph Henzey and Rachel Henzey, married.
1646. July 6. Thomas, s. of Joseph Henzey, bapt.
1647. Oct. 9. Tobias Henzey, buried.

Kingswinford.

1625. May 15. Thomas, s. of John and Elnor Henzey, bapt.
1625. Oct. 13. Anne, d. of Ffrancis and Constance Henzey, bapt.

H. Sydney Grazebrook.

Stourbridge.

The Ten Commandments (5th S. iii. 85, 135.)—In 1547 a communicant was required to rehearse perfectly the Ten Commandments (*Doc. Ann.*, i. 52). This probably led to the setting up of the tables. In 1548 Bradford says the "Commandments of God are continually in the ears of all people read openly in the churches, yea, *written upon the walls*, so that all men know them" (*Works*, i. p. 9). In 1571 Grindal orders "the table of the Ten Commandments" (*Works*, 133-157); but Parker had required them to be "comely set or hung up in the east end of the chancel" in 1560 (*Works*, 133-135); or, according to the advertisement of 1564, "over the said Table" (*Doc. Ann.*, i. 320), that is, as Archbishop Williams explains, "fixed higher than the Communion Table upon same part of the east wall" (*Holy Table*, p. 43). In 1562 Becon mentions the tables "hanging openly" and "read every day" in houses (*Works*, i. 66). Parker gives the reason, which is this, that they were "to be not only read for edification, but also to give some comely ornament and demonstration that the same [the chancel] is a place of religion and prayer," in accordance with the royal letter quoted in my recent edition of the *Canons of* 1604, where I have bracketed the Latin word "pingatur," to show the contemporaneous meaning of "set up" in the English Code. In 1614, in the Province of York, they were written in text-hand upon the white-limed walls (*Proc. Soc. Ant.*, vi. 137). Comp. Williams's Art. *Second Report. Rit. Comm.*, p. 518. "For the X Commandments in collers (colours) xxd." (*Hist. of Wimborne*, pp. 104 and 156).

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* The Henzeys intermarried several times with a family of this name. Sarah, the only daughter and heiress of John Henzey, was married in 1748 to Thomas Brettell of Stourbridge. This John Henzey is stated to have been drowned with his son in the Tyne at *Newcastle* (he was a native of *Kingswinford*). Is there any record of this event in the local annals? From the way it is referred to in a family paper, I imagine it created some sensation at the time, *circa* 1730—1740.

I give a few earlier instances from MS. inventories:—

Pencrychc (Penkridge), 1552:—

"1 bell sold and bestoed in pluekynge downe of the altars and defacynge the churche; in lyenge a cloth of xxxvii^{tie} yards to goe over alonge the Roode Lofte, and payntynge the same clothe; and the Table at the highe alter with scryptures."

Carbroke (1547):—

"Settinge the Commandments abought the walls."

All Hallows the Less, Thames Street, 1552:—

"For writing and paynting of the Quyer, xxx*s.*"

S. John Zachary, 1552:—

"For payntynge and wrytyne of the Church cont' clxxvi yeards iii quarters at xvi*d* the yearde xi*l.* xvi*s.* viii*d.*"

I may add that citations were, in mediæval times, sometimes suspended over English altars.

At a later date the Episcopal Articles of Visitation, c. 1630, ask "whether the Ten Commandments are fair written and set up in the east end of your church" (*Second Rep. Rit. Comm.*, 518). "Are the Ten Commandments set upon the east end of your Church where the people may best see to read them?" (Duppa, 1638; *Ibid.*, 577; Juxon, 1640, p. 588), which clearly marks the technical *corpus ecclesiæ*, body, navis, or church, in distinction to the chancel, as in White's Articles, 1640. "Is the inside of your church and chancel decently whited and adorned with wholesome sentences of Scripture, meet for the people's meditation and instruction?" (*Ibid.*, 599). Cosin, in 1662, inquires generally if they are "well placed" (*Ibid.*, 601); and Hacket, "Are the Ten Commandments, Lord's Prayer, and the Creed drawn out in fair letters in convenient places?" (*Ibid.*, p. 608.)

The Ten Commandments at first were probably introduced in place of the Rood-ornaments. Thus, in 1547, there was "P^d to Wm. Stockdale for 35 ells of cloth for the furniture of the Roode Lofte, wherein the Commandements be written, price of the ell, 8*d.* 1550. P^d to him that did paint and write the 6th chapter of St. John's Gospel in the Quire, 2£" (my *History of St. Margaret's, Westminster*, p. 59). Later, I find, in 1560, "P^d to Jno. Welby for a frame to set on the paper with the X Commandments, 1*s.* 4*d.* (*Ibid.*, p. 60. Comp. *Ludlow Acc.*, 1560, p. 103). They were also set "upon the place of the rood loft," the chancel arch being boarded up (as in some instances rare, happily, now), no doubt from the influence of the Puritan party, as Fulke says that sentences were written up in that position, and over the doors, one being from 1 St. John v. 21 (*Works*, i. 193). For others, see Bonner's Articles, 1554, Art. xli. (*Doc. Ann.*, i. 162). In 1575 Parker asks if there is "a table of the X Commaundements before the Communion bourde," which is different from the "comely and decent Communion Table standing upon a frame" (art. 39). Possibly this was the same as "a boerde over where the alter stode" (MS. Mu. St. Margaret, Fish Street). I have no doubt that the sentences took the place of the pictures and paintings on church walls which Edward VI., in 1547, ordered to be destroyed (*Inj.* § 28, *Doc. Ann.*, i. 17). Such Barclay saw at Ely, *c.* 1514:—

"I saw them myself well painted on the wall,
Late gazing, upon our church cathedral,
Then saw I horsemen at pendent of a hill,
And the Three Kings with all their company,
Their crowns glowing bright and orientlly,
With their presents and gifts mystieal.
All this beheld I in picture on the wall."
Eclogue, p. 19, Percy Soc., vol. xxii.

In London we have the precise date when, on "Sept. 9, 1547, all churches were new whytelymed, with the Commandments written on the walls" (*Grey Friars' Chron.*, p. 54).

Mackenzie E. C. Walcott.

As a matter of fact, and not of controversy, I may say that the Ten Commandments are frequently set up in Wesleyan chapels. I may instance, from my own knowledge, the Humberstone Road Chapel, Leicester; and I am told that in the City Road Chapel, London, and in Oxford Place Chapel, Leeds, they may be seen.

Thomas North.

"Desiderius, or the Original Pilgrim," &c. (5th S. iii. 38, 69.)—An unexpected chance which brought me up to town this week enabled me to find, at the British Museum, one or two additional particulars of the *Desiderius*, which I beg leave to record in your pages. It seems that Brunet is as far out in assigning 1548 for the date of the original issue in Spanish (which is still to seek) as Sandius was in taking the Rotterdam 1674 12mo. for the first Latin edition. Retaining the numbers in my former list, I would add the following:—

1 (*a*). "Tratado llamado el Desseoso: y por otro nõbre Espejo de religiosos: agora de nueuo corregido: y añadida la sexta parte: q. hasta agora no hasido impressa. 1542. Con preuilegio." 4°. unpaged. *Colophon:* "Fue impressa la presente obra: enla imperial cibdad de Toledo en casa dc Juã de ayala. A cabose a catorze dias del mes de Deziẽbre. Año del señor de. M.D. xlij."

This is British Museum, 4411 f. The title-page bears an emblematical woodcut, bearing upon the subjects of the volume. In the centre is a representation of the crucified Saviour, before whom kneels an ecclesiastic, with these words on a scroll proceeding from his mouth—"Desiderat anima mea ad te Deus," evidently alluding to the idea which has suggested the title.

1 (*b*). The same. Burgos. J. Junta, 1548. 4°. (Br.)

1 (*c*). The same. 1554. 4°. Fol. clxvi. *i.e.*, pp. 332. *Colophon:* "Fue impressa la presente obra: en Burgos en la casa de Juã de Junta. Año de M.D.LIIII."

This is British Museum, 4403 i. The title-page, worded exactly as above, also bears a woodcut of

the crucifixion, but without emblematical adjuncts or lettered scrolls.

5. "Desyderius. Sive Expedita ad Divinum Amorem Via, Dialogo Allegorico non minus erudito, quàm venusto, ante annos aliquot Hispanice cœdita, atque nunc in linguam Latinam, Arnoldo vander Meer, Naelwyceno, I. Licentiato, Hierosolymitanæque vrbis milite ac Peregrino interprete, traducta. Lovanii. Apud Ioannem waen, Bibliopolam Iuratam, sub Castro Angelico. Anno 1554. Cum Priuilegio Cæ. Ma. ad quatuor annos." 12°, unpaged.

This is British Museum, 847, c. 13/2, and consists only of the first three parts of the *Desseoso*, and this is all that Howel has translated. Howel has not however preserved in his version the division into parts and chapters; his English runs on without any breaks, and suffers from the want of the appropriate divisions and headings of the original.

As evidence of the popularity of Howel's version, it may be mentioned that at least three editions of it were issued in the same year, 1717. The British Museum has a copy (4410 e) of the third, with this title-page:—

"Desiderius, or the Original Pilgrim: a Divine Dialogue. Showing the most Compendious Way to arrive at the Love of God. Render'd into English, and explain'd with Notes. By Lawrence Howel, A.M. Under Confinement. The Third Edition. London: Printed by William Redmayne for the Author, 1717." 12°, pp. 190, and with "Index" leaf at close.

In this edition the Preface is dated "Feb. 21, 1716." V.H.I.L.I.C.I.V.

Braose = Bavent (5th S. ii. 237, 436; iii. 57.)—I am very anxious to get proof of a marriage said to have taken place between William de Braose (third son of William de Braose, who died 1290, and Mary de Roos, who died 1326) and Eleanor de Bavent, by Dallaway, Cartwright, Shirley, Lower, and others; I cannot find a tittle of proof that any such marriage ever took place, and I find many reasons against its probability.

In the first place, this William de Braose was born before 1285 [Feet of Fines, 14 Edw. I. Sussex]; whereas Eleanor de Bavent is said to be heir to her brother John in 1358 [Cartwright's *Rape of Bramber*], when the latter was aged twenty. No inquisition on this John's death is anywhere to be found; but, supposing the date 1358 to be correct, he was born in 1338, and we may presume that his sister would be born somewhere about the same date. I need hardly here suggest from these dates that it is highly improbable that such a marriage ever took place.

Again, in 1358, the very year that Cartwright says Eleanor de Bavent succeeded her brother, the king granted to Peter de Braose (reputed son of William de Braose and Eleanor de Bavent) and Joan his wife the Manor of Wistoneston (Pat. Roll, 31 Edw. III., Pt. 3, M. 1); so we have a woman of the age of about twenty with a married son; again, I need hardly say highly improbable, if not impossible. I am very anxious to place this Peter de Braose in his proper place in the De Braose pedigree. He got the Manor of Wistoneston by a grant from the king, as shown above, and not from the De Bavent family, as generally stated. In the inquisition on Roger, the reputed father of John and Eleanor de Bavent, it is stated that he granted this manor to the king (Inq. p. m., 31 Edw. III. 1st Nos. 46). The only supposition I can make is, that Eleanor was sister and heir of this Roger, and that John de Bavent is entirely a myth; this would throw her a generation earlier, and make her a more probable wife of William de Braose, who was certainly born before 1285; and it would account for the king (having received the manor by grant of Roger) granting it to Peter de Braose, who might, under these circumstances, very possibly be Eleanor de Bavent's son, particularly if she herself happened to be dead before the date 1358. D. C. E.

Record Office.

"Young Roger's Courtship" (5th S. ii. 487; iii. 53.)—The accompanying may probably be nearer to the original than the version of C. M. G. It was repeated to me by my mother, a lady in her seventy-sixth year, native of Taunton, who tells me she frequently heard it while staying at a farm near Wiveliscombe, when about twelve years of age. I have given it in the West Country dialect, as she recited it, and should mention that in that district the pronoun "he" is almost invariably rendered "her" by the peasantry:—

"Young Rabin's Courtship.

As I be thee mauther, and thou art my zon,
Give ear to a Parent's advice;
Pŭt on thee best clothes and *thee zmart yaller hoze*,
And zet out vor to take thee a wife, thee must,
Aye thee must, zhure thee must,
And zet out to take thee a wife, thee must.

Zo Rabin pŭt on hez holiday clothes (pron. clo-az),
Which neither were ragged nor tooarn;
Hez zmart yaller hoaze zuit zo wull wi' hez clothes
That her look'd like a Ginnlemun barn, her did,
Aye her did, zhure her did,
Her look'd like a Ginnlemun barn, her did.

The vurst that young Rabin was zuitor unto
Was a Butcher's vat da'ater called Graace;
Her ne'er zaid a word, or a bow, or to do,
But her gied 'im a zlat in the veace, her did,
Yes her did, zhure her did,
Her gied 'im a zlat in the veace, her did.

As Rabin was walking along in the street,
Not minding of any vine volks;
Her ztepped up and Kiss'd the wife of the Priest,
And her had 'im a pŭt in the stocks, her had,
Aye her had, zhure her had.
Her had 'im a pŭt in the stocks, her had.

Now Rabin was weeping and wailing vull zoore,
And a making a turrible pother;
If this be the way that men do get wives
I'll niver zeek out vor another:

But I wull live zingle all days o' my life
Or I 'll goo whoam an' marry my mauther, I wool;
Yes I wool, zhure I wool,
I 'll goo whoam and marry my mauther, I wool."

H. H. W.

Fleet Street.

Paul Jones's Action (5th S. ii. 348, 396, 498; iii. 31.)—There is in existence a large mezzotint engraving of the celebrated engagement between Paul Jones and Captain Pearson, which took place off Flamborough Head on Sept. 24, 1779. The "Bon Homme Richard," the American ship, was so much cut up that she sank the next day. When a boy I remember also to have seen a rude coloured engraving, representing Paul Jones shooting his first lieutenant, Mr. Grub, for going to strike the colours of the "Bon Homme Richard," as he was resolutely determined to fight it out to the last. John Pickford, M.A.

Newbourne Rectory, Woodbridge.

"Waste-riff" (5th S. ii. 426; iii. 56.)—Is not this the dialectically elipped form of the expressive compound word "Waste-thrift"?

I can at present recall only one instance, although there are, I am persuaded, many more, in which the full form is used, and that is in Beaumont and Fletcher's *Knight of the Burning Pestle*. In Act i. sc. 3 of that play Mrs. Merrythought says to her son Jasper—

"And thou art a waste-thrift."

According to this explanation, your correspondent Mr. Seth Wait is right in saying that more is implied in the word "Waste-riff" than simply *waste*, and also in giving as its equivalent the more common compound word "Spend-thrift." *This* form has, in fact, supplanted the one in question, although in no respect more worthy of being kept in use. H. B. Purton.

There can be little doubt that the termination of this word is identical with "rife," a word of Saxon origin, and used more commonly, I believe, in Scotland than in other parts of the Kingdom. It appears as a termination in several Scotch words now in everyday use; thus, "Cauldrife, susceptible to cold," according to Jamieson, but a word for which there is no exact equivalent in English; it describes a person difficult to warm or to keep warm, and morally ungenial or cold in disposition.

"Waukrife," wakeful, or "Wakriff," as it is spelled in Jamieson's *Dictionary*, is nearly as common in the north. A "waukrife wean" is a term applied to a little imp who in the dead of the night is hopelessly awake and active, and positively refuses to go to sleep.

From analogy, I think the meaning of the word in question is very clear.

A. Fergusson, Lt.-Col.

Shakspeare: Bacon (5th S. ii. 161, 214, 350; iii. 32.)—Pray, a brief reply. Mr. Ward says that "many marriage acts result in no birth issue," which is, of course, true. But I objected to the tautology of birth-issue and of marriage and act. He might have said "the issue of that marriage," or "the birth of that ditto," or "the issue of that act." I am sorry that I misunderstand Mr. Ward's purport and intention (tautological again—aye?), but the substitution of *fleshes* for "*flashes* a 300-year-old tale" is to me a case of *obscurum per obscurius*. Aldrich I have never read, nor is he much read now. However, it is interesting to know that he tends to suppress the senses of touch, sight, and smell. H. S. Skipton.

Exeter Coll., Oxford.

Mr. Ward has asserted that the bust of Shakspeare at Stratford-upon-Avon was the work of "Jansen, one of the first artists of his time"; that Shakspeare had settled down into a Warwickshire farmer," and that Shakspeare's statue in Westminster Abbey was the work of Roubiliac. I exposed the first blunder, and asked him for his authority for the second. Not to be too hard upon him, I refrained from an exposure of the third. I say they are all blunders; that the Stratford bust was by Gerard Johnson, the statue in Westminster Abbey by Schemaker, and that Shakspeare, on his retirement, settled down as a literary man, and not as a farmer. I am open to conviction, if Mr. Ward can establish any of his statements, but I decline to be ignored; and I venture to think that if he cannot establish the statements which I impugn as blunders, he ought to retract them. Jabez.

Athenæum Club.

Curious Christian Names (5th S. ii. 512; iii. 52.)—Bethia is not uncommon in South Buckinghamshire, but I never heard it elsewhere. It occurs in a High Wycombe paper of Feb. 5, 1875, which is now before me. What is its origin?

James Britten.

In the parish register of Kildwick in Craven, North Yorkshire, the name *Misericordia* occurs several times about the middle of the seventeenth century. Has any one met with it anywhere else?

Paradisus in Sole.

George Walker (5th S. ii. 247; iii. 56.)—It is stated that he had a sister Anne, married to Maxwell of Falkland; whereas I find, by referring to Burke's *Gentry*, that "William Maxwell, Esq., of Falkland, co. Monaghan, fourth and youngest son of the Right Rev. Robert Maxwell, D.D., Lord Bishop of Kilmore, married Anne, daughter of the Rev. George Walker, D.D." Which is the correct pedigree?

Wm. Jackson Pigott.

Dundrum, co. Down.

Clock-Striking (5th S. ii. 268, 432, 478; iii. 15.)—May I ask how long Mr. Miller has lived

in Hamburg? Everyone who is practically acquainted with the German language knows that the time is counted as follows: A quarter past six, "Ein Viertel auf sieben" (*i. e.* a quarter *towards* seven). Half past six, "Halb sieben" (*i. e.* half seven; half way towards seven). A quarter to seven, "Drei Viertel auf sieben" (*i. e.* three quarters towards seven), consequently the clock strikes at 6·15, *one* for the quarter, and *seven* for the hour which is coming. M. E. M.

The Killigrews (5th S. ii. 487; iii. 71.)—Referring to Rutter's *Fonthill Abbey*, I observe in Table II., showing the descent of William Beckford, Esq., from King Edward III., that it is there stated Sir Edward Seymour of Bury Pomeroy, Bart., who died in 1659, married *Dorothy Killigrew*, daughter of Sir Henry Killigrew of Larock, in the county of Cornwall, knight. John Parkin.

Edward Gibbon (5th S. iii. 25, 59) died on the 16th January, 1794, on the first floor of No. 76, St. James's Street, near the corner of Little St. James's Street, in a house occupied at that period by Elmsley, the bookseller, and which, together with the Thatched House Tavern, was pulled down in 1843 to make room for the present Conservative Club. William Platt.

Conservative Club.

[The Thatched House Tavern was not pulled down till after the above date.]

Inscriptions on Seals and Rings (5th S. ii. 528; iii. 14.)—Many years ago, I remember hearing from my father that he had successfully interpreted a poesy on a seal which had given much trouble to some of the antiquaries of that day, and had especially misled them by the aspect of its commencement. I can only give the orthography from memory, but it was nearly as follows: "IESUISELDAMURLEL," which he read: "JE SUI(s) S(c)EL D'AMOUR LEL (loyal)." Bearing this in mind, it seems to me not unlikely that the inscription given by Mr. Wake from the ring lately found near Cockermouth ("N. & Q." 5th S. ii. 528) may admit of a somewhat similar interpretation by being put into this form, "JE SUIS SIGNE D'AMITIÉ." I recollect an instance of another difficulty as to an inscription on a seal, terminated by my father's discernment (the orthography being, as before, uncertain, though I am sure of the general impression): "CAN DU PLERA MEILLEUR SERA." Some had fancied that it meant "A full candour, or confidence, is better than wax." But he readily divined the interpretation: "QUAND (à) DIEU PLAIRA MEILLEUR SERA." T. W. Webb.

Longevity: Cats (5th S. iii. 104.)—Anno 1760, the Nestor Felinus, Roger—in his kittenhood probably—was brought by my grandmother to Worcester. Well I remember him up to 1786 or 1787, when death sounded his catcall; but he had so regularly bagged a rabbit in "Hickman's fields," catering for his mistress, that his last hour may be assigned to cata*leo*psy rather than to catarrh.

The feline genus is, however, proverbially longeval; our Toms and Tibbies passing their nine lives as systematically as their penal namesakes occupy their reformatory jails. At all events, the vigornian Roger may be biographed as almost congener with Shakspeare's Tybalt, the "King of Cats," and assuredly four or five years beyond the twenty-two of "Mrs. Mac——s." Would that I could catalogue his accomplishments as threnodially as Professor Karl!

It will add a link to the *eatena* of Feline fame to record the fact that my old contemporary and comrade, George Croly, composed his tragedy of *Catiline* with his favourite cat sitting on his left shoulder. Edmund Lenthall Swifte.

Peter Sterry (1st S. iii. 38, 434; vii. 388; 2nd S. xii. 271.)—Some of your old contributors may be interested in hearing that the long lost MSS. of Peter Sterry have been found.

Frederick Mant.

Egham Vicarage.

Legend of the Magic Ring (5th S. iii. 149.)—This legend has been fully investigated in an article read before the Royal Society of Literature, and printed in Vol. IX., New Series, of their publications; and some additional parallels have been supplied by me in the Local Notes and Queries columns of the *Manchester Guardian*, July 6th, 1874. W. R. Crealand.

Campfield, Manchester.

"Bonnie Dundee" (5th S. ii. 5, 154, 357, 437, 493; iii. 96.)—Where and by whom was this epithet first given to Claver'se? Is it older than Scott's spirited song? Who wrote the music to which the said song is sung? In the *Doom of Devorgoil* it merely says—"Song.—Tune, *The Bonnets of Bonnie Dundee.*" The old Scotch tune of *Bonnie Dundee*, to which Macneil wrote *Saw ye my wee thing*, has nothing in common with that of Scott's song, though he got the idea of the chorus from a coarse Grub Street ballad, professedly "to be sung to an excellent tune called *Bonny Dundee.*" It must have been the plaintive old air to whose "profondeur de tristesse," as performed on the "bugpipe" (*sic*), Victor Hugo alludes in his *Travailleurs de la Mer.* Greysteil.

Clan Leslie (5th S. iii. 27.)—The identity of what probably were the original arms of the Kings of Barracht,* or Barra, in the parish of Bourtie, with those described by Mr. Leslie as borne by

* By an obvious misprint, the family seat appeared in Mr. Leslie's query as "Banucht of Bantie."

Lady Isobel Leslie, according to the MS. of 1590, is very remarkable, "King b. on a bend, ar., three buckles g.," *Arms, &c., of Scottish Families Copied in* 1628 (Harleian MSS. 1423); "Kinge, az., on a bend ar., three fermails of the field. (Another, *qu.*)." Burke's *Gen. Armory.* The charges of the lion's head and mullet were, doubtless, subsequently added to the coat, "King, az. on a bend a., three buckles g., betwixt a lyon's head crrased, and a mollet o." * *Arms of the Second Degree of Gentry in the Kingdome of Scotland* (called) *Nobiles Minores*, collected by Pont, *circa* 1620 (Sloane MSS. 940). Lastly, the bend was changed for the fess; the Leslies of Balquhain also adopted the fess for difference; Lord Eythin reverted to the bend on the change in his armorial bearings ("N. & Q.," 4th S. xii. 352, note 17).

Mr. Leslie thinks that the Kings are "doubtless cadets of Leslie of Leslie," and the identity of the principal ordinary and its charges in the arms of both families would certainly seem to point to a common ancestry. Traditions as to the origin of surnames, especially amongst old Scottish families, are so common as to be of little or no authority; I therefore give one which has been handed down in the King family for what it may be deemed worth. It is asserted that the name was originally Mac Entore,† and that a Robert Mac Entore having saved his sovereign's life in battle, in commemoration of his prowess assumed the surname and coat armour since borne by his descendants.

From the insertion of the word *dictus* between the Christian and surname, may the inference be drawn that Robert *d.* King‡ was the first to bear that name? From this Robert, who, "pro anima sua et antecessorum et successorum suorum," bequeathed land in Aberdeenshire to the monastery of St. Andrew's, about which Goda, his daughter, had the dispute settled by the "Convencio" of 1247 (Original Charter in the Advocates' Library), there is a blank in the pedigree till the close of the fifteenth century, when James King, of Barracht, was the representative of the house; he was also proprietor of the half of Westhous, or Westerhouse, which land he resigned into the hands of John, Earl of Mar and (Lord of) Garioch, and received a new charter of them to himself and his spouse, Marjorie Berclay (daughter of the Laird of Towie), Nov. 15, 1490. He died between 1504 and 1507. Lord Eythin was the last of the name designed "of Barracht." C. S. K.

Eythan Lodge, Southgate.

* The tincture of the lion's head and mullet appears to have been indifferently "arg." or "or," *vide* "N. & Q.," 4th S. xii. 352, note 17. The King family, of Corrard, co. Fermanagh, Barts., bear these charges "or."

† Was this surname, Macintyre, in existence *temp.* Robertus dictus King? I find in Anderson's *Scottish Nation* one tradition assigning its origin to the *end* of the thirteenth century.

‡ This name appears to have been in use amongst the Picts, their fabulous chronicles describing "Cruithne Mac Cinge," or "Cruidne filius Cing," as the leader of those Picts who came over from Erin and their first monarch in Alban. *Chronicles of the Picts and Scots*, edited by Wm. F. Skene, LL.D., Edin., 1867.

The "Pœnulus" of Plautus (5th S. iii. 160.)—The best and most recent account of the Phœnician passage in this play is, I believe, that by the Rev. J. M. Rodwell, M.A., in *Transactions of Soc. Bibl. Archæol.*, vol. ii. p. 235 (Dec., 1873). See also Gesenius's *Phœnician Monuments*, pp. 357–382, for a very full account. J. T. F.

Hatfield Hall, Durham.

Bombast (5th S. iii. 29.)—A textile fabric for female wear used to be made thirty or forty years ago composed of cotton and silk, which was called *Bombaz*ine. The first part was, I suppose, derived from bombast. Joseph Fisher.

Waterford.

The Rev. Dr. Thackeray (2nd S. iv. 453; v. 78.)—E. D., at the latter reference, answered an inquiry as to Dr. Thackeray's descendants. Would he kindly continue the descent by adding the pedigree of the eldest son of Thomas Thackeray, M.D., of Cambridge, and Lydia Whist, and continuing such pedigree to the present time?

T. P.

Clifton.

Social Position of Clergymen in Past Times (5th S. iii. 46.)—In the *Commercial Compendium* of Feb. 3 of this year, amongst the "Bills of Sale," is one by the "Rev. R—— A——, The Priory, ——, clerk in orders, and also farrier, &c., at ——, and keeping a general store at ——." I do not give the names of the clergyman and his residence for obvious reasons.

F. A. Edwards.

Husbandmen (5th S. ii. 103.)—X. Y. Z. says—"That long before Shakspeare's time the descendants (even younger sons occasionally) of feudal lords took to agriculture as husbandmen, and married those whose origin was serfish, so that it may be inferred the mixture of classes was very considerable in Elizabeth's time," &c.

I shall be very glad if he will be so good as to supply some authorities confirming his statement, which I do not in the least question, but I am much interested in the subject. The late Mr. John Gough Nichols (4th S. vii. 255) describes a "Husbandman" as "one who tills his own land, in distinction to a 'farmer,' who occupies the land of another person." There are two matters I should like authorities for—first, the issue of feudal lords becoming husbandmen; and second, their marriages with persons of serfish origin.

Y. S. M.

Explosions of Gunpowder Magazines by Lightning (5th S. iii. 48, 114, 138.)—The list

given by L. H. H. is incorrect as to the explosion at Chester in 1772 being caused by lightning. The account of it given in the *Annual Register* for that year and in Hemingway's *Chester* shows that its origin was not known. Below the room where the puppet-show exhibition was taking place a grocer had a store, and had a few days previously deposited 800 lbs. of gunpowder there. The number of persons killed was 23, and of wounded 83. At one of the evening meetings of the Chester Archæological Society, the Rev. Canon Hennfield exhibited a playbill of the night's performance at the Puppet Show on the night of the explosion, Nov. 5, 1772. The following extracts from the Corporation accounts of the city of Chester refer to this accident :—

"1772. Nov. 6. Paid 2 Constables, by Mr. Mayor's Order, for going about y^e^ Town to get y^e^ names of y^e^ persons Killed by y^e^ late Explosion, previous to y^e^ Coroner's Inquiry, Sumoning Jury, &c., *5s.*

"7. Paid 13 Constables, by Mr. Mayor's Order, for their attendance to preserve Order whilst Labourers were searching y^e^ ruins of Eatons Room for Bodys lost in y^e^ late Dreadful Explosion, 19*s.* 6*d.*; and to y^e^ Jury for their Trouble in viewing 19 Bodys and attending y^e^ Inquirys, 1*l.* 1*s.*; 2*l.* 0*s.* 6*d.*"

T. N. Brushfield, M.D.

Brookwood, Woking.

John Littleton (5th S. ii. 408, 450.)—I have to thank Lord Lyttelton and H. S. G. for their trouble in replying so fully to my query in reference to Holbeach and John Littleton. I expected to learn that he belonged to the Hagley family, but the precise information I could not quite get at. I cannot find the name of any other Lyttleton in the Kingswinford Registers, and they date from the 1st of James I.; therefore I thought that these Lyttletons might, for some object connected with the plot, or other reason, have simply been the temporary occupiers, and *not* the owners, of Holbeach. Or it might have passed in marriage with one of the two daughters of John Littleton, co-heiresses (H. S. G. only mentions the marriage of one) to the Bendy family, the next owners. I should be very glad of any information as to this old Kingswinford family. About a mile from Holbeach there is an ancient-looking place, very much like an old manor-house, but now a very dilapidated farmhouse. Was this the former residence of the Bendys? Its situation must have been very pleasant, among meadows, and commanding very lovely views. Now, however, through the industry or rapacity of man, or both, it is little better than a heap of cinder mounds.

Some fifty years ago there lived near here an old gentleman of the name of Bendy and his two maiden sisters. They one by one passed away, but so long as they lived they continued to practise the old-fashioned open-house hospitality; any one calling might have a chump of bread and cheese and a mug of ale.

I have a parchment copy of a charter belonging to Kingswinford, in which Queen Elizabeth confirms certain privileges and exemptions to the tenants of this ancient demesne of the Crown, at the request of William Bendy and others, tenants of the manor; one of these exemptions being that the Kingswinfordians were not obliged to serve on juries except within the manor. This charter was renewed by James I. How and when did Kingswinford cease to be a demesne of the Crown? The manor now belongs to Earl Dudley. H. M. F.

On Certain Verses Wrongly Ascribed to Rogers (5th S. iii. 122, 151.)—Until perusing the communications of Mr. Galton and of "The Writer of the Article on *Holland House* in the *Quarterly Review*," I had imagined that the lines commencing—

"Majestic tree, whose wrinkled form has stood," &c.,

on the oak in Ampthill Park, were written by J. H. Wiffen. He was a *protégé* of the House of Russell, and was frequently at Woburn Abbey and at Ampthill, not far distant; and he was, as your readers are aware, the translator of *Tasso* and *Garcilasso de la Vega*. The former is dedicated, in some beautiful lines, to Georgiana, Duchess of Bedford.

I also used to fancy, but it now appears erroneously, that Lord Wensleydale's *impromptu* had reference to the quality of the verses on the tree, and not to the age of the author. *Sub judice lis est.* John Pickford, M.A.

Newbourne Rectory, Woodbridge.

Orthography (5th S. iii. 66, 155.)—The Queen's printer is not to be relied on in matters of spelling. In substituting in 1866 *attorneys* for the *attornies* of 1843 he doubtless went in the right direction. So in 1850 he prints "An Act to diminish the delay and *expense* of proceedings in the High Court of Chancery," whereas in an Act of 8 & 9 Vict. c. 83, which I have taken haphazard, he had used the form *expences*, an undoubted but very common error. But unfortunately H.M.'s printer sometimes goes from right to wrong. Thus, in printing "An Act for granting to Her Majesty certain Duties on Wine Licences . . . and regulating the Licensing of Refreshment Houses," &c. (1860), he spells correctly; but in the Act of 1872 for regulating the sale of intoxicating liquors he makes no distinction between the substantive and the verb, spelling both *license*. In his mode of spelling waggon he has, at all events, the merit of consistency, and though etymologically wrong, he may probably be thought conventionally right.

C. S.

Visiting Cards (5th S. iii. 168.)—The special significance of the turning down of particular corners is a French importation, which has never taken root in England. The turned down corner

sometimes means that one card is left instead of several for several members of a family; but the proper practice is for those only ever to turn down corners who are calling personally, and with a wish to see those on whom they call, and not merely "leaving cards" after an invitation, &c. D.

Hogarth's Pictures (5th S. iii. 169.)—Add the great picture of St. Paul before the Roman Governor, in Lincoln's Inn Hall, and "A Game of Piquet, or Virtue in Danger," belonging to the Duke of Richmond, at Goodwood.

W. J. Bernhard Smith.

Temple.

The Termination "ac" in Place-Names in France (5th S. ii. 320, 455, 523; iii. 59, 118.)—In his *Rude Stone Monuments*, 1872, p. 329, Mr. Fergusson mentions that in France there are 517 towns, villages, or places of which the names end in *ac*. He says, "there is one particle, *ac*, which may prove of importance when its origin is ascertained."

Perhaps *ac* is from the Gaelic *acha*, a plain, a place; it is found in many names of places in Scotland—villages, parishes, and farms, as Auchinleck, Auchterarder, &c. They number about a hundred or more. In my *Celtic Origin of Classical Proper Names* (1845 and 1870) there is mention made of about thirty-three places spoken of by Greek and Roman writers which begin with Aca-, Ace-, Ach-, Aci-, Aeg-, and Aug-; most of these are probably from the Celtic *Acha*. If I had opportunity, I should look in French place-names for words ending in *ee*, *ic*, *oe*, and *uc*; as the essence of the matter is *e* preceded by any vowel.

I prefer *acha*, but there is another Gaelic word that may be considered, *achaidh*, a home, an abode. In *acha* and *achaidh*, *ch* guttural, *dh* silent. *Achaidh* is seldom used by itself, but *d'achaidh* and *dh'achaidh*, home, homeward, are in common use; *d'* and *dh'* being *do*, meaning to. With this idea compare the names of towns and villages in Britain ending in *ham*, also hamlet and home. Ham and home are either the same word, or closely akin. Thomas Stratton, M.D.

Dr. Charnock says that the termination *ae* may mean "brook," but that to make it *i.q. wick* is to ignore history. In turning over a Guide to the Saxon Switzerland the other day, I noticed that Dittersbach has for its Bohemian equivalent the form Jetricho-*wicc*. In this instance, which probably is not a solitary one, *wicc* seems to be *i.q.* "brook." V.H.I.L.I.C.I.V.

Cipher (5th S. ii. 305, 416; iii. 76.)—Mr. Bloomfield's definition falls far short of covering the whole ground; and his rule for reading a cipher, viz., "compute what letter, numeral, or sign occurs most" (often?), &c., will apply to one kind of cipher only, and that the simplest. None but a novice would employ for any serious purpose a cipher capable of betraying him so readily to all other novices who might wish to penetrate his secret.

If Mr. Bloomfield will examine the edition of Edgar Allan Poe's works which has been announced as forthcoming (Dec., 1874) from the publishing house of Messrs. Black & Co., Edinburgh, he will find, I suspect, in the papers on *Cryptography* much that will both surprise and interest him. G. L. H.

Greenville, Ala.

The Rev. John Dart (5th S. iii. 28, 96.)—The date of publication of *Westmonasterium; or, the History and Antiquities of the Abbey Church of St. Peter's, Westminster*, &c., the work mentioned, I suppose, by Mr. Solly, was 1742. The "Survey of tombs, &c., in the cloisters," which is included in it, was taken in 1723. Another work by Mr. Dart is, *The Complaint of the Black Knight, from Chaucer*, 1718, 8vo. It is simply a modernized edition of the poem, with a short preface. Laycauma.

The English of the Venetian Polyglot Vocabularies (5th S. iii. 46, 156.)—With reference to this paragraph, I am directed by the Governors of Chetham's Library to express the pleasure they feel in accepting your correspondent's kind offer to present the volume referred to, of which there is now no copy in this Library.

Bibliothecar. Chetham.

Macaulay's Opinions Criticized (5th S. ii. 280, 395; iii. 75.)—*Mr. Macaulay's Character of the Clergy in the Latter Part of the Seventeenth Century considered.* By Churchill Babington, M.A., Fellow of St. John's College, Cambridge. 1849.—*Correspondence between the Bishop of Exeter and the Right Hon. T. B. Macaulay respecting the Church of England*,—a pamphlet published by Mr. Murray some time after the appearance of the *History of England*. E. H. A.

Political Economy (5th S. ii. 467; iii. 78.)—Surely Mr. Fisher is mistaken when he states that the average yield of wheat is supposed to be five quarters an acre. I have no published returns to correct him by, but I live in one of the most fertile parts of England, and was a farmer myself for nearly a quarter of a century. I am sure that the average yield on the best farms I know hardly reaches that amount. When the great quantity of inferior land, which exists in all parts of England, is taken into account, I cannot think the average of England will be higher than three and a half quarters per acre. K. P. D. E.

"As sound as a roach" (5th S. ii. *passim*; iii. 37, 98.)—With regard to the phrase "fysh hole" in the *Chevelere Assigne*, quoted by Mr.

Gibbs (iii. 37), I refer the readers of "N. & Q." back to 4th S. iv. 47, 123, 204. These answers were called forth by a question of mine, which will be found at 4th S. iii. 596. John Addis.

Literary Fooling (5th S. iii. 26, 93.)—"Tonis ad resto Mare" is an old friend; it was published in "N. & Q.," April 30, 1864, where the second verse has another reading, as well as the one now given:—

"Alas i fere ure rigidi,
Mi ardor vel uno,
Tolet mediis nautæ, pol!
Solet me beabo."

L. C. R.

"Abili haeres ago
Fortibus es in aro."

"O sani tulis aras cale felo
Hebetis vive an sed aio puer velo."

C. D. A.

"Dead" in the sense of "Entirely" (5th S. ii. 388; iii. 34, 119.)—I think E. H. J. altogether beside the mark, not only in considering "dead" as a corruption of "indeed," but in imagining "dead beat" to mean "truly beat," "dead against them" "truly against them," and "dead shot" a "true shot."

We need go no further than the *certainty* of death to know that a "dead shot" is a *certain* shot, "dead against them" certain as death against them; and as to dead beat, who has not been "tired to death," or, as Esau was when he came from the field, "at the point to die"?

W. Whiston.

Sir Busic Harwood (5th S. iii. 88, 116.)—A. E. L. L. asks, "Who was the Rev. Sir John Peshall, Bart.?" He was the son of Thomas *Pearsall*, of Hawne, in the parish of Halesowen, Worcestershire, and descended, I *believe*, from Humphrey Peyrsall, husbandman, who obtained a lease for a thousand years of lands in Hawne in the year 1562. But about the year 1771, when residing at Oxford, he abandoned the name of *Pearsall*, by which he had been hitherto known, and assumed the name and title of "Sir John Peshall, Bart.," alleging his descent from Humphrey Peshall, a second son of the first baronet of Horseley, co. Stafford. The name of Peshall is, I believe, still borne by Sir John's descendants, but the title is no longer assumed. (*Vide* Kimber and Johnson's *Baronetage*, i. 121; *Gentleman's Magazine* for 1796; the *Herald and Genealogist*, vii. 270; and the *Heraldry of Worcestershire*, ii. 438.)

H. S. G.

Is a Change of Christian Name Possible? (5th S. ii. 248, 295, 354; iii. 37, 119.)—A person's name is what people call him, and if, therefore, David Gordon (christened David) is commonly known as John Gordon, John Gordon is his name to all intents and purposes. But in the event of property coming to or through him by descent or will, he, or his descendants, might have great difficulty in proving John Gordon to be the Gordon christened David. R. S. F.

I have another example to add to those lately presented by my friend Dr. Stratton. David, youngest brother of the celebrated James Boswell, having entered a mercantile house in Valencia, some time before 1780, renounced the name of David on account of the Spaniards being prejudiced against it, as of Jewish origin, and assumed the name of Thomas. Returning to Britain in 1780, he was thereafter known and addressed as Thomas David.

Charles Rogers.

Grampian Lodge, Forest Hill.

"Jerusalem, my happy home!" (5th S. iii. 63, 109.)—This beautiful hymn was an especial favourite of the late Mr. John Bruce; and when I read Chief Ermine's note on the subject, I at once saw that it was based upon one contributed by Mr. Bruce to the *Gentleman's Magazine* for December, 1850, p. 585—a paper to which all who share his admiration for this hymn will do well to refer. Mr. Barnes quotes as his authority Littel's *Living Age*, vol. xxviii. pp. 333–36; but that Littel's authority was the *Gentleman's Magazine* is evident, for he has copied Mr. Bruce's note, changing, for the sake of the rhythm, the word "devil" into "de'il."

Mr. Bruce's services to English History and Literature are too well known and estimated to render it important to claim for him the small credit of this discovery; but I make the claim partly because, as Ben Jonson said of Shakspeare, "I do honour his memory on this side Idolatry," and chiefly because in all such cases as this it is most desirable that error should be corrected and the truth established.

As I believe the queries with which Mr. Bruce concluded his paper have not been answered, may I be allowed to repeat them?—Who was F. B. P., to whom this song is here assigned, and is the tune of "Diana" still known?

William J. Thoms.

John Bunyan a Gipsy (5th S. ii. 421; iii. 13, 136.)—Mr. Kilgour appears to be excessively angry with Mr. Wyatt for hesitating to accept the very commonly asserted fact that John was of Gipsy birth. I do not suppose that it was Mr. Wyatt's intention to throw any disparagement on the Gipsies by saying that he did not think that John was of such extraction, but merely, as Mr. Kilgour says he himself is attempting to do with regard to the origin of the Gipsies—"on the basis of fact"—to prove that John was, at all events, *not* a Gipsy; and I for one, considering that

ntries of births, deaths, &c., of the Bunyan family nay be found in the registers of numerous parishes n the county of Bedford, at a very much earlier late than the existence of John, agree with him.

I believe that the origin of the commonly asserted fact is as follows. In *Grace abounding to the Chief of Sinners* (Bunyan's account of himself previous to his conversion), Article 18 :—

"After I had been thus for some considerable time, another thought came into my mind; and that was, whether we were of the *Israelites*, or *no?* For finding in the Scriptures that they were once the peculiar people of God, thought I, if I were one of this race, my soul must needs be happy.* Now again, I found within me a great longing to be resolved about this question, but could not tell how I should. At last I asked my father of it; who told me—No, we were not. Wherefore then I fell in my spirit as to the hopes of that, and so remained."

The editor of this work was John Offor, Esq., and I believe this to be the origin of the assertion. As for complexion, which both Mr. Wyatt and Mr. Kilgour mention, there is no doubt that the English are mongrels, but I doubt very much whether the Gipsies are. I have seen many of them in many countries, but I cannot recall to my mind that I ever saw one of a fair complexion.

Dudley Cary Elwes.

The Crescent, Bedford.

* "Asking his father this question looks a little as if the family had been connected with the gipsy tribe.—Ed."

Miscellaneous.

NOTES ON BOOKS, &c.

A Dictionary of the Sussex Dialect, and Collection of Provincialisms in Use in the County of Sussex. By Rev. W. D. Parish, Vicar of Selmeston, Sussex. (Lewes, Farncombe & Co.)

Mr. Parish's book is not merely a dictionary of nearly two thousand words,—the use of some of which, by the way, is not confined to Sussex,—it is, as its prospectus announces, "illustrated by examples of Sussex Conversations and Anecdotes, Proverbs and Folk-Lore." It also contains a list of Sussex Surnames derived from words in the Sussex dialect. Two examples of use are curious : "Chick. In East Sussex used as the plural of chicken. 'I reckon you have got a good sight of chick here.'"—"Chicken. In Mid-Sussex used as the plural of chick," as it is elsewhere. "Cranky" is interpreted "merry," whereas everywhere else it implies *ill* or *touchy*.

The volume gives the philologist a good deal to think over, and the idlest "general reader" will find it amusing; it may set even him thinking. It is got up in every respect with good taste, including some elegance; and, as regards typography, it is a credit to the Sussex press of Farncombe & Co.

Sermons on the Catholic Sacrifice and Subjects connected with it. By Berdmore Compton, Vicar of All Saints', Margaret Street. (Rivingtons.)

This volume contains seventeen very instructive, thoughtfully written, and attractive sermons, and is one likely to find its way before long into many houses, where it will be read with pleasure. The sermons will be appreciated from a devotional as well as a literary point of view. Steering clear of extravagant theories, Roman and Puritan, they will commend themselves at once to Church-of-England readers. Numerous passages from the Old Testament are brought to bear on the office of the Holy Communion and that Sacrament itself. Disinclined to contrast Christianity too strongly with the sacrifices of the law, the author employs the title "Catholic," and introduces, accordingly, several "patriarchal" and "legal" subjects, and notably from the book of Leviticus. The distinction between the sin-offering and the sweet savour offering is lucidly drawn. About half the number of the sermons appear to have been delivered at All Saints', but the volume will not be read by the congregation of that church alone.

POPE'S SHAKSPEARE.

(5th S. iii. 101, 141.)

The authorities of the Manuscript Department of the British Museum report, after a careful examination, that the notes in my third folio are not in the handwriting of Pope. With this conclusion the particular interest which I supposed to attach to the volume, as a relic of Pope, ceases; but only to give place to questions of much wider literary interest. It is, of course, possible that the alterations have been made for the sake of giving the possessor the benefits of the notes and emendations contained in Pope's edition, but it is difficult to imagine an adequate motive for taking the trouble of doing so, as that edition never enjoyed a reputation which would afford a sufficient inducement; and eventually 140 copies were dispersed at sixteen shillings each, though the subscription price was six guineas. The only person who occurs to me as having had an object in making such a collation is Theobald, whose examination of the performance took the form of the critique, published under the title of "Shakspeare Restored," and, perhaps, led eventually to his production of a rival edition.

But if the alterations were made prior to, and for the purposes of, the edition of *The Works of Shakespear Collated and Corrected by the former Editions by Mr. Pope*, in which case I supposed, in my innocence, that the hand engaged on it must have been that of Pope himself, some more important questions arise. Did the unknown writer of the notes and emendations transcribe the book in modernized spelling, and submit his transcript for the final correction of the nominal editor? Did Pope bestow even this amount of editorial labour upon it? Or was the sum of two hundred and odd guineas he received from Tonson paid for the mere use of his name? He was at this very period trading on his reputation as the translator of the *Iliad*, by publishing, in his own name, a translation of the *Odyssey*, in which it is notorious that he was "assisted," to the extent of at least half the work, by Broome and Fenton; and his contemporaries did not hesitate to assert roundly that "Pope had been concerned in jobs, and hired out his name to booksellers." (*British Journal*, Nov. 25, 1727, quoted in the appendix to the *Dunciad*.) He deals with this charge in the Prolegomena of Martinus Scriblerus to the *Dunciad*.

Under the heading of "Testimonies of Authors" (I quote from p. 10 of the Ass frontispiece edition, 4to., Dod, 1729) he says:—

"Next comes his Shakespear on the stage. 'Let him,' quoth one, whom I take to be Mr. Theobald (*Mist*, March 30, 1728) 'publish such an author as he has least studied, and forget to discharge even the dull duty of an editor. In this project let him lend the bookseller his name (for a competent sum of money tho') to promote the credit of an exorbitant subscription.' Gentle reader, be pleased but to cast thine eye on the Proposal below quoted, and on what follows, some months after the former assertion, in the same Journalist of June 8, 'the bookseller proposed the book by subscription, and raised some thousands of pounds for the same: I believe the gentleman did not share in the profits of this extravagant subscription.'"

The "Proposal" he refers to is that for the *Odyssey*, in which he says incidentally, "I take this occasion to declare that the subscription for Shakespear belongs wholly to Mr. Tonson." It appears, then, that Pope, at this period, when his edition was in discredit, was ready to disclaim, as far as possible, literary responsibility for it, and sought only to defend himself against the charge of having shared the plunder from an extravagant subscription; and in the list of his genuine works appended to this very edition of the *Dunciad*, he only claims "The Preface to Mr. Tonson's edition of Shakespear." So little interest did he take in the edition, that it is remarked by one of his biographers (Ayre) that he never mentioned it in any letter, poem, or other work whatsoever; and by another (Johnson), that he never reflected on it without vexation.

The handwriting of the manuscript notes in my third folio may, then, be still of importance. Whoever may be able to identify it with that of any of Pope's literary assistants, or of the hack writers on the staff of Jacob Tonson, will probably have ascertained the real editor of *Pope's Shakespeare*. What has become of Tonson's papers? Have they reached the British Museum? Are they preserved at Bayfordbury, with the Kitcat portraits and other relics of the great bibliopole? Or are they accessible elsewhere? JOHN FITCHETT MARSH.

Hardwick House, Chepstow.

ON the 10th March, a paper will be read before the Society of Arts by Mr. Henry Blackburn, on "The Art of Illustration as applied to Books and Newspapers," when the feasibility of daily illustrated newspapers will be discussed, and some particulars of the working of the *Daily Graphic* of New York communicated to the meeting.

Notices to Correspondents.

AUTHORS AND QUOTATIONS WANTED (5th S. iii. 87.)—

"No pent-up *Utica*," &c.

Epilogue to *Cato*, written for the Bow Street Theatre, Portsmouth, New Hampshire, by Jonathan Mitchell Sewall in 1778. LAYCAUMA.

"'Twas noon, and Afric's dazzling sun," &c., is the commencement of Mrs. Hemans's poem, *Marius among the Ruins of Carthage*. S. F.

Edgbaston.

"Far as the poles asunder,"

Farquhar, *The Beaux' Stratagem*, Act v. sc. 5.

W. J. BERNHARD SMITH.

Temple.

MR. E. H. W. DUNKIN says, with reference to Bell Literature (5th S. iii. 42, 163), that MR. ELLACOMBE has omitted:—

"Art in the Belfry; a series of profusely illustrated papers in the *Art-Journal* for 1873, by Llewellynn Jewitt, F.S.A."

"The Church Bells of Derbyshire: described and illustrated, by Llewellynn Jewitt, F.S.A., in the *Reliquary Quarterly Archæological Journal and Review*, commencing in vol. xiii. No. 49 (July, 1872), and still in progress."

"The Church Bells of Cornwall: their archæology and present condition, by E. H. W. Dunkin, in the *Reliquary Quarterly Archæological Journal and Review*, commencing in vol. xiv. No. 53 (July, 1873), and still in progress."

And MR. C. F. S. WARREN remarks on the same subject:—"It is no doubt accidental that a treatise on the *diving-bell* ('237 Sturmius. De Campana Urinatoria') has found its way into this catalogue of MR. ELLACOMBE'S."

BELLS (5th S. iii. 180.)—J. T. F. writes:—"The passages in which St. Jerome speaks of the use of bells for Matins, &c., are in the *Regula Monachorum*, and are quoted in Rocca, *De Campanis*, Cap. I."

A. T. B. (*ante*, p. 180.)—MR. D. KELLY writes:—"'The Barrel Organ' is contained in Edwin Waugh's *Tufts of Heather from the Northern Moors*, first series, or may be had separately, price 3*d*. Simpkin, Marshall & Co. are the London publishers."

EPOC.—The ballad "Anne Hathaway" is by Mr. Edmund Falconer, the actor, and late lessee of Drury Lane Theatre. It has been frequently read in public by him, and also by Mrs. Scott Siddons, in both America and England.

D. C. E. would do well to apply to Mr. Robert Anderson, printer, 22, Anne Street, Glasgow. If unsuccessful, the Editor of "N. & Q." will be glad to lend D. C. E. his copy for any length of time required.

J. F. C.—For burying in woollen, see "N. & Q." general indexes, but particularly 4th S. i. 548; ii. 345; ix. 218, 284; and xi. 42, 84.

J. A. says of "Jeddart Justice" that the word "Jeddart" is quite unknown in the valley of the Jed, and that "Jethart" is the proper pronunciation.

THE PIG-FACED LADY (5th S. iii. 107, 160.)—MR. JAMES BRITTEN writes:—"A paragraph on this subject will be found in the *Times* of February 16, 1815."

CRITO asks where he can find the essay on "The Romeo of Shakspere and the Romeo of the Stage."

T. N. BRUSHFIELD, M.D.—See *ante*, p. 152.

FREDK. RULE.—Exhausted decidedly.

H. C. BOWER.—See *ante*, pp. 116, 138.

DR. TANNER.—Next week.

GREYSTEIL.—Forwarded.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WHY BURN GAS IN DAYTIME? when, for a small sum once laid out, any one can enjoy the blessing of perfect daylight by ordering Chappuis' Patent Daylight Reflector, and adaptable to any window or skylight. Manufactory, 69, Fleet Street, London.—[ADVERTISEMENT.]

LONDON, SATURDAY, MARCH 13, 1875.

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Notes on Books, &c.

Notes.

THE RETURN FROM PARNASSUS, PUBLISHED 1606.

II. ITS DATE.

The year of production has been correctly fixed at 1602, but I return upon it, first, because the evidence has not, so far as I know, been sufficiently exhausted; secondly, because the date of performance can be fixed within the limits of a week; and thirdly, because the question of date is intimately connected with some considerations as to two of the characters afterwards to be submitted. In *The Origin of the English Drama*, Mr. Hawkins says: "We can learn no more of the history of this play than what the title-page gives us, viz., 'that it was publickly acted by the students in saint *John's* college *Cambridge* 1606,'" and this erroneous statement has been repeated. But the title-page date is that of publication, and no date of performance is given. Moreover, the whole internal evidence shows that the play was acted during the reign of Elizabeth, and much of the language and most of the references—those to simony and hunting excepted—would have been anachronistic and out of date in 1606. Academico tells Amoretto (ii. 5) that he "made an oration for him once on the queen's day." Sir Roderick repeats three times in one short speech that, "not to take the forfeiture were to break the queen's law" (iv. 1). In iv. 2, he says Furor's English will "break the queen's peace"; and, further on, "it were well if his words were examined to see if they be the queen's or no." And examining Immerito's sufficiency for a parish with gelded tithes, he asks, "What day of the month lights the queen's day on?" Some at least of these expressions would have been altered had it been acted in 1606; and the more so, that the action is placed in the current year. A metaphor much affected by Marston in 1598-9, and in vogue about that time, but not in 1606, is found in (i. 1) "Such barmy heads will always be working," &c. Two or three expressions are remembrances of the Anti-Martinist tracts, and others of Nashe and Harvey, whose quarrel was closed in 1599. Harvey is hit at, and Nashe's difficulties on account of his *Isle of Dogs* noticed. The carrying away of the prologue boy is apparently imitated from Nashe's *Summer's Last Will and Testament*, published in 1600. The introduction also of John a Nash as intermediate brother between the well-known John a Nokes and John a Stiles (iv. 1) points to a time when Nashe's impecunious life and death were freshly remembered, and he died in 1599 or early in 1600. Just too, as in *Satiro-Mastix* (1601), Tucca says to Minever, "Come buss thy little *Anthony* now, my dear *Cleopatra*,"—and much like mine host with Dr. Caius,—ironically calls her by other names drawn from the plays, books, and ballads of the time, so Amoretto (ii. 3) says of his mistress, "She's *Cleopatra*, I *Mark Anthony*"; and, "I her Æneas, she my Dido is"; the references being to Daniel's *Anthony and Cleopatra* (1597-9), and probably to the *Dido and Æneas* which, by Henslowe's diary, was acted, and perhaps first acted, early in 1597/8. In Act iv. sc. 2, when Amoretto and Master Recorder are intruded upon by the begging scholars, the former says, "Is it not a shame that a gallant cannot walk the streets quietly for needy fellows, and that, after there is a statute come out against begging?" the reference being to the statute of 1597, in which "persons calling themselves scholars going about begging" head the list of offenders. The reference to begging soldiers from Ireland (iv. 1) points to about 1601 or an anterior date, for in that year Ireland submitted to Montjoy. The introduction of Ostend as well as Ireland in this passage, and in "he is as glad as if he had taken Ostend" (iii. 3), and again in "If I catch thee at Ostend," brings the date still further within limits, for it shows that Ostend was then being besieged, and the siege commenced in 1601, and the town surrendered in 1604. So also when Ingenioso says to Judicio, a corrector of the press, "What new paper hobby-horses, what rattle-babies, are come out in your late May Morris-dance?" though there may be other allusions in this, there is an evident reference to Kemp's

Nine Daies Wonder, performed in Lent, 1599, but entered in April, 1600, and probably, therefore, published in May of that year. That there was a referenee to this is shown by the after punning remark, "And well too may the issue of a strong hop, learn to hop all over *England* when as better wits sit, like lame coblers in their studies" (i. 2). Again, Judicio says, "I could better endure to see these young can-quaffing hucksters shoot off their pellets, so they would keep them from these *English Flores Poetarum;* but now the world is come to that pass, that there starts up every day an old goose that sits hatching up those eggs which have been filch'd from the nest[s] of crows and kestrels." Now three such books—*England's Parnassus*, *England's Helicon*, and *Belvidere*—appeared in that year, and only in that year, as did also the eighth (known) edition of *The Paradiee of Daintie Deviees;* and the writer takes advantage of *Belvidere* to pass judgment on the poets named in its title-page. The play, then, was written after these publications, and not long after, or the words "now" and "starts up every day" would have been absurd.

Next, in Act iv. sc. 3, Kemp, in words too well known to need quoting, refers to the *Untrussing of the Humorous Poet* and to the *Poetaster*, and to the purge which our fellow Shakespeare hath given that pestilent fellow Jonson, which made him bewray his credit. In other places also the writer evidently had *Satiro-Mastix* in mind. But as *Cynthia's Revels* was the Court Christmas piece in 1600, and as we know exactly the time taken by Jonson to write his *Poetaster*, we know that no reference to these plays could have been made before the second quarter of 1601, and probably not till later in that year. Such references, too, as well as to Shakespeare's retort, would have been out of place in and after 1603, when all were reconciled, and when *Sejanus* was played by Burbage, Shakespeare, and their fellows. To the same effect is the writer's evident animus against Jonson. When his name is read out Judicio's sneer is, "The wittiest fellow [—] of a brieklayer in England"; and Ingenioso caps this with, "A mere empirick, one that gets what he hath by observation,* so slow an inventor that he were better betake himself to his old trade of brieklaying." Both these taunts are main jokes in *Satiro-Mastix*, and such an estimate of Jonson was only likely to be printed when, after the success of his comedies of humours, his satire and arrogance had raised all against him. Another passage in Act iv. se. 3 brings us still lower in 1601—"God save you Master *Kempe*," says Studioso; "welcome, Master *Kempe*, from dancing the morris over the Alps."

* Jonson puts a similar remark on himself into the mouth of Demetrius-Dekker, *Poetaster*, iv. 1. Perhaps it was a current piece of criticism on him.

But Mr. Halliwell has given from MS. Sloane 392, fol. 401:—

"1601. September 2. Kemp mimus, quidam, qui perigrationem quandam in Germaniam, et Italiam, instituerat, per multos errores, et infortunia sua reversus."

The play then being limited on the far side to 1601, and to the later months in that year, and on this side to the death of Elizabeth, in April (March 24 O.S.), 1603, we can now turn to the more exaet time-of-year marks. In the Induction the boy prologue, Momus, and the spectators are supposed to have been sitting up all night gaming at Christmas, on which, by the way, see Raleigh's *Prognostication*. Then Defensor and Momus both repeat that the play is "a Christmas toy," and the first line of the verse prologue is—

"What we show is but a Christmas jest."

So in the play (iii. 1) the page says, "But for the booty of selling the parsonage I should have gone in mine old clothes this christmas"; and Studioso, as a fiddler (v. 2), complains—"Here's no silver found [Query, sound?] in this place; no, not so much as the usual christmas entertainment of musicians, a black jaek of beer, and a christmas pie." But as Christmas, New Year, and Twelfth Night holidays and festivities all ran together and occurred at one tide, the question arises, Was the play played at Christmas, 1601, or after New Year, 1602? The fiddlers choose Sir Roderick's house in the belief—"It may be now at this good time of new year he will be liberal" (v. 2); and in the next scene we have:—

"*Sir R.'s Page.* Sir Theon, here are a couple of fellows brought before me, and I know not how to decide the cause; look in my christmas book who brought me a present.

"*Amoretto's Page.* On new year's day goodman Fool brought you a present; but goodman Clown brought you none.

"*Sir R.'s Page.* The right is on goodman Fool's side."

The play, therefore, was aeted during the New Year festivities of 1602 or 1603, and,—as we should gather from much that has gone before,—the following evidence gives it to 1602. When Immerito has bought his living (save all tithes over twelvepence), the illiterate Sir Roderick holds a mock examination *pro formâ*, and says:—

"Now, Master Recorder, if it please you, I will examine him in an author that will sound him to the depth, a book of astronomy, otherwise called an almanack . . . What is the dominical letter? *Immerito.* C, sir, and please your worship. *Sir Rod.* A very good answer, the very answer of the book."

And the Page's aside on this is, "C the dominieal letter? It is true craft and eunning do so domineer." Now C was the dominieal letter for 1602 old style, and does not of course serve for any other year between 1600 and 1606. The moon's age, another question asked, after some interval not taken up by astronomieal questions, neither suits Dee. 1601, nor Jan., nor Feb., 1602. But neither, so far as I can find, does it suit for any of

these months from 1600 up to 1608 ; and as Sir Roderick does not refer to the book, but accepts it without remark, I apprehend that it was meant to exemplify the impudence of one ignorance, and the acquiescence of another. It is so in the answer to the genders and in others. So also in the questions immediately preceding that on the moon's age. Sir Roderick asks the distances between Waltham and London, and Newmarket and Grantham, and after Immerito's answers the Page rather oddly remarks—"Without doubt he hath been some carrier's horse." But though the answer to the first be correct—"twelve [miles], sir," the nearest Grantham to Newmarket that I can find is that in Lincolnshire (and it connects itself with the preceding Waltham in being a Queen Eleanor cross station), and is not ten miles off, but some six or eight times that distance. All goes down, however, to prove Immerito's learning in arithmetic.

It may have been noticed that the reference to the *English Flores Poetarum*, and the words "now" and "starts up every day" rather point to a date earlier than that of Jan. 1602. This I think is so, and thus agrees both with the Induction statement that the play 'hath lain this twelvemonth in the bottom of a coal-house," and with the interpretation given in my former note, that it was sketched out and partly written at the same time with the previous year's [first part of] *The Return from Parnassus*, and that the references to 1601 incidents were added when it was finally prepared for representation. The like, perhaps, may be said as to the reference to Kemp's *Morrice Dance to Norwich*, though the rattle-babies, &c., may refer to the publication, *inter alia*, of the rival *Satiro-Mastix* and *Poetaster*. Brinsley Nicholson.

SIR WILLIAM WALLACE AND THE HEREDITARY OFFICE OF BAILIE OF KYLE, AYRSHIRE.

A minute of the Scottish Privy Council respecting the claims of Hugh Wallace of Craigie Wallace, Bailie of Kyle, is of some historical interest. It is dated Whitehall, May 23, 1626, and is in the form of an address to Charles I. ; the subscribers being William, sixth Earl Marischal, Robert Maxwell, first Earl of Nithsdale, Richard Murray, first Earl of Annandale, Patrick Lindesay, Bishop of Ross, Sir William Alexander, afterwards Earl of Stirling, Andrew Napier, Sir George Elphinstone, and Sir Alexander Strachan, of Thornton. The document, entitled "Certificat for Craigie Wallace," is preserved in Sir William Alexander's Register of Royal Letters, still unprinted :—

"Wee of your Majesties counsell and exchequer of Scotland heer assembled having by your Majesties direction considered the demand of Heughe Wallace of Craigie Wallace concerning his resigning unto your Majestie his heritable right of the bayliffery of Kyle, whiche purpose was heretofore hearkened unto by your Majesties late deare father and yourself, as may appeare by your two letters wreatin to this effect to the Commissioners of the Exchequer of that your kingdome. Wee thinke it no way convenient that in consideration of the said right Four thousand marks Scottish should be yearly assigned unto him out of your customes then as was formalie intended. And seeing as wee conceave that all or the most part of heritable offices within that kingdome may be laufullie recovered by your Majestie to have made purchase of this, were it not that the doeing thereof can be no president for other heritable offices given forth since there was ane act made against the said heritable offices, the granting of them, because long before that tyme (as he doth offer to prove) that office was enjoyed by his predecessors, amongst whom the memorie of one William Wallace, being for his singular valour in defence of that kingdom so deservedlie renowned, may be ane inducement for your Majestie to deal the more noblie with this gentleman, who is the heir of the house whereof the said William did descend, and chiefe of that name. And lykewyse hauing observed what hath been bestowed for other heritable offices, wee conceave that your Majestie may bestow upon him Twenty thousand lib. Scottish at least, which wee could wish should rather bee freely given him by your Majestie as a guift for the cause aforesaid than otherwys it should be payed as a pryce for the said office. Alwyse wee most humblie submit those our opinions to your Majesties most wyse and princely consideration. Subscribitur Marshell, Nithsdelle, Annandeall, Bish. Rosse, Sir William Alexander, Andrew Napier, Sir George Elphingston, Sir Alexander Strachan."

As advised, the King granted authority to the Scottish Exchequer to make payment to Hugh Wallace of the sum of 20,000*l*. Scots for the surrender of his office. A royal precept to this effect was issued at Whitehall on the 2nd of June, 1626, but the impoverished condition of Scottish finance led to the warrant being unattended to. Accordingly, on the 8th of December, 1629, Sir William Alexander, Secretary of State for Scotland, addressed the following letter in the King's name to the Barons of Exchequer :—

"Right, &c. Whereas we have been plesed to grant unto Hugh Wallace of Craigie Wallace ane precept for the soume of Twentie Thousand pounds scottis, to be payed unto him for his surrender of the baillierie of Kyle and regalitie of Newtoun and (in regard, as we are informed) of the estate of his hous, which at this time is very much burdened with debt, and which for the good and honourable service done of old by William Wallace for the defence of that our kingdom (whose descent was out of that hous), wee do very much tender our speciall pleasour that since tymelie payement of that soume may verie much tender the standing of his hous, you be carefull he be payed said soume as it may onywise be convenientlie done out of the first and readiest of our rents and casualities, and that presentlie after the sight of the said precept it be enacted and enrolled in the buiks of Exchequer with the usuall and ordinary reservations, for the which ther presents shall be your warrand. At Whythall the 8th of December, 1629."

It is interesting to find the services of Sir William Wallace to his country availing the representatives of his house upwards of 300 years after his decease. Could any one discover at what period the office of Bailie of Kyle came into the family of Wallace? Charles Rogers.

Grampian Lodge, Forest Hill.

FOLK-LORE.

Flamborough Folk-Lore.—For the last fourteen years I have annually paid a visit to the fishing village of Flamborough. On my first acquaintance with the primitive inhabitants of the place, they seemed to be a hundred years behind other inland villages in their manners and customs, but during the last five years civilization has made rapid progress, and you can only here and there find an old fisherman who has not shaken off the practices of his ancestors. It may be amusing to know something about the superstitions of this hardy race, which is rapidly dying out. One of the oldest seems to have a strong antipathy to the "parson." It was considered a most unlucky thing for a clergyman to enter a cottage when the "gude mon" was baiting his lines, or to meet one on his way to the beach. To quote the words of one of the natives, "I'd as soon meet the devil as the parson." A fisherman would never go to sea after such a meeting. Thirty or forty years ago a man would not go to sea if a hare or rabbit crossed his path. As late as three years since the fishermen would not go out if any one mentioned a pig in any way when they were baiting their lines, and they had a great fear if rabbits or eggs were spoken of. It is still considered very unlucky for a woman to walk over the nets or any of the fishing tackle, although the women take a very active part in collecting bait and helping their husbands to bait their lines. Witchcraft is another thing that has had great influence over their actions. A woman named Betty Adamson was reputed a witch, and her power is said to be exercised by one or two men at the present time. If a fisherman happened to meet Betty, he would turn back, and he always carefully avoided passing her house. Once she entered a cottage where the men were preparing their lines, which was considered so ominous of evil, that they would not let her go until she had knelt down and said the Lord's Prayer. The fishermen now will go half a mile out of their way rather than pass the house of the man supposed to be "bewitched." A few years ago, no fisherman would go to sea on Old Christmas Day. It was considered heathenish to do so; and two of the old residents still maintain the same. The good people still believe in ghosts. There are certain places in Flamborough said to be visited by "headless women" and other apparitions. The well-known "Danes' Dyke" is one of these places, and brave men, who would face a raging sea to save the life of a fellow-creature, would shrink from crossing the "Dyke," or churchyard, after dusk. The custom still prevails of throwing cake and firing over newly-married persons. Setting aside their superstition, the fishermen of this place are a fine, brave, and honest race of men, and can retire for the night with doors unlocked, never entertaining a feeling of distrust. And it is particularly pleasing to see the wives and children dressed in their best going down to the beach when their husbands and fathers depart for their herring harvest. E. S. N.

The Angel of Death.—The following extract will perhaps be acceptable to readers in general on account of the universal interest felt in the subject, and because the work from which it is taken is very seldom found, even in our public libraries—*Rabbinical Literature; or, the Traditions of the Jews*, by J. P. Stehelin, 1748:—

"The two following passages give a very curious Rabbinical account of the different behaviour of Dogs in a Town, sometimes grumbling and howling, at others gamesome and full of play. In Rabbi Bechai's Exposition of the Five Books of Moses, in the Parascha Bo there is the following passage: 'Our Rabbins, of blessed memory, have said, when the dogs howl, then cometh the Angel of Death into the city; but when the dogs are at play, then cometh Elias into the city.' And in Rabbi Menachem von Rekanat's Exposition on the same Books, in the Parascha Bo there is a passage running thus: 'Our Rabbins, of blessed memory, have said, when the Angel of Death enters into a city, the dogs do howl. And I have seen it written by one of the Disciples of Rabbi Jehuda the Just, that upon a time a dog did howl, and clapt his tail between his legs, and went aside, for fear of the Angel of Death. And somebody coming and kicking the dog to the place from which he had fled, the dog presently died.' Whether the Jews have taken the notion of the cause of the howling of Dogs from other nations, or other nations have taken it from them, is a matter beyond the extent of our discoveries. But 'tis very true, and perhaps very remarkable, that a notion of this nature prevails among the multitude in almost every nation upon earth. There is hardly a town in Europe which, in the common opinion, is not visited by an Evil Spirit in the night; which Evil Spirit, called in almost every place by a different name, is supposed to take its rounds through the streets while the inhabitants are asleep, and to set the dogs a howling. Nor is there perhaps a town in Europe, where one may not meet with a hundred accounts of the mischievous pranks of this Visitor. But that when the dogs are gamesome and full of play, Elias, or some good Spirit, is visiting the town, is perhaps a notion entertained by none but the Jews."

"The same superstition prevails in France and in Germany. In the latter country a dog howling before a house portends either a death or a fire. . . In the German as in the Aryan mythology, the dog is an embodiment of the wind, and also an attendant on the dead. It appears in both characters in Odin's wild hunt. Dogs see ghosts, and when Hel, the goddess of death, goes about, invisible to human eyes, she is seen by the dogs."—*Curiosities of Indo-European Tradition and Folk-Lore*, by Walter K. Kelly, Lond., 1863.

Bibliothecar. Chetham.

Pedigree of Macbeth.—I cannot help thinking that this pedigree ought to be differently arranged in some points. 1. I think that Finlegh, Maormor of Ross, did not marry Doada, daughter of Malcolm McKenneth, but her sister Bethoc. Bethoc would be Bethoca or Betha in Latin; and

I think this accounts for the name of Macbetha or Macbeth, who seems to have dropped his first name, and called himself always by his metronymic, as he claimed the Crown through his mother. The dates, of course, will not allow of the marriage of Bethoc with Crinan of Dunkeld after the death of Finlegh; but it may have taken place before. Old Wyntoun tells us that Macbeth was a son of the Devil; for, in a wood, his mother met with a handsome stranger, and became enamoured of him. On their parting, he told her who he was,—

"But sayd that her sone suld be
A man of great state and bownte;
And na man suld be borne of wyf
Of power to reve him of his lyfe."

If we assume that Finlegh was the handsome stranger who captivated Bethoc, and that she was separated from him after bearing him a son (Macbeth), and then married Crinan, abbot of Dunkeld, by whom she became mother of the gracious Duncan, we shall, perhaps, be not very far from the truth. In that case, Macbeth and Duncan would be half-brothers, Macbeth being the elder, and probably illegitimate.

2. I think that Thorfinn's father (Sigurd) married Doada, daughter of Malcolm McKenneth, in which case Macbeth and Thorfinn would be cousins german. It is extremely unlikely that Macbeth could be cousin german to Thorfinn's maternal grandfather, which would be the case if Sigurd married Doada, daughter of Malcolm McMalbrigid. M. P.

Singular Regulations of the Household of Henry VIII.—The following I have copied into my note-book, but have omitted to state where I obtained it. I reproduced the passage in one of a series of food articles, entitled "Freaks of the Palate," which I wrote for some provincial journals. Before publishing these in a complete form, I am anxious to know where I can see the manuscript mentioned below. These regulations are certainly worthy of a place in "N. & Q."

The following are extracts from a curious manuscript containing directions for the household of Henry VIII. The orthography is altered:—

"His Highness's baker shall not put alum in the bread, or mix rye, oaten, or bean flower with the same, and if detected, shall be put in the stocks.

"His Highness's attendants are not to steal any locks or keys, tables, forms, cupboards, or other furniture of noblemen's or gentlemen's houses when he goes out to visit.

"Master cooks shall not employ such scullions as go about naked, or lie all night on the ground before the kitchen fire.

"No dogs to be kept in the court, but only a few spaniels for the ladies.

"Dinners to be at ten, and suppers at four.

"The officers of his privy chamber shall be loving together, no grudging or grumbling, or talking of the king's pastime.

"The King's barber is enjoined to be cleanly, not to frequent the company of misguided women, for fear of danger to the King's royal person.

"There shall be no romping with the maids on the staircase, by which dishes and other things are often broken.

"The pages shall not interrupt the kitchen maids.

"The grooms shall not steal his Highness's straw for bed, sufficient being allowed to them.

"The brewers not to put any brimstone in the ale.

"Twenty-four loaves a-day for his Highness's greyhounds.

"Ordered—that all noblemen and gentlemen at the end of the session of Parliament, depart to their several counties on pain of the royal displeasure."

Harry Blyth.

Camden Road Villas.

Defoe's English Commerce.—Of this book, which is certainly not the least valuable of Defoe's many writings, it is commonly said there were three editions, namely, in 1728, 1730, and 1737. Wilson (*Life of Defoe*, iii. p. 587) remarks that the third edition, that of 1737, was called by mistake the *second*; and this remark is also made by Lee (i. 437). The real number of editions is of interest, as showing how the book sold, and in how far the public appreciated it. I believe there was, in fact, only one edition of the book, though there were three issues of it, and three different title-pages. The same misprints occur in them all; the only real difference being that some have the Appendix, whilst the first issue, of course, never has it. In all copies I have seen, the name of Queen Elizabeth, on p. 136, is defective in the second *e*. Other typographical peculiarities show that they all belong to one original imprint.

Edward Solly.

"Caprice."—Dr. Johnson gives no etymology of this word. Morhofius, *Polyhistor*, vol. ii. p. 328, editio tertia, Lubecæ, sumptibus Petri Roecmanni, 1732, has the following:—

"'Ingenia inventiva,' *inquit Huartus*,' Hetruscâ linguâ *capriciosa* appellantur, ob similitudinem, quam in eundo investigandoque cum *capris* habent.' *Atque hæc aliis ingeniis jungenda ille suadet.* 'Ut providi bonique pastores magno ovium gregi dodecadem *caprarum* solent adjungere quæ breviore viâ ac gradu promptiore ad nova quædam pascua et ad gramen necdum tritum depastumque oves conducant; haud secus convenit esse inter literatos quædam hujusmodi *caprea* velut ingenia, quæ ovili aliorum intellectui nova naturæ secreta ac contemplationes nondum ante cognitas atque exploratas pandant, quibus exerceantur.'"

Herbert Randolph.

Ringmore.

Sur Dás, the Syrian Slave and Blind Sanskrit Poet at the Court of Akbar.—"Súr is the Sun, Tírlasi the Moon, and Kesava Das the Stars; other Poets, like fire-flies, twinkle round them."—Hindi Couplet, p. 14, *Popular Poetry of the Hindús*, by Major T. D. Broughton, 1814. Was Súr Dás, the knavish Amin (revenue collector of Sandila, Oude, I believe), of whom it is said in the *Bhakta Mála*, Garland of Saints:—

"The Saints have shared Sandila's taxes,
Of which the total thirteen lacks is,
A fee for midnight service omen,
By me Súr Dás to Madan Móhan,"

and Súr Dás, the celebrated poet, one and the same person, or were they, as inferred by Wilson, of different parentage?

Both flourished during the reign of Akbar, and as I can find no mention of either in the Ain Akbari or the Múntakhab-at-Tanárikh, it seems likely that the name may have been changed to one of Mohammedan signification (Professor H. H. Wilson, *Essays on the Religion of the Hindús*, v. i., p. 62. Dr. R. Rost). E.

Star Cross, near Exeter.

James V., King of Scotland.—

"The King of Scots is a right proper man after the northern facion. . . He is a man of the fewest words that may be. He shall shortly be ensured to Madame Magdalene [daughter of François I. of France] and soone after mary her. His wife shall temper him well, for she can speak; but if she spake as litel as he, the house should be very quiet."—(Sir John Wallop, Ambassador to Paris, to Arthur Lord Lisle, Dec. 1536. *Lisle Papers*, viii., art. 29, 31.)

This is scarcely the popular view of "the Knight of Snowdoun, James Fitz James."

Hermentrude.

Bells: Emblems of Saints.—On the second bell of Welham Church, Leicestershire, is a figure of the patron saint, St. Andrew, on his cross. By the side of the cross stands a single-handled vase, from which springs a tall stem bearing three lilies. Is this emblem of the Blessed Virgin occasionally placed by the side of St. Andrew, or what is its meaning in this instance? I shall give an engraving of this stamp in *The Church Bells of Leicestershire*, now in preparation for the press.

Thomas North.

Leicester.

French Plays Performed about 1630.—The plays now performed on the French stage have been recently so severely handled by English critics, that the observations of De Fontenelle on the Dramatic Works of Hardy, who produced from six to eight hundred, which were very popular in France down to about 1630, are interesting. They read like the remarks made in our morning papers on plays performed the previous night. We have only to change the names of the authors. As De Fontenelle's expressions would lose so much of their force by translation, I must give them in the original French. He says:—

"Dès qu'on lit Hardy, sa fécondité cesse d'être merveilleuse. Les vers ne lui ont pas beaucoup coûté, ni la disposition de ses Pièces non plus. Tous sujets lui sont bons: la mort d'Achille, et celle d'une Bourgeoise que son mari surprend en flagraut délit, tout cela est également Tragédie chez Hardy. Nul scrupule sur les mœurs, ni sur les bienséances. Tantôt on trouve une Courtisanne au lit qui par ses discours soutient assez bien son caractère; tantôt l'héroïne est violée; tantôt une femme mariée donne des rendez-vous à son galant. Les premières caresses se font sur le Théatre, & ce qui se passe entre deux amans, on n'en fait perdre aux Spectateurs que le moins que l'on peut. . . . Les Personnages de Hardy se baisent volontiers sur le Théatre; & pourvu que deux amans ne soient point brouillés, vous les voyez sauter au col l'un de l'autre."

Ralph N. James.

Ashford, Kent.

P.S.—Hardy died between 1628–32, and is said to have "le premier introduit l'usage de recevoir de l'argent de ses Pièces, usage inconnu avant lui."

Significant Names.—Over a shop door at Bridge-End, Whitby, "Uriah *Bird*, *Game*-dealer."

In a local paper, Mr. *Shoesmith*, as auctioneer of some *horses*.

A lecture on *Cremation* is announced to be given at the London Institution by Mr. *Bakewell*.

J. Manuel.

Newcastle-upon-Tyne.

Lilly's "Mother Bombie."—Act ii. sc. 5 (ed. Fairholt, ii. 101). After Stellio has said how the young men of the day "say ale is out of request, 'tis hog's porredge, broath for beggers, a caudle for constables, watchmen's mouth glew," &c., Memphis, who has complained of the amount of wine boys drink, adds, "I'le teach my wag-halter to know grapes from barley"; and Stellio says, "And mine shall learne the oddes betwcen a *stand* and a *hogshead*." As Mr. Fairholt has no note on the passage, I copy one from a most amusing tract, "*Drinke and Welcome;* or the Famous Historie of the most part of Drinks in use now in the Kingdomes of *Great Brittaine* and *Ireland:* with an especiall declaration of the potency, vertue, and operation of our *English* Ale. . . . . Compiled first in the high Dutch tongue by . . . Huldricke van Speagle, . . . and now . . . amplified and translated into English . . . by John Taylor, 1637":—

"It is proper to say *A Stand* of *Ale*, and a Hogges Head of *Beere*, which in common sense is but a swinish Phrase or Appellation."

The writer abuses "Beere . . . an Upstart and a foreigner or *Alien*, in respect of Ale"; and his enumeration of the virtues of Sack, on sign B 4, quite accounts for Falstaff's devotion to the beverage. I quote only a few lines:—

"Is any man so much out of the favour of *Æolus*, that he is short-winded, or that his voice or speech failes him, let him drinke *Sack* (as it may be taken); it shall make him capable to vent words and speake beyond measure. . . . . So that we may justly say that *Sack* is a second nature to man."

The fat knight took Sack medicinally for his short wind; it gave him his glibness of tongue. He washt his midriffe in sack, as John Taylor wisht that he too could, and he then "reach(t) with his Invention above the Altitude of the 39.

where, and dive(d) 50 fathom below the profundity of the deepest *Barrathrum*."

F. J. Furnivall.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

Englishmen in Lhassa.—The *Academy*, of December 5th, announces that "arrangements have been made by the India Office authorities for the publication of the Journal kept by Mr. Robert Bogle (the only Englishman who was ever at Lhassa) during his stay in Tibet."

The *Gentleman's Magazine*, for July, 1840, and Rose's *Biographical Dictionary* state that Thomas Manning, the friend and correspondent of Charles Lamb, long resided at Hlassa, the chief city of Thibet, under the special patronage of the Lama. Was this really the case, or is it only one of Charles Lamb's pleasant fictions, arising out of his friend's veritable travels in China, and adopted from recollections of their table-talk into the serious matter-of-fact pages of Sylvanus Urban? Can light be thrown upon this point by any surviving friend of Manning's or of Lamb's, or by any student of Manning's books in the library of the Asiatic Society? R. M—m.

[G. W. C. also writes:—"Tibet and its capital Lhásá. Was Lamb's friend Manning ever there?—An article on Great Tibet in the *Geographical Magazine*, for February, 1875 (p. 41) states that 'a Mr. Manning, formerly a Mathematical Tutor at Cambridge and the friend of Charles Lamb, succeeded in reaching Lhásá in 1812, but there is no record of his travels, and his journal, if he wrote one, has not yet been discovered.'

"This assertion that Manning reached Lhásá may probably have been taken, directly or indirectly, from the sketch of his life in the *Gentleman's Magazine*, for July, 1840; but is there any real evidence that he was ever there at all? He died in 1840; and of the few who knew him in his later years and may have heard him speak of his travels, is there still any survivor who could answer this query and throw light on a point especially interesting at the present time, when our knowledge of Great Tibet is being so largely increased?"]

Authors Wanted.—

"The Life and History of a Pilgrim. By G— W—, Dublin, 1753."

"The Gossip; a Series of Original Essays and Letters, Literary, Historical, and Critical; Descriptive Sketches, Anecdotes, and Original Poetry. T. Bennett, Kentish Town, 1821."

In the nineteenth number the title was changed to "The Literary Gossip." The work terminated with the twenty-fourth number.

"Rejected Articles. London, Henry Colburn, 1826."

The articles are imitations of Charles Lamb, William Cobbett, Horace Smith, John Wilson, William Hazlitt, Francis Jeffrey, Leigh Hunt, &c.

"Essays and Tales by a Popular Author. London, W. Clowes, 1833."

The titles are:—

"A Cup of Tea—The Young Poet—An Amiable Old Lady—The Reclaimed—An Auction—Journey to London—First Day in Town—Little Children—Retrospection—My First Manuscript—The Only Love—and A Cold."

"Extracts and Collections from Various Authors. Dorchester, Printed by G. Clark, Cornhill, 1834."

This volume contains curious and interesting extracts from nearly two hundred authors. Among these are, *The Life of William Gifford*, editor of the *Quarterly Review*, by himself; *Prize Essay* (rejected) *on the Drama*; a map of *The Genealogy of Empires*; a Map of Europe in 1780 and 1831; *Table of the Fluctuations of Corn, Curreney, and Consols, from* 1790 *to* 1833; *Some Account of One Hundred Painters; Vestiges of Truth among the Heathens*, &c.

"The Portfolio, consisting of Essays, Letters, and Narratives. 2 vols. 12mo. Printed for the Author, 1814."

In a recent catalogue it is attributed to William Hazlitt, but there is not a vestige of his style or manner of thought in the work.

"The Vision of Hades, or the Region Inhabited by the Departed Spirits of the Blessed; with Cursory Notes, Theological and Metaphysical, to which is now added The Vision of Noüs. London, Printed for G. B. Whittaker, Ave Maria Lane, 1825."

This copy seems to have once belonged to "R. Browning," his name being on the title-page.

Alex. Ireland.

The Marines.—Might I, at the request of a military friend, ask for an admission to your widely circulated pages, of this query? In 1741 there is a record of the 7th Marines, or 30th Regiment, commanded by Col. Cornwall; but in 1739 there were only *six* marine regiments, this number being increased to nine by three additional marine regiments being raised in America, then, of course, a British dependency.

It would appear from this that the old 50th or 7th Marines must have been raised in America! Was this the case? If so, they must have been raised in 1740.

Did Col. H. Cornwall raise the regiment in 1740? If not, is there any record who did, and what colonels commanded the regiment from its formation in 1740 till 1741, when Col. Cornwall commanded it? Geo. Fyler Townsend.

St. Michael's Parsonage, Burleigh Street.

Rowlandson.—In his *Reminiscences*, Angelo mentions two collections of original drawings by the great caricaturist—one possessed by the jovial banker, Mitchel, "the best collection of Rowlandson's French and Dutch scenes"; the other his own, which he pronounces "unique," but was obliged to dispose of to his friend Bannister. Are these collections still undistributed, and who are the fortunate owners? The drawings which Mr.

Ackerman held have been since sold. Mr. William Bates, who communicated so interesting and exhaustive an article upon Rowlandson to "N. & Q." (4th S. iv. 278), speaks of a collection in his possession,—would he allow an admirer of Rowlandson's genius to inspect it? H. S. A.

Historical.—To whom does Macaulay refer in the following passage in his Essay on Hallam's *Constitutional History?* Speaking of the conduct of the Churchmen at the time of the Revolution, he says:—

"*A distinguished Churchman* has not scrupled to say that the rapid increase of infidelity at that time was principally produced by the disgust which the faithless conduct of his brethren excited in men not sufficiently candid or judicious to discern the beauties of the system amidst the vices of its ministers."

Where can I find accounts (other than those contained in Cyclopædias) of the lives of Henry Marten, "the scandal of the High Court of Justice," and Sir John (afterwards Lord) Colepepper, who became one of Charles I.'s advisers in 1641, together with Hyde and Falkland? B.

Lord Dacre Whipped at Westminster Abbey.—I read in Stanley's *Memorials of Westminster Abbey*, p. 452, second edition—"The young Lord Dacre walked with a sheet about him, and was whipped as he went." This was apparently, from the context, as *a homicide*. To whom does the passage refer?

Lord Dacre of the South was *hanged* for murder in 1541, and his honours forfeited. His son was restored in blood and honours by Queen Elizabeth, and with his wife, sister of the famous Sackville, Lord Buckhurst, was the munificent founder of Emanuel Hospital in 1574 (see *Sussex Archæological Transactions*, vol. xix. p. 180).

Josephus.

The Yellow Rose.—I have read somewhere that the yellow rose was brought into England in the reign of Henry VIII., from Turkey, by one Master Nicholas Lette, "a worthy merchant of London, and a great lover of flowers." Who was he? Can you give any particulars on the subject?

F. N. L.

Buenos Ayres.

The Game of "Beast."—In *The Life of Rachel Wriothesley Lady Russell*, page 29, is the following: "I am to play at beast to-morrow, at Lady Shaftesbury's." And a foot-note describes it as "the name of a game at cards then much in fashion." Is anything known of the game, and why called "Beast"? George Ellis.

St. John's Wood.

Moses the Jew.—I have lately bought a curious chap-book, with a title-page like the picture outside the show. It professes to be "*The Substance of Three Sermons*, preached at Edinburgh, the 8th, 9th, and 10th days of July, 1787, by Moses the Jew, who was lately converted to the Christian Religion." Is anything further known of *this* Moses? He has a mythical appearance.

W. E. A. A.

"The Kewin."—In looking over an old map of my estate, I find one of the fields thus called. What is the meaning of this word?

Buryscourt.

Sir Thomas Lawrence: Prud'hon.—1. Is there any catalogue of the portraits painted by Sir Thomas Lawrence? Failing this, can any correspondent oblige me with a reference to any information as to portraits which he painted of the Bagot family?

2. Is there a catalogue, or anything like a collection, of paintings and designs by Prud'hon? Where is his painting of the dead Christ in the tomb, in which the body lies obliquely across the picture, and the head and arms (which are towards the right) are supported by two kneeling winged angels? T.

Dr. Martin Lister.—Whitaker, in his *Craven*, when speaking of Carlton Hall, mentions "the celebrated Dr. Martin Lister." Where is any information to be found about him? T. P.

The Topographer.—An article appeared in this publication (some time, apparently, between 1840 and 1855), "The Inventory of Hugh Roe O'Neill's Effects," by James R. Ferguson. I shall be much obliged by a reference to the exact date.

D. F.

Hammersmith.

Family of Whitcombe.—This is a surname belonging to the South of England, probably Somersetshire. Is there at present any landed family of the name? What is their lineage and principal *locus?* A. D. C.

[Prepaid communications will be forwarded.]

"Æ" in MSS.—In old Latin MSS. the *æ* diphthong is usually written as *e*; thus, "Dedit tres acras terræ ecclesiæ Beatæ Mariæ" would be written, "Dedit tres acras terre ecclesie Beate Marie." Was *æ* diphthong in use with the classical writers, and if so, when was it changed to *e?* In Domesday Book the *e* is used. C. J. E.

Apes' Eyes.—At a great Court held in the 17th Ed. IV., 1477, it was ordered "that the Master of the Grammar School (Ipswich) shall have the government of all the scholars within the liberties of this town (excepting little ones called Apes' Eyes)." What is the origin and meaning of this term? Royse.

Heraldic.—I shall be glad to have the arms of Widdowes of Lancashire. Esther Widdowes of

Brimsop Hall, Wigan, married James Milnes of Wakefield. Also, the arms of the family of Fanquier who sold the estate of Heath, near Wakefield, to the Smyth's. G. D. T.

"Granta; or, a Page from the Life of a Cantab." London, second ed., 1838, pp. 421.—Who wrote this poem? It is written with great poetical as well as satirical power, but disfigured by prurience both of thought and expression. In the copy before me, an unknown hand has remarked:—

"Written not badly, yet not *well*;
Read here on earth, and registered in hell."

Cyril.

Ancient Bell Legend.—Will some clever scholar kindly construe the following legend, which has long been a puzzle to self and others? It is found on many mediæval bells in East Anglia, as may be seen in Mr. L'Estrange's interesting volume of *The Bells of Norfolk*, lately published. It is found in other counties. There is one at Newcastle-upon-Tyne. There is no doubt about the reading, which is perfectly legible, judging from rubbings in my possession:—

+ Dulcis Silto Melis Campana Vocor Michls.

The letters are well-formed modern Gothic, according to Astley, often erroneously called Lombardic, which is a misnomer, as the latter were in use centuries earlier. H. T. Ellacombe.

The Names of Celtic Kings.—

"But after repeated inroads into the regions of civilization, familiarizing Latin and Greek writers with the names of their kings, they (the Celts) disappear from the east of Europe."—Max Müller, *Science of Language*, Lect. v., vol. i. p. 185.

I seek information (1) as to the "regions of civilization"; (2) the names of "their kings"; (3) the references to the "Latin and Greek writers" who mention these kings.

G. Laurence Gomme, F.R.H.S.

Replies.

REGINALD, COUNT DE VALLETORTA.

(5th S. ii. 368, 414, 431; iii. 29, 72, 172.)

I have but just become acquainted with the discussion respecting the above person, his connexion with Richard Earl of Cornwall, and the union between their houses, which has been recently going on in your valuable periodical. Permit me, as the eldest representative of the senior branch of the Tanners, and, therefore, descended through the heiresses of Tregarthian, Hendower, and Cornwall from the House of Plantagenet, to first answer the queries of your correspondents, and then give the authentic history Mr. C. F. S. Warren solicits. I am in possession of every documentary proof.

W. G. T., p. 368.—Who was Reginald de Valletorta? For long history of this family, see Dugdale's *Baronage*, also Gilbert's *Historical Survey of Cornwall*, and Lysons's *Cornwall*. But briefly, he was one of the last barons of the Norman family, spelt variously Valletort and Valletorta; was Governor of Totness Castle, and Sheriff of Cornwall in 5th of Henry III. He was Lord of Trematon Castle, and possessed 59 knights' fees. They held the Manors of Silverton, Moreton, Bideford. There were several brothers, and the names of Reginald, Raphe, and Roger succeed often; and whilst the first Reginald was witness to a charter, time of Rufus, made to the monks of Plympton, the last, leaving no male issue, called generally Reginald (but by some Roger), ceded his Castle of Trematon to his Lord Paramount, Richard Earl of Cornwall, in 1289.

Second query. They were distinctly *not* German Counts, but Norman Barons. Sir Reginald de Valletort married the heiress of Walter de Dunstanville, by his wife Ursula, daughter of Reginald Fitz Henry, and left a daughter, Joan de Valletort, from whom the Cornwalls and Tanners spring.

We now come to Mr. C. F. S. Warren's query, 5th S. ii. 414. There is no doubt about the identity of Richard de Cornwall's mother, and she had nothing to do with Beatrix de Falquemont. In this inquiry we must carefully avoid mixing up the *legitimate* children of Richard Earl of Cornwall, known as King of the Romans. Had any legitimate survived, they would have been Earls of Cornwall; whereas Earl Edmund died *s.p.*, and Earl Richard was killed at Berwick. But we have simply to do with his *natural* children. We must now, therefore, revert to Baron Reginald de Valletort, who, leaving, as before stated, no male issue, left a daughter, *Joan* de Valletort, who, having married Sir Andrew Oakston, became a widow, and then had issue by Richard, King of the Romans, *four children*, called Cornubiæ, or Cornwall, after their father's earldom. I must now refer to Sandford's *Genealogical History of the Kings and Queens of England*, where, after naming his legitimate issue by his second wife, Sanchia, of Provence, we find

"Natural children of Richard King of the Romans: Richard de Cornwall, one of the natural sons; Walter de Cornwall, another base son of Richard Earl of Cornwall, to whom his natural brother, Edmond Earl of Cornwall, granted 18 Libratas Terræ in his Manor of Branell (whence the seat of the Tanners at Court in Branel), by the name of Waltero de Cornubia, *fratri suo*. These two brethren (Riehard and Walter) 'nothi erant,' saith my authority; and will you know his reason?—'Nam Rex fuit Consanguineus Hæres propinquior dicti Comitis' (meaning Earl Edmond, their brother), which, if they had been lawfully begotten, they had had a right of succession in the Earldom of Cornwall. *But it seemeth* the King was by all inquisitions found to be his heir. Thirdly,

Isabel de Cornwall, a natural dau^tr of Richard King of the Romans, whom King Henry III. called niece. She was wife to Maurice Lord Berkely, and said King, by warrant dated St. Paul's tenth of August in the 48th of his reign, commanded the Sheriff of Kent to deliver the manors of Herietesham and Hottcliffe—'Isabellæ uxori Mauritii de Berkele nupte nostra ad sustentationem suam, liberorum suorum."

Concerning the fourth daughter, Joan, there is a little discrepancy; but in certain deeds relating to Modbiry I find as follows:—

"Modbiry was the ancient land of the Valletort's Barons of Hurberton. Roger de Valletort (*i.e.*, Reginald) conveyed it, amongst other lands, unto Sir Alexander de Oakston, which had married Joan, a womau which was Concubine of Richard Erle of Cornwall and King of Almayne, which Sir Alexander Oakston left Sir James de Okeston, which died without issue. With command of King Edward, hee conveyed Modbiry and other lands formerly granted unto his father by R. de Valletort, unto Sir Richard Champernon and Jone (daughter of Jone before mentioned), whom Edmond Earl of Cornwall calleth by the name of Sister in a grante made by him unto said Richard and Jone (thassise of Bread and Ale, dated 12th of King Edward). The said Richard, the father was younger sonne of S^r Henry Champernon of Clyst Champernon."

So it is extremely likely that Joan de Cornwall was the fourth natural child, although omitted by Burke. *Certain*, however, are the first three children—Richard, Walter, and Isabella, as born of the morganatic alliance between Richard King of the Romans and Joan de Valletort, daughter of Sir Reginald de Valletort, and the heiress of Walter de Dunstanville. From Isabella descend the Berkelys. Walter is supposed to have left no issue; whilst from Sir Richard de Cornwall, who married the daughter of Lord St. Owen, sprang a numerous race of Cornwalls, bearing quarterly Cornwall and Valletort. The arms of Cornwall, a lion rampant, gules, within a border sable bezantée, surmounted with a baton sinister. Borne without the baton, it would be simply absurd.

I now have to answer Mr. W. G. Taunton's query (5th S. 431), and can only do so by giving a history of the descendants of Richard de Cornwall and his wife, the daughter of Lord St. Owen, who left two sons, Sir Edmond, who married a daughter of Sir Bryan de Brampton, of Brampton Bryan, this branch terminating after three descents in three daughters, and Sir Geoffry de Cornwall, who, by his union with Margaret Mortimer, left three sons, Sir Geoffry of Kings Nymton, *ob. s. p.*, Sir Richard of Burford, from whose eventual heiress sprang the Cornwall Leighs of Chester, and Sir John, who, marrying the daughter of the Duke of Bretagne, left issue another Sir John, created Baron Fanhope and Millbroke, who married the Princess Elizabeth, sister of Henry IV., and died without issue, and a daughter Maude, or Margaret, de Cornwall, who married David de Hendower. This is the Maud de Cornwall who is alluded to probably by Hermentrude, although I have no record of her ever having married into the Arundel family, as Heylin states, and she was undoubtedly a daughter of the former Sir John. I now quote Gilbert's *Historical Survey of Cornwall*:—

"Hendower or Hender of St. Wenn. This once great and flourishing family was of Wales, of which house was David, who married in Edw. III. Margaret, daughter and co-heiress of John de Cornwall, great grandson of Richard Plantagenet, Earl of Cornwall and King of the Romans; he left issue by her Thomas, father of Richard, who by the heiress of John Chamberlayne, by his wife, the heiress of Pever, had issue Margaret Hendower, who is certified to have married, *temp.* Hen. VII., Thomas Tregarthian, who with her possessed the family seat of *Court*; which came from Earl Edmond when he granted 18 libratas terræ of his manor in Branel to Walter de Cornwall."

Again, still quoting Gilbert:—

"Tregarthian in Gorran, stated by Hals to have been seated at Tregarthyn, *temp.* Edward I. The great rise appears to have been in *temp.* Hen. VII., when Thomas Tregarthian is known to have married Margaret, one of the daughters and co-heiresses of Richard de Hendower, heir and representative of the great families of Hendower, Chamberlayne, and Pever, and descended through the Cornwalls from the noble House of Plantagenet. This Thomas Tregarthian removed to Court, and was Sheriff of Cornwall in 1492; his issue was John, and two daughters, Margaret and Catherine, who respectively married Grenville and Carminowe; John married Jane Trethurse, who left four daughters, his co-heiresses, of whom Margaret Tregarthian married George Tanner, of Cullompton. Thus ended the Tregarthians of Court, although their name still survives in the Scilly Isles."

Again, quoting Gilbert's *Cornwall*, of Court, in St. Stevens Brannel:—

"Of this family, which descended from a natural son of Richard Earl of Cornwall, by Joan de Valletort, was Walter de Cornwall, who served the county in Parliament in 1311. John de Cornwall served as a member for Truro in 1332. The elder line of this noble family became extinct latter part of the fourteenth century, when an heiress carried the estates in marriage to Hendower, whose heiress married Tregarthian."

I now quote Lysons's *Cornwall*, who says:—

"The Manor of Brannell was granted by King John to Richard Earl of Cornwall and Rex Romanorum, who gave it to Richard de Cornubia, his natural son by Joan de Valletort (widow of Sir Alexander Oakston). From the Cornwalls it passed by successive female heirs to the families of Hendower, Tregarthian and Tanner. It was mortgaged to Sir John Baber. The manor house of Court has been pulled down, and the Tanners were the last family who inhabited it."

Again, quoting Polwhele:—

"In Carew, f. 47, Court in this parish appertained to the Earls of Cornwall. King John settled them to his second son, Richard, in 1209, who had issue by his concubine Jone de Valletorta, widow of Sir Alexander Oakston, a base son named Richard de Cornwall, and a daughter Joan married to Champernown."

And again I have it:—

"From Vortigern to Edward I. Deeds of St. Germans in Domesday Book. This place, before Norman Conquest, was land of Condura and Cadock, Earls of Cornwall, by one of whose daughters it came in marriage to Regirald Fitz Harry, base son to King Henry I. by

Anne Corbit, who in her right, long after William of Norman race, forfeited the same by attainder, was made Earl thereof, from whose heirs it passed to the Dunstanvils and Vawtorts, and by Vawtort's daughter Jone, who being widow of Sir Alexander Oakston, Knight, turned concubine to Richard Earl of Cornwall, King of the Romans."

And now the last question (5th S. iii. 30)—Have the present family of Tanner any right to the Plantagenet arms, with or without a baton sinister? Again I quote Gilbert:—

"Tanner, the ancient family of Tanner, was originally seated at Upton, Somerset, the dwelling of Humphrey Tanner in the reign of Edward III."

(I omit the pedigree until we take it up where he says):—

"George Tanner, of Cullompton, who by his marriage with Margaret, third daughter of John Tregarthian, obtained considerable estates in Cornwall; amongst these was Court in Brannell, henceforth to be considered the family residence. Anthony, son and heir, married the daughter of Tilley; by her had John, who was M.P. for Grampound in Charles II.; by Catherine Roscarrock, his wife, he left a numerous progeny, of whom only two left descendants, viz., Anthony, who married Dorothy, heiress of Zacchary Arundel, of Carvynick, from whom, by females, the branch merged in the Penwarnes, and Juliana's children, the Tauntons; and his elder son, John Tanner, who married Edith Pyne, of Ottery, leaving issue John, who lived at Creacombe with his wife Elizabeth, whose son, the Rev. William Tanner, Rector of Cheddon, married the relict of Pascoe of Ede, whose eldest son, William, was Rector of Meshaw and Cullompton, married Mary Smale and left eleven children, the eldest being Capt. Thomas Tanner, of Exeter, J.P., who married Bridget Savery Harvey, of Liskeard, granddaughter of Waltham Savery, of Slade, leaving issue Mark Batt Tanner, M.D., eldest son; and Albert Tanner, Capt. H.M. 72nd Regt., the youngest."

The Tanners therefore quarter with their own the arms of Plantagenet with a baton sinister, and those of the Plantagenet Earls of Cornwall. Thus, (1st) argent, a chief sable, 3 Moors' heads couped proper, banded round the temples with a fillet gules, for Tanner; (2nd) Plantagenet with a bar sinister; (3rd) argent a lion rampant, gules, crowned or, within a border sable bezantée, for Cornwall; (4th) argent a chevron between three escallop shells sable, for Tregarthian; (5th) argent a lion rampant, within an orle of escallops or, for Hendower; (6th) argent 3 bendlets, gules, in a border sable of 8 bezants, for Valletort; (7th) argent a chevron gules between 2 roses in chief of the second, a sea tench nayant, azure, for Roscarrock; together with those of Chamberlayne and Pever, and those of any heiresses the various branches may have since intermarried with.

MARK BATT TANNER, M.D.

Trafalgar House, Brighton.

I wish to correct the statement as to the parentage of *Constance de Cornwall*, said to be the first wife of Sir John de Arundell, Lord Mautravers, Earl of Arundel, and Duke of Touraine. It should be Constance, *illegitimate* daughter of Sir John de Cornwall, K.G., Lord Fanhope (Cornwall pedigree at Moccas Court, co. Hereford, and the Book of St. Albans, fol. 159, as quoted by Tierney), *omitting* the words, "by his wife Elizabeth, daughter of John of Gaunt, Duke of Lancaster, and widow of John de Holand, Duke of Exeter."

B. W. G.

[All future communications on this subject should be addressed to DR. TANNER.]

THE EARLY ENGLISH CONTRACTION FOR JESUS (5th S. ii. 265, 375, 437; iii. 15, 74.)—I have been much interested in the discussion that has been going on in your pages as to the origin of the sacred monogram IHS., and the more so because of the ingenious way in which, to my mind, a difficulty is made of it.

For instance, take the supposition that these three letters represent the first two and last letters of the Saviour's name. Is there any precedent for a monogram so constructed; and, if so, on what principle is the second letter selected in preference to, say, the last but one in such construction?

How much simpler does it seem, to me at least, to take it at once for granted that each of the three letters represents a separate and distinct word. Then we could read I.H.Σ. (*not* as meaning "Jesus Hominum Salvator," for that would be Latin, but) as standing for "Ιησους Ἡμετερος (or Ἡμων) Σωτηρ."

So I have always understood it in my ignorance of any great difficulty in the matter, and that ignorance has been bliss. N. H. M.

Canterbury.

MR. WEALE'S explanation is strengthened by inscriptions on church bells.

"IHESVS BE OVR SPEED"

was a common inscription; and whilst we find—

"IHC NAZARENVS REX," &c.,

"IESVS NAZARENVS REX," &c.,

we also find—

"IHESVS NAZARENVS REX," &c.,

which appears on Hugh Watts's bells, 1600–40, as—

"IH'S NAZARENVS REX," &c.,

with an apostrophe over and between the second and third letters of the contraction for Ihesus.

THOMAS NORTH.

In connexion with the impression existing in so many people's minds, that these initials signify "Jesus Hominum Salvator," it may be worth while to mention that "I have suffered" is another popular interpretation. It is new to me, but when mentioned by one of a class of Catholic boys, was at once recognized by others as what they "had heard." JAMES BRITTEN.

It is by no means certain that the monogram I.H.S. is of "Greek origin." It may be of Hebrew. I do not place much confidence in works

that pretend to reveal the secrets of freemasonry; but such are not to be altogether rejected as fictions. In some of these books mention is made of the Noachites—ancient masons or mystics, who claimed Noah as their founder, and over their altars had the initials I.Ch.S., signifying Shem, Cham (or Ham), and Japet (or Japhet), the three sons of Noah. Of course the letters were Hebrew, and read after the Hebrew mode from left to right. It is absurd to give so high an antiquity to the Noachites. We may put that aside, and class such pretensions with those of modern masonry and its dating from the building of the Temple! However, granting the existence of the Noachites, we may, perhaps, yield the conclusion of an existence anterior to the Christian era. We are told that the Noachites came into Greece, where it is probable their mysteries became blended with those of Eleusis. Some of the early Christians are said to have been initiated, and reading the above letters after the Greek mode, they discovered, or rather invented, a Christian signification. It required very little imagination or ingenuity to read the Hebrew characters as ι.η.σ., and afterwards to turn them into I.H.Σ., and lastly into the Latinized form of J.H.S., which is variously interpreted as an abbreviation of Jesus, or as the initials of the legend "Jesus Hominum Salvator." The above seems a very rational solution of the mystery attached to the monogram. The Noachites in 1776 (the date of an anti-masonic book) were said to exist in some parts of Prussia, where they formed one of the highest degrees of masonry. I am not a mason, and, therefore, cannot give an opinion on masonry, or on any of its degrees, high or low, or on any of its affiliated orders or societies, civil, ecclesiastical, or military. I can state, however, that on talking with an aged and very learned gentleman, who has taken most of the high degrees, he said, "I must not divulge any masonic secrets, but I may acknowledge, without committing treason, that the origin of I.H.S. is masonic, and to be found in the Hebrew initials of the sons of Noah." This is not the first time that such a theory has been propounded; but I believe that no writer in "N. & Q." has hitherto alluded to it.

James Henry Dixon.

Rome.

"Royd" in "Ackroyd," &c. (5th S. iii. 151.)—The explanation of this termination as signifying *riddings*, or places *ridded* of oaks, hollies, &c., may be defended against Mr. Skeat's objections by strict analogies. In the first place, he says we might as well derive the name *Boyd* from the verb *to bid*, as *royd* from *rid*. The verb corresponding to our *rid* appears under varied forms in O.H.G. *riutan*,; G. *reuten* (pronounced *roiten*); Low G. *raden, roden*; Du. *roeden, roden* (Kilian); Bavarian *reuten, rieden*, whence *reut* (pronounced *roit* or *roid*—Schmeller), *ried*, a riddings or place where wood has been stubbed up. This element appears much more frequently in the names of places in Germany than *royd* with us. Schmeller cites *Inner Roid, Ausser Roid*, as names written according to pronunciation in Salzburg; *Pilmersried* or *Pilmersreut* in Bavaria. But *ried* will be common in one district, as in Bavaria; *reut* in another, as the Upper Palatinate.

The objection that when a place is once *ridded* of oaks or hollies it would no longer appear what kind of trees had been stubbed up, is hardly so stringent as Mr. Skeat's arguments usually are. The name would be given by the owner of the land who has done the clearing, when all his people would be familiar with the nature of the wood which has been cleared away. In Germany the termination is commonly added to a proper name, as in the Lancashire *Ormerod*, Orm's ridding; but we find in Graff *Hasilriuta=Hazelroyd*, place where hazels have been grubbed up.

H. Wedgwood.

"The Death-Bed Confessions of the Countess of Guernsey" (5th S. iii. 6, 153.)—With all respect for Dr. Dixon's opinion, he must forgive my saying that while, on the one hand, there is nothing but the unsupported testimony of his informant in favour of *The Death-Bed Confessions* having been written by Ireland, we have the direct statement of Miss Carey, published in 1825, as quoted by me (*ante*, p. 6), that the book was written by Lady Anne Hamilton. It is quite possible that poor misguided lady, as in the case of *The Secret History*, only furnished some materials which were worked up by the practised hand of her astute and unscrupulous friend, Mrs. Serres. That they were associated in the latter, I have abundant proof, as I propose to show shortly. Allibone, in his useful *Dictionary of English Literature*, inserts the book under the name of Lady Hamilton, and thus characterizes it:—

"The only genuine secret history of the period written by the sister of the late Duke of Hamilton. It abounds in most interesting sketches of the notabilities of Carlton House and the Pavilion, and admits the reader at once behind the scenes relative to the transactions with Queen Caroline, the Countess of Jersey, Sir Sidney Smith, &c."

Though marked as a quotation, Mr. Allibone unfortunately does not give his authority for a statement which is as nearly the reverse of truth as it can well be. Let me, in conclusion, assure Dr. Dixon that he is in error in supposing "Lady Hamilton was dead when Ireland's book came out." Ireland died on the 17th of April, 1835; Lady Hamilton survived him for eleven years, dying at the advanced age of 80, on the 10th of October, 1846. Having occasion, thus, again to refer to Lady Anne, let me take the opportunity of repeating my desire for information respecting a book

said to have been written by her, published some years ago at Newcastle-upon-Tyne or Shields (for both places have been named), and then withdrawn from circulation on account of its attacks upon some north-country families, and to which I think it possible that Miss Carey may allude when, in a MS. in my possession, she expresses her intention to treat of *My Lady Anne and her Times*.

William J. Thoms.

Cat, Catt, Kitcat (5th S. iii. 117.)—Surely the venerated mutton-pie maker's name is not to become a mere *myth!* Apart from the fact that the name *Kitcat*, how derived I know not, is borne by one of the oldest established firms of bookbinders in London, let me inform Dr. Chance that the names of *Cat* and *Catt* have existed in Sussex for centuries. As far back as 1375 (exactly five hundred years ago) four men named Cat, of Rotherfield, with "other malefactors," broke into the park of the Archbishop of Canterbury, at "Franchame, in Wadhurst, took away some deer, and wounded others with arrows and left them, and beat and wounded the park-keeper and his servant so much that their lives were despaired of." (*Sussex Archæological Collections*, xvii. 120.) And in 1737 one *Cat*, a noted smuggler, in all probability a descendant of one of the deer-stealing marauders above referred to, distinguished himself by his murderous prowess in a "battle between the smugglers and officers at Bulverhide," near Hastings. (See Mr. Durrant Cooper's interesting paper on "Smuggling in Sussex," *Suss. Arch. Coll.*, x. 82.) Nor let it be forgotten that a wealthy family of *Catts* still flourishes in Sussex, several of whom very recently took legacies under the will of Miss *Catt*, a rich maiden lady, late dwelling in the county, on the condition that they assumed the more euphonious name of "Willett" in lieu of *Catt*. Mr. Henry Willett, an eminent denizen of Brighton, as one of these legatees, so changed his surname. But another, and more stubborn, member of the family refused to abandon the paternal monosyllable, and yet claimed his legacy; and an application to the Court of Chancery resulted in the confirmation of his right to remain a *Catt* and to retain his legacy likewise.

Henry Campkin, F.S.A.

Hogarth's Politician (5th S. iii. 168.)—The figure is believed to be a portrait of one Mr. Tibson, a lace-maker in the Strand, and an ardent partisan in respect to Sir R. Walpole's Excise scheme. The face bears no resemblance to that of Bishop Burnet, and the above-cited ascription of the subject is hardly to be questioned. The picture was formerly in the possession of Mr. Forrest, one of Hogarth's companions in the famous "Tour." Afterwards it belonged to Peter Coxe, Hogarth's executor; then to Mr. W. Davis, bookseller in the Strand, at whose sale it was bought by G. Watson Taylor. After his death Count Woronzow bought it for thirty guineas, 1832. I should be glad to learn where it is at present. It was painted *circa* 1730–34, but the etching by Sherwin was not published till 1775. F. G. S.

Will Mr. Ward, or any of your correspondents, give the authority for the statement as regards Bishop Burnet's eccentricity, viz.—"This prelate was extravagantly fond of tobacco and of writing," &c.? Dottle.

"Gérard's First Work" (5th S. iii. 89)—I quote from Knight's *Cyclopædia of Biography*—"of note was the *Blind Belisarius* carrying his dying guide in his arms, painted in 1795." I think the incident comes from Marmontel's romance.

John Addis.

"This episode is not founded on any historical fact; it is a fiction of the painter and a trait of genius. Belisarius, despoiled of his possessions, deprived of sight, and returning to his desolate habitation, finds himself reduced to implore the fickle succours of pity to support him in his sorrowful way.

"His young companion has just been stung by a serpent, which remains entwined round its prey, and far from being able to guide the steps of Belisarius, he becomes a burthen to the venerable old man. The youth seems ready to expire. With one hand Belisarius carries him and rests him against his breast; with the other, he holds a staff, the sole remaining support of his misery, and endeavours to trace with it the path through which he has to pass. But lo! the sun is already retired behind the mountain and the horizon becomes obscure, and Belisarius, confused, bewildered, walks on the brink of a precipice."—*Extract from an English Translation of the Musée Française.*

Z. Z.

Bishop of Llandaff, temp. James I. (5th S. ii. 467.)—Theophilus Field was elevated to this See in 1619, he having previously been Rector of Cotton, Suffolk. In 1627 he was translated to that of St. David's, and in 1635 to that of Hereford. He died in June, 1636. His only other published work of which I find any record is a sermon on Deut. iv. 9, published in 1624. See Stubbs's *Registrum Sacrum Anglicanum*, Oxford, 1858, and Le Neve's *Fasti Ecclesiæ Anglicanæ*, 1720, or the revised edition by T. D. Hardy, Oxford, 1854.

Gaston de Berneval.

Philadelphia.

"min . sinal . hes" (5th S. iii. 88.)—I would also propose a query on this subject. A flamboyant rapier in my collection is inscribed on one side, "mathias . wopper"; on the other are the words, "mi . sinal . el . galo." What is this?

W. J. Bernhard Smith.

Temple.

Public Exhibition at Rome (5th S. iii. 106.)—A similar exhibition to the one mentioned by Dr. Dixon was to be seen in London in the summer of 1872 or 1873. I myself saw it on several occasions

at the corner of Cromwell Place, South Kensington. The exhibitor was a young man, a foreigner, dressed in a blue blouse. J. T. M.

An exhibition exactly similar to that described (so far as the flight and return of the pigeons are concerned) was to be seen in Gower Street last autumn. James Britten.

British Museum.

Chantrey's Woodcocks (5th S. iii. 106.)—Mr. Ward does not seem to be aware of the elegant book published by Professor Muirhead in 1857, entitled *Winged Words on Chantrey's Woodcocks*, which contains, including translations, nearly two hundred epigrams on the sculptured birds. The few which Mr. Ward cites are second-hand, from a very inferior book, whence the greater part of his note is copied *verbatim*. Mr. Ward ascribes one of the epigrams to "Mr. Sergt. Wrangham," whereas the book from which he takes it gives the surname only. This epigram and two more on the same subject, given by Professor Muirhead, were written both in Latin and English by Francis Wrangham, Archdeacon of the East Riding.

H. P. D.

Skipton Castle (5th S. iii. 120.)—N. mentions (quoting the *Craven Pioneer*) Sir C. Tufton, Bart., as the owner of the Castle; but I have looked into Walford's *Baronetage*, 1874, and Whitaker's, 1875, and I can find no other Baronet of that name than Sir Henry James Tufton, whose estates are in Kent and Westmoreland. Will N. enlighten me?

Fredk. Rule.

"Mazerscowrer" (5th S. iii. 127) must have been, in the first instance, the person who scoured the Mazers or wooden bowls, on which see *Prompt. Parv.*, 328. J. T. F.

Hatfield Hall, Durham.

Printing at Shrewsbury (5th S. iii. 140.)—Thomas Durston, a printer in Shrewsbury early in the last century, published some Welsh translations by the Rev. J. Jones, of Llangynog. There was a "J. Jones" rector of this place at the end of the seventeenth, and another "J. Jones" rector at the beginning of the eighteenth century.

A. R.

Croeswylan, Oswestry.

Soft Tuesday (5th S. iii. 147.)—This term, as applied to Shrove Tuesday, arose from a jocular saying, that they who were born on Pancake Day had batter in their heads instead of brains.

Chris. Chattock.

Castle Bromwich.

"Ph" (5th S. iii. 107.)—At the risk of appearing selfish, I will venture to ask for some further information about this "ph," for it is somewhat startling to find that not only my grandfather was wrong every time he wrote his own name, but that I have also helped to "spread errour" by having the name of my eldest boy written Ralph in the registrations of his birth and christening. The proper pronunciation of the name is also uncertain. In Yorkshire, where it is most common, it is usually pronounced *Raf*, with the *a* long; but Butler, in *Hudibras*, has used it to rhyme with *Half*. Ralph N. James.

Ashford, Kent.

The name Ralph is certainly not a mis-spelling of Ralf, and is of German (not Saxon) origin. It comes from Randolph, for Radolph, Radulph.

R. S. Charnock.

Gray's Inn.

Flemish Pedigree (5th S. ii. 387.)—The name of *Berlunt* has probably been read for *Borlunt*, a very ancient family of Ghent. In Gocthals' *Dictionnaire Généalogique et Héraldique des Familles Nobles du Royaume de Belgique*, I find, in the genealogy of Borlunt, the following marriage:—

"Isabeau, fille de Gerem ou Jérôme Borlunt, échevin de Gand en 1397 et de Marguerite Sersanders, épouse: Josse Vijts, fils de Nicolas, seigneur de Pamele et de Amelberge van der Elst. Isabeau meurt sans enfants en 1443, elle est enterrée dans l'Eglise des Augustins. Elle avait fondé avec son mari, à St. Jean, la Chappelle d'Adam et d'Eve, qu'ils ont ornée d'une verrière. Josse Vijt fut enterré dans la crypte de cette église."

In *Inscriptions Funéraires et Monumentales de la Flandre Orientale*, p. 136, "Église de St. Étienne, dite des Augustins," I find a description of a brass plate which was on the grave of Isabeau Borlunt. In the centre there are the arms of Vijts and Borlunt; on the left side, the arms of Borlunt; on the right, those of Sersanders; underneath, an inscription in Flemish:—

"Hier ligt Cegraven Joncv. Lysabette Borlunt, Joos Vijts wijf was, die overleet deser werelt int jaer ous Heeren alsmen screef M.CCCC.XLIIJ. den v dagh in meye. R. I. P."

Lysabette or Elizabeth, Isabeau and Isabella, are the same name under different forms. Jodocus is the same as the French Josse and Flemish Joos. The Flemish inscription entirely corresponds with what is said by Goethals; only adds that she died on the 5th of May.

The arms of Vijts are: D'or, à deux fasces échiquetées, d'argent et d'azur. Those of Borlunt: D'azur, à trois cerfs élancés d'or. Cri: *Groeninghe Velt!* Cimier: Un cerf élancé d'or.

Mathilde van Eys.

General Monk and Anne Clarges (5th S. iii. 108.)—It has been stated that Anne Clarges was married to Thomas Ratford, at St. Lawrence Pountney Church, in 1632, and had one child, a daughter; that she lived with her husband at "The Three Spanish Gipsies" in the New Exchange, and sold wash balls, powder, gloves, &c.;

that in 1649 she and her husband quarrelled and separated; and that when, in 1654, she married George Monk, it was uncertain whether Thomas Ratford was dead or alive. If this was true (see Burke, *Extinct Baronetage*, 116), it was obviously impossible to give the bride's name in the register at St. George's, Southwark. As it was, persons were not disposed to speak too well of Mrs. Monk. Of this there is an illustration in Thurloe's *State Papers*, i. 470, where under date 19th Sept., 1653, she is described not only as a bad woman, but also as an ugly one, and as then being the mother of three or four children, who were "adopted" by General Monk. Edward Solly.

Arms of Grandison (5th S. iii. 127.)—Under the heading "Cadeney," Boutell, in his *Heraldry*, gives an interesting account of these bearings, from which we learn that they were originally "paly of six, argent and azure," the bend and other differences being added by various members of the family, probably during the twelfth and thirteenth centuries. John Grandison, Bishop of Exeter 1327-67, made a further alteration by charging the bend with a mitre ar. between two buckles or. In Edmondson's *Baronagium Genealogicum* Grandison, as a quartering of Montagu Duke of Manchester, is delineated paly of six argent and *azure*, &c. Burke, in his *Armory* gives the bearings of several branches of this family, and, with but one exception, they are represented as containing *azure*, and not vert.

J. Young, Junr.

Owthorne.

Contemporary evidence must be regarded as most conclusive, and this seems to establish *azure*, and not *vert*, as the original tincture; for in the "Roll of Arms of the Reign of Edward the Second" appears "Sire William de Graunson, pale de argent e de azure, a une bende de goules, e iij egles de or"; and the "Roll of Arms compiled in the Reign of Edward the Third" contains, "Monsire de Granson, pale, d'argent et d'asure, de vi peeces, a chastelez d'or en une bend gules." Both Rolls were edited by Nicolas, and published by Pickering in 1829. The former, in his Prefaces, gives his well-founded reasons for assigning the dates of these Rolls to 1308-14 and 1337-50 respectively. Edmondson mentions several coats of Grandison, and always as paly argent and *azure*, &c. W. E. B.

A Blondin in 1547 (5th S. iii. 146.)—We are said to have had one much earlier here in Durham. When Prior Melsonby was elected bishop by the convent in 1237, Henry III. took seventeen objections to his being appointed. The sixth of these was—

"Item, quod tanquam homicida debet repelli; eo quod cum quidam istrio in cimiterio suo cordam a turri ad turrem extensam ascenderet, de voluntate dicti Prioris, idem corruit et mortuus est; qui Prior nec talibus illicitis debuit interesse, nec consentire; immo debuit expresse talia, ne fierent, inhibuisse."

Printed from the original in the Treasury at Durham, locello xvj. in Appx. to Script. Tres., Surtees Soc. vol. ix. p. lxxiii.

A blue marble effigy of a lady holding a glove is still pointed out as that of the adventurer holding the purse of money which had been offered him if he would perform the feat. See Raine's *St. Cuthbert*, p. 56, n. J. T. F.

Hatfield Hall, Durham.

"An Auction of Old Batchelors" (5th S. iii. 108.)—I have had in my possession a MS. copy of what Mr. R. B. Stoney desires to find.

"Sale Extraordinary.

I dream'd a dream in the midst of my slumbers,
And as fast as I dream'd it, it came into numbers;
My thoughts ran along in such beautiful metre,
I 'm sure I ne'er saw any poetry sweeter.
It seem'd that a law had been recently made
That a tax on old Batchelors pates should be laid,
And in order to make them willing to marry,
The tax was as large as a man could well carry.
The Batchelors grumbled and said 'twas no use,
'Twas horrid injustice and horrid abuse,
And declared that to save their own hearts' blood from spilling,
Of such a vile tax they would not pay a shilling.
But the rulers determined them still to pursue,
So they set all the old Batchelors up at vendue.
A cryer was sent through the town to and fro,
To rattle his hell, and his trumpet to blow,
And to call out to all he might meet on his way,
Ho! ho! forty old Batchelors sold here to-day.
And presently all the old Maids in the town,
Each in her very best bonnet and gown,
From thirty to sixty, fair, plain, red, and pale,
Of every description, flocked to the sale.
The Auctioneer then his labour began,
And called out aloud as he held up a man,
How much for a Batchelor? Who wants to buy?
In a twink every maiden responded, I! I!
In short, at a highly extravagant price,
The Batchelors all were sold off in a trice;
And forty old maidens, some younger, some older,
Each hugged an old Batchelor home on her shoulder."

Alex. McMorran.

Albion Square, Dalston.

Adolphus's "England" (5th S. iii. 9, 96.)—This is the fifth edition of the book; it is by John Adolphus the celebrated barrister. The dates of the five editions are 1802, 1805, 1810, 1817, and 1840-5. As first published, it was in three volumes only, and came down to the year 1783. George III. was much pleased with it, said it was very accurate, and that he should have it bound as a continuation to Rapin (see Rose's *Diary*, ii. 180). Mr. Adolphus assisted Mr. Coxe in his *Life of Walpole*, and besides the history and some anonymous publications, was the author of—

2. "Biographical Memoirs of the French Revolution. 2 vols. 8vo., 1799."

3. "The British Cabinet, containing Portraits of Illustrious Personages, with Biographical Memoirs. 2 vols. 4to., 1799 and 1805."

4. "The History of France from 1790 to the Peace of 1802. 2 vols. 8vo., 1803."

5. "The Political State of the British Empire. 4 vols. 8vo., 1818."

A very interesting volume was published by his daughter in 1871, entitled *Recollections of the Public Career and Private Life of the late John Adolphus, with Extracts from his Diary.* One of the last entries in the diary, under date 18th of March, 1845, is, "my seventh volume was published; it is very large, 769 pages, and comprising, retrospects included, ten years of the reign." The work was to have been completed by another volume, but the author died on the 16th of July, 1845, in his 78th year.

In Mrs. Henderson's *Recollections* of her father will also be found many particulars relating to his son John Leycester Adolphus, the author of the letters to Heber, and who died in 1862. In the preparation of this fifth edition of the *History of England* under George III., Mr. Adolphus was greatly assisted by the late Baron Gurney.

Edward Solly.

"Virgin" (5th S. ii. 248, 415; iii. 15.)—I would suggest that the true meaning of the passage is that the "scurvie play" was written by a "virgin" playwright, *i. e.* one who had not written for the stage before. "Set out all by one virgin" may surely mean "entirely written by some new hand"; nor is the remark which follows inconsistent with this hypothesis. The marginal note "a virgin play" corresponds to our modern phrase "a maiden speech." To me, indeed, the construction suggested seems more obvious than that advocated by Mr. Williams. A woman on the stage in 1582 is an anachronism; and I utterly fail to see why Mr. Madox should describe an unknown female player as a "virgin."

Middle Templar.

Bedell Family of London (5th S. ii. 8, 334, 418.)—In turning over some old papers and autographs, I have found the following little document. I venture to send it, with the chance of its being of some use to Mr. Howard:—

"May 24th, 1706.

"Mr. Tilson.—Sir,—Pray make out a Banker's Annuity order in my name for the yearly sum of twelve pounds fifteen shillings, the sum having been certified to be due to me from Mr. Lindsey's Patent in lieu of four hundred and twenty-five pounds principal, and this shall be your discharge from, sir,

"Your humble servant,

"John Bedell.

"Citizen and Haberdasher of London."

Emily Cole.

Teignmouth.

The Jews in England (5th S. i. 399; ii. 12; iii. 177.)—I have long had a suspicion that there must have been Jews in England before their supposed return, and particularly in the sixteenth and seventeenth centuries. I am reminded of this by the reference in the *Athenæum*, February 13, p. 220, to the diverting episode in May, 1613, of the Jew Jacob, who disappeared at the critical moment when the doctors, proctors, and heads of houses were preparing to assemble at St. Mary's to assist at his baptism, as recorded in Pattison's *Life of Casaubon*. The lists of aliens I am confident include Jews. Shakspeare's Jews look much like personal observation.

Hyde Clarke.

Byron's "Siege of Corinth" (5th S. i. 465; ii. 50, 177, 393.)—Leaving the subject of the opening to this poem, Mr. Ward selects the nineteenth stanza as a convincing proof of Byron's obligation to the author of *Christabel*, and starting with an error, places the alleged plagiarism in the first instead of the last twelve lines of the section. Mr. Ward then proceeds to quote the noble poet's declaration that the passage in question was written before he read *Christabel* or heard it recited, and urges that this declaration is inconsistent with the acknowledgment of the "original idea undoubtedly pertaining to Mr. Coleridge."

Lord Byron certainly wrote the words above quoted, but he added, "whose poem has been composed above fourteen years," thereby simply acknowledging in his own graceful way that Coleridge must have been first in the field, and in no way "confusing assertion and thought." As it is impossible to suppose that the author of the *Siege* had forgotten the little fact of closely imitating the lines in *Christabel*, we are left to choose between his direct denial of knowledge of that poem before the composition of his own and the most uncritical assumption of his having "heard it recited by Dr. Stoddard or *somebody else*." I say, emphatically, "Credo Byron." Mr. Ward finally dismisses the passage in the *Siege of Corinth* with a most characteristic "rubbish." "Oh for an hour" of the author of the *Baviad*, who said of these and some following lines, "All is beautiful."

W. Whiston.

Is a Change of Christian Name Possible? (5th S. ii. 248, 295, 354; iii. 37, 119, 198.)—I have watched this discussion with some amount of surprise, and have no hesitation in answering the question in the negative. It is quite true, as stated by R. S. F. at the last reference, that "a person's *name* is what people call him"; but whatever people choose to call a man does not make his *Christian name*. The latter is given to him in baptism when he is made a member of Christ, and is as indelible as baptism itself. In the same manner, and in no other, as a man renounces his

baptism and becomes an apostate, may he renounce his Christian name; and even then he can neither undo the one nor the other. He may call himself by some other name, and get people to call him so, or he may have a nickname given him by others, but in neither case is it his *Christian name.*

JOHN MACLEAN.

Hammersmith.

THE TEN COMMANDMENTS (5th S. iii. 85, 135, 190.)—Among the Wesleyan Methodists there is no difficulty in setting up the Decalogue; they have no law against it, but usage in its favour. It will be found in Brunswick, and Great Horner Street, and Trinity Wesleyan Chapels in this town. SAMUEL WALKER.

Liverpool.

"HE HAS SWALLOWED A YARD OF LAND!" (5th S. iii. 108, 174.)—There are 4,840 yards of land in an acre (English). At sixpence per yard, the price works out at 121*l.* per acre. Much of our agricultural land is sold for about half that sum. The sixpennyworth of brandy-and-water is, therefore, the full equivalent for a yard of land. I have set many a working man to reflect, and reform, by telling him that he smokes and drinks away the freehold of his cottage site at least two or three times a year. CORNELIUS WALFORD.

Belsize Park Gardens.

MR. JEFFERSON DAVIS (5th S. ii. 169, 256, 397.)—

"About the middle of the eighteenth century three brothers, viz., William, Joseph, and Evan Davis migrated from Wales to the British Colonies of North America. They first located in Philadelphia, Pa.

"The youngest, Evan, subsequently removed to Georgia, where he died, leaving two children, a son and a daughter. The son, Samuel, was the father of Jefferson Davis."

I send the above in fulfilment of my promise made in "N. & Q.," Sept. 26, 1874 (p. 256).

M. D.

OLD EDITION OF HOMER (5th S. iii. 145.)—There are four editions of Homer printed at Strasburg by Wolfius Cephalæus, in the years 1525, '34, '42, and '50, in 8vo. There is also a fifth revised edition, "Worm. ap. hæredes Wolfg. Cephalæi," 1563, in 8vo. Of the first four, J. W. Moss, in the *Manual of Classical Bibliography*, writes as follows:—

"These editions are very rare and very little known. The two first contain the various readings of the Florentine and Aldine editions. With respect to the second there is no little confusion. Panzer cites it as containing the *Iliad* and *Odyssey* alone (the same bibliographer describes that of 1525 as comprising the whole works; it was compiled by Lonicerus, who dedicated it to his tutor, the celebrated Melancthon); Mattaire, *Odyssey, Batrachomyomachia,* and *Hymns;* but Harwood notices the *Iliad* only, which he calls *liber rariscimus.* Mr. Dibdin mentions these different accounts, but adds nothing in elucidation of them. Brunet observes that it is doubtful whether the *Odyssey* was printed in 1525."

The edition 1525 fetched 15 fr. Heber. That of 1534 is marked 62 fr. Larcher, 9*s.* 6*d.* Heber; 5 fl. 5 st. Crevenna. Dibdin says the *Iliad* alone was bought for a trifle at Mr. Folkes's sale. I bought my copy at a bookstall in Paris for three francs. Heyne also describes all these editions in his dissertation *De Subsidiis Studii in Homericis Occupati.* The dedication to Melancthon does not occur in the edition of 1534. B. E. N.

Information regarding this edition, and references to other authorities, will be found in Moss, *Manual of Classical Bibliography,* vol. i. p. 483. D. M.

"THE CAPTAIN'S FRIENDS" (5th S. iii. 171.)—Let me try to "render unto Cæsar the things that are Cæsar's," by saying that the poem entitled as above is by Edwin Waugh, and may be found in any edition of his poems. My copy is the first edition, 1859, and contains, *verbatim,* the five verses MR. JACKSON sends you, but they form only a portion of Mr. Waugh's poem, which consists of nine verses; below are 6, 7, 8, and 9:—

VI.

"Then sprang the cripple on his crutch, and nearly came to ground;
The blind man wandered to and fro, and shook their hands all round:
The dame took snuff, the sick man smiled, and blest the happy day;
And the widow kissed her young ones, as she wiped their tears away.

VII.

Uprose the children's voices, mingling music with the gale,
And the beggar's dog romped with them, as he barked and wagged his tail:
The farmer snapt his thumbs, and cried, 'Come on, I 'll feast you all,'
And the stark old soldier with his stick kept charging at the wall.

VIII.

So now the Captain's dog is dead, and sleeping in the ground,
A kind old master by the grave bemoans his gallant hound,
And says, 'My hair is white and thin! I have not long to stay!
Alas, my poor old dog, how I shall miss thee on my way!'

IX.

Then here 's to every noble heart that 's gentle, just, and brave;
That cannot be a tyrant, and that grieves to see a slave.
God save that good old Captain long, and bring his soul to joy;
The country-side will lose a friend the day he comes to die."

DAVID KELLY.

Stretford, near Manchester.

PRONUNCIATION OF "HOLY" (5th S. iii. 108.)—I doubt very much whether the quantities of compound words can be accepted as an argument for the pronunciation of the original substantive or

adjective from which they are derived. We should scarcely insist upon talking of Nature because we use the derivative natural, or of abbreviating the first syllable of Michael in order to make it correspond with Michaelmas. The only authority that I can think of for pronouncing the *o* in holy short will be found in the six reasons for fasting, which I quote as appropriate to the season, although I fear that the writer thought more of the rhyme than the prosody when he used the shortened form of the adjective :—

"The sick man fasts because he cannot eat:
The poor man fasts because he has no meat:
The miser fasts that he the more may spare:
The glutton fasts to eat the greater share:
The hypocrite fasts that he may seem more hŏly:
The good man fasts to strive with sin and folly."

As for the derivatives quoted by G. T. P., "holyrood," "holywell," and "holiday," is it not clear that they at first followed the quantity of the original word, although abbreviated in common parlance; and that they applied to a thing, a place, and a time which were really accounted holy? Scott, in his *Lady of the Lake*, preserves the proper pronunciation in the first word :—

"What recked the chieftain if he stood
On highland heath or holyrood."

Frederick Mant.

Egham Vicarage.

Phrases (3rd S. iii. 70.)—

"The sluggish Thomist drinks his slice of wine."

When a query which I cannot answer excites my curiosity, I make a note, and wait for an opportunity. I fancied that the strange word above had a theological meaning, and referred to some opinion of St. Thomas. If E. N. H. heard the line and did not read it, he may have mistaken "Thomist" for *Tomien*, which I offer to substitute. Ovid wrote his *Tristia* during his relegation at Tomi. Complaining of the extreme cold, he says :

"Sæpe sonant moti glacie pendente capilli,
Et nitet inducto candida barba gelu:
Udaque consistunt, formam servantia testæ.
Vina: nec hausta meri, sed data frusta bibunt."
Tristia, L. iii. ch. x. ll. 21-24.

Is not Ovid unduly neglected? Many correspondents of "N. & Q.," though past thirty, have not (*pace*, R. Lowe) forgotten their Greek alphabet, or laid aside their Latin classics, but I believe that few read Ovid after leaving school, where the course seldom goes beyond a book or two of the *Metamorphoses*, and five or six of the *Epistles*. I read the *Tristia*, for the first time, a few weeks ago; not from deliberate intention, but having to verify a reference, I was pleased with the context and went on. I have little doubt that many queries remain unanswered because this great poet is out of favour. It was otherwise in the early part of the last century, as may be inferred from the mottoes in the *Spectator;* and Baker's *Medulla Poctarum Latinorum*, London, 1737,—a very good selection,—contains nearly as many extracts from Ovid as from Virgil. H. B. C.

U. U. Club.

Count of Meran (5th S. iii. 107.)—Mr. Woodward will find the name of the Count of Meran in *Gothaisches Genealogisches Taschenbuch der Gräflichen Häuser*, 1875, Gotha, Justus Perthes (which is published annually there, this being the forty-eighth year of the series); and he is correct as to his being the morganatic offspring of a member of the Imperial family of Austria. The Archduke John, younger son of the Emperor Leopold II. of Germany, and brother to Francis, late Emperor of Austria, when Governor-General of the Tyrol, fell in love with the pretty daughter of the postmaster of Meran, in that country, and married her, notwithstanding the opposition of his family. They lived there quietly and happily, with their children, until his death in 1859, at the age of seventy-six. Anna Plochel, whom the Archduke had married, morganatically, February 18, 1827, was born at Meran, in the Tyrol, January 6, 1804, and still survives as his widow at Gratz, in Styria. Their son, Franz-Ludwig-Johann-Baptist, born March 11, 1839, is Freiherr von Brandhofen, and Graf von Meran, in the Tyrol, Knight of the Order of the Golden Fleece, Landmann in Tyrol, Major in the Landwehr Cavalry of Styria, &c.; these titles in the Austrian peerage, and enrolment among the nobility of the Tyrol, having been granted by the Emperor Ferdinand I. of Austria to his uncle's family in 1834 and 1845. The Count of Meran, who resides at Gratz, married, July 8, 1862, Theresia, Countess of Lamberg, of an ancient Hungarian family (born August 16, 1836), Lady of Honour to the Empress Elizabeth, and they have a young family of three sons and three daughters, born between 1864 and 1871.

A. S. A.

Richmond.

The Count of Meran was the son of the Archduke John, who was administrator of the German Parliament in 1849, by his morganatic wife, Anna Plochel, afterwards created Baroness Brandhof. She was the daughter of the postmaster at Aussee, in the Tyrol, and the Archduke made her acquaintance through the mere accident of her taking the place of a *Druken*, or absent postilion, and driving him to the next town. C. B.

Miscellaneous.

NOTES ON BOOKS, &c.

Lives of the Archbishops of Canterbury. By Walter Farquhar Hook, D.D., Dean of Chichester. Vol. V. New Series. *Reformation Period.* (Bentley & Son.)

This volume of Dean Hook's *Lives* (which is the tenth of the complete series) contains excellently

ketched biographies of Abps. Grindal, Whitgift, Bancroft, and Abbot. The lives of these four prelates are in part the chronicles of the national life too—Church, State, and Society. These chronicles are full, therefore, of matters of the highest import. Perhaps the most important details are to be found in what Dr. Hook says of the policy of the Government towards the Seminarists of the days of Elizabeth. Dr. Hook affirms that an army of Jesuits and priests had been got ready under the influence of the Pope and Philip II. of Spain, if opportunity should occur, to enter England and effect a revolution of the state by the assassination of the sovereign. Dr. Hook adds that the secular priests "were gradually merging into the church of the country," and that Rome adopted strong measures to prevent the extinction of Roman influence in England. Among those measures was the sending from the foreign seminaries regulars into England, whose real object was the revolution through assassination above indicated. Dr. Hook says that the Government was well aware of the object of the Seminarists, but were unable to prove it; that the ministry then proceeded against the Seminarists as infringers of the laws regulating the Church of England; "but even then it was certified to them that if they would swear not to make any attempt on the Queen's life they should be pardoned." This statement, in one of the chapters detailing Whitgift's archiepiscopal government, seems to have been made indirectly in reference to statements published in the course of a recent controversy.

CAMOENS.

Camoens had been dead fourscore years and six when Fanshawe (1655) gave to his *Lusiad* an English utterance. Mickle followed with a version in the next century. These translations, however, did not make a household word of Camoens's name. When Lord Strangford, in 1803, produced some samples in English of the songs of the Portuguese bard, England was almost completely ignorant, at least, of the madrigals to which he tuned his lyre. That there was something in Lord Strangford's work which attracted the public is certain, seeing that Byron assailed "Hibernian Strangford with thine eyes of blue," in *English Bards*, &c., and asked him if he thought to gain his verse a higher place "By dressing Camoens in a suit of lace." Moore, on the other hand, was all ecstasy when he wrote his epistle to Strangford, on board the "Phaeton," off the Azores, and, alluding to the Portuguese bard, said of his songs, to Strangford:—

> "Those madrigals of breath divine,
> Which Camoens' harp from rapture stole,
> And gave, all glowing warm, to thine!"

In 1820, stimulus to curiosity and great satisfaction to the curious were afforded by Mr. Addison's *Memoirs of Camoens*. Half-a-dozen years later, the English public were thus better prepared than ever to study Camoens's best work, when, in 1826, Thomas Moore Musgrave published his translation of the *Lusiad*. By the successive work here briefly made a note of, Camoens slowly but surely became known to the lovers of true poetry. His own countrymen were ungrateful to him in his lifetime, but they repaired their fault after his death; and they have since kept the posthumous gratitude alive and active.

Camoens and the literature which centres round the *Lusiad* and the *Rimas* of the poet, and to which the romantic incidents of his life have given rise, are now the subjects of as great an interest as when the *Lusiad* first appeared. Within twenty years after that event, no less than five editions had been published in Portuguese, a language but little known to the rest of Europe. Versions of the great epic poem exist in almost every language of civilization, Hebrew and Greek, in MS., and printed copies of translations in Latin, Spanish, English, Italian, French, German, Dutch, Swedish, Danish, Polish, Russian, Bohemian, and Hungarian. Besides this, poems have been abundant, founded on the episodes of the *Lusiad*, such as that of *Inez de Castro*, and on the life and adventures of Camoens himself. Two celebrated collections of Camoensiana—that of the late Sir Thomas Norton, and that of Mr. Adamson of Newcastle, author of the best life of the poet—have been dispersed. A similar collection, consisting of some 400 articles, far more extensive than either of the other two, is now in the possession of Mr. Trübner, of Ludgate Hill. It is hoped that this collection will find an abiding place, as a whole, in some great royal or national library. Meanwhile, all who are interested in the subject may readily inspect this interesting collection. Among the more precious gems which it contains, are the two works of the poet which were issued just previous to his death, the first edition of *Rythmas*, printed at Lisbon in 1595, and the *Lusiadas* of 1597. There is also a copy of the rare Lisbon edition of 1609, unknown to Souza-Botelho, Brunet, and Grässe. A little volume in 64mo., the Lisbon edition of the *Lusiadas* of 1651, is, perhaps, all but unique. Its existence is doubted by Silva, the eminent bibliographer, and it was unknown to Brunet and Grässe, nor was it in the collections of Sir Thomas Norton or Mr. Adamson. But the collection has many other books of nearly equal rarity; the first Latin translation by Bishop Thomas de Faria of 1622, the first Italian version by Antonio Paggi of 1658, both printed at Lisbon, and the latter unknown to Brunet, are among the number. There is also a beautiful copy of Souza-Botelho's splendid folio edition of the *Lusiadas*, printed at Paris in 1817, presented by the editor to the late Lord Cowley when Ambassador at Madrid.

Archæological Institute.—*March* 5.—The Hon. W. O. Stanley, V.P., in the chair.—The Chairman referred with great regret to the recent death of Professor Willis, of Cambridge, whose lectures upon the Cathedrals had been one of the great features of the Congresses of the Institute.—The Rev. W. C. Lukis gave an account of "Excavations in the Roman Station of Castle Dykes, near Ripon," which was illustrated by plans and specimens of objects found.—Mr. O. Morgan exhibited twelve fine specimens of early watches; Mr. Tregellas an early lock-plate from the door of S. Lopham Church, Norfolk; Mr. Fortnum, a richly decorated sixteenth-century knife and fork from the Soulages collection, and a later dated example; Sir J. Jervoise, other examples of knives, forks, &c.; Mr. King, an impression of a seal showing John the Baptist's head in a charger, upon which some "Notes" were read; Mr. Drummond, a box with emblems, motto, &c.; Mrs. Gwilt, two lachrymatories and impression of seal of S. Mary Overy; Mr. Bonnewell, a vase found at Cirencester.

Mr. John Timbs is the name of an early contributor to "N. & Q.," who has passed away after a long life, the most of which was devoted to that sort of literary labour which goes by the name of compilation. For such work Mr. Timbs was especially qualified. His merits earned him his election to the Society of Antiquaries; but when this son of labour fell into adverse circumstances, his inability to furnish the annual subscription deprived him of the distinction.

Death of Sir Edward Smirke, F.S.A.—It is with deep regret that we record the death, on the 4th inst., in his eightieth year, of Sir Edward Smirke, formerly Solicitor and Attorney General to the Prince of Wales within the Duchy of Cornwall. An accomplished scholar, in the early days of "N. & Q." he was a frequent contributor to its columns. Educated at St. John's College, Cambridge, and called to the Bar of the Middle Temple in 1824, he was Vice-Warden of the Stannaries of Cornwall and Devon for many years previous to his retirement in 1870, when he received the honour of knighthood.

Relic of Drake.—W. E. A. A. writes:—"In July last the Pacific mail brought home an interesting item from Panama. It was said that the 'Reindeer' picked up in Guatulco Harbour a relic of our great sea-captain. It was a board inscribed 'Fras. Drake, Golden Hynde, anno domino 1577.' Has this news been confirmed, and if so, where has the relic been placed?"

A new series, to be called *The London Series of English Classics*, under the general editorship of Mr. Forrest and Mr. Hales, to be published by Messrs. Longmans & Co., is announced. The series will include works from all periods of our literature, from the beginning down to the present century.

Notices to Correspondents.

G. M.—A thorough mistake. There was a dramatic piece, 'Les Deux Amis,' by the famous ex-harlequin of Berlin, the French writer, Dancourt, which was played at the Comédie Française in 1762. A piece of the same name was played on the same stage in 1770, but the author was Beaumarchais. Under the words 'Les Deux Amis,' on the bill posted at the theatre on the first day, a wit wrote in pencil, 'Par un auteur qui n'en a aucun.' But Beaumarchais had not then produced 'Le Mariage de Figaro.'

Bell Literature (5th S. iii. 42, 82, 163, 200.)—Mr. J. E. Bailey writes:—"In the *belles-lettres* drawn up by your venerable correspondent, I do not notice in the poetry of the subject two favourite books: (1) The *Wood-Notes and Church Bells* of the Rev. Richard Wilson, M.A., London, 1873, which contains several poems; and (2) *The Monks and the Giants* of John Hookham Frere, canto iii. of which is full of 'tintinabular uproar.'"

Wanted—The name of the publisher of the tract or "Allegory," called "The Celestial Railroad." (N.B. Beelzebub drives the train.) Address R., Messrs. Farncombe, Eastern Road, Brighton.

Epoc inquires for a poem (and its author) describing Shakspeare's career as a youth. How, for the sake of winning the love of Ann Hathaway, he left his home and won fame and gained riches.

D. E. W.—The Museum Catalogue would serve to name all the books. For scattered papers in magazines there is no help, unless in the indexes.

J. Brander Matthews, Lotos Club, 2, Irving Place, New York, asks "for the most approved method of filing or arranging pamphlets."

J. Edwards.—Consult a lawyer. *A Handbook to the University of Cambridge* will give the desired information.

J. P.—All communications illustrating anniversary festivals, &c., we keep for the times and seasons to which they refer.

A. S.—"Speech is silver, but silence is golden." This is a proverb to be found in almost every language.

K.—This anecdote of Sheridan has been repeatedly printed.

W. E. R. asks who is the author of the Irish poem, *Shamus O'Brien*.

G. F. (quotation wanted.)—See "N. & Q." 4th S. vi. 90, 163, 256, 357; x. 140, 430, 514.

Claude J. Montefiore.—See "N. & Q." 4th S. xii. 357.

W. D.—Consult *The Old Showman and the Old London Fairs*, by T. Frost.

Londinensis.—Tyburn or Hangman's Ticket. See "N. & Q.," 4th S. xi. 266.

Lex need only apply for a law publisher's catalogue.

Lieut.-Col. Fergusson and T. F. R.—Forwarded.—T. F. R.—The tunes are identical.

T. P. E. and Royse.—Forwarded to Mr. Thoms.

B. F.—Apply to the authorities at King's College.

G. C.—Holles Street is in Marylebone parish.

F. H. S.—Apply to the Colonial Secretary.

J. Wyatt.—Forwarded.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

How to Reduce Gas Bills.—All the great London establishments and manufacturers in the country are fast adopting the principle of reflectors in order to economize gas, and at the same time obtain a better system of lighting; the illuminating power being easily directed to the desk, counter, table, loom, &c., where most needed. Prospectuses and every practical information given at Mr. Chappuis', the Reflector Patentee, 69, Fleet Street.—[Advertisement.]

LONDON, SATURDAY, MARCH 20, 1875.

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Notes.

GEORGE, PRIOR OF PLUSCARDINE, AND CO-ADJUTOR-BISHOP OF ABERDEEN, 1529-1531.

This ecclesiastic is hardly noticed by any of the historians of the Church of Scotland, and a brief mention here may preserve his name from entire oblivion. He was Prior of Pluscardine, a monastery in the diocese of Moray, occupied by monks of the order of Vallis Caulium, so named from the first priory of this congregation at Val-des-Choux, in the diocese of Langres, between Dijon and Autun, in the French province of Burgundy. They were a reform of the Cistercians, following the rule of S. Benedict, and leading an austere and solitary cloistral life. There were only three houses of the order in Scotland, all of which, Pluscardine, Beauly, and Ardchattan—the two latter, respectively, in the dioceses of Ross, and Argyll—were founded in the same year, A.D. 1230. Pluscardine, or *Vallis Sancti Andreae*, owed its establishment to the piety and munificence of Alexander II., King of Scots (*Extracta e Variis Cronicis Scocie*, p. 93, Abbotsford Club edit., Edin., 4to., 1842), on the introduction of their order into Scotland, by William de Malvoisin, O.S.Fr., Bishop of S. Andrews (1202–1238). The succession of priors there, is but meagre; the first recorded, and apparently the earliest, who presided over the monastery, was Simon, who witnessed a charter of Andrew, Bishop of Moray, dated Dec. 30, 1239 (*Registrum Episcopatus Moraviensis*, Edin., 1837, 4to., Bannat. Club edit.). The following are taken from Walcott's *Scoti-Monasticon* (p. 293, London, 4to., 1874): 1343, John Wyssi; 1398, Thomas; 1417, Eugenius; and I am unable to give the authorities for their names; but there is found in *Chronica de Mailros* (p. 222, Bannat. Club edit., by J. Stevenson, Edin., 4to., 1835), that Andrew, previously (and probably second) Prior of Pluscardine, and then Prior of the Cistercian Abbey of Neubotle, was nominated Abbot of Kynlos (another house of that order in Morayshire) on the death of Abbot Richard, March 11, 1274, and installed there on January 5 (1275), following, with much rejoicing, "Quia a ter ... de d ... processit talis electio"—the reading of this passage is obscure, owing to the manuscript being much defaced in the original folio; but it seems to point out the acceptability of the new abbot to the monks of Kynlos, from his being a native of the vicinity. The name of Abbot Andrew is not given by Ferrerius, in his *Historia Abbatum de Kynlos* (p. 26, Bannat. Club edit., Edin., 4to., 1839); but the list there is very incorrect in the early part of the succession: the name appears, however, in the Preface to the work (p. ix) on the authority of *Chron. Melr.*, as above.

A long interval now occurs; the next found being that of another Andrew in 1454—"Andreas Haag, modernus Prior dicti Prioratus de Pluscardyn, ordinis Valliscaulium, Moraviensis diocesis"—who spontaneously resigned his office, to enable the priory to be united to the neighbouring Benedictine house of Urquhart, a dependency of the great Abbey of Dunfermline, and the two houses to be governed by one prior, under the rules of S. Benedict, namely John Benale, then Prior of Urquhart. This union was rendered necessary owing to the poverty of both religious houses, and the paucity of monks, there being then only six at Pluscardine and two at Urquhart: also the connexion of Pluscardine with the mother house of Val-des-Choux in France being suppressed and extinguished, on account of its remoteness of situation, and the consequent difficulty of visitation, and supervision from thence; the united priories becoming Benedictine thenceforward, with seat at Pluscardine, where the conventual buildings were larger, and more susceptible of repair. An annual pension of 12*l.* sterling was at the same time reserved for Prior Andrew Haag, with sufficient maintenance for himself and one servant, and John Benale, O.S.Ben., was confirmed as Prior of Pluscardine and Urquhart, by Pope Nicholas V., in his Bull, dated at Rome, March 12, 1454, and addressed to the following judges, nominated by the Holy See, to carry out these changes:—Abbot of the monastery of Lundores, in diocese of S. Andrews (John Steele? O.S.Ben.), Chancellor (John Green?) and Trea-

surer (William Wynchester?), of the Church of Moray (Theiner, *Vet. Monum. Hib. et Scot.*, No. dcclxix. pp. 391–3; ex Reg. Bull., tom. xlv. fol. 71). There also appears the name of William de Boyis, 1454, as "Prior of Urquhart," and last in his list (Walcott's *Scoti-Monasticon*, p. 251); and, in that work, as "Abbots of Pluscardine: 1452, John de Benaly; 1464, William, Benedictine, John Henry, John Bynes; 1529, Gregory, Bishop-Coadjutor to the Bishop of Aberdeen, and George, Coadjutor to Bishop Dunbar." Of these I can give no account, and am disposed to think there are some mistakes, as in March, 1454, in the Papal Bull above quoted, we find the names of Andrew Haag, Prior of Pluscardine, O. Valliscanlium and John Benalc, Prior of Urquhart, O.S.Ben., the latter becoming, on the resignation of the former, Prior of Pluscardine and Urquhart, both now united under the Benedictine rule. Also, in Canon Walcott's *Supplemental Notes* (p. 405) it is stated, under "Pluscardine," that:—"On April 9, 1454, the Benedictine abbey of Urchard and Pluscardine, of the order of Val de Choux, were united under the rule of St. Benet. (Theiner, 393.)" The authority for this date, if as there stated, from Theiner's work, cannot be correct, and there must be some confusion as regards the coadjutorship of "Abbot" (Prior?) Gregory, in the Bishopric of Aberdeen; further, the heads of this house were only Priors, and not entitled to be called Abbots.

But now to revert to the name at the beginning of this note. George, Prior of Pluscardine, and a Benedictine, was appointed coadjutor to the aged Bishop of Aberdeen, Gavin Dunbar, sometime in, or before the year 1529, though neither the date of his consecration, nor his title *in partibus infidelium*, has been ascertained by me hitherto. The only mention of him, which I have found in our ecclesiastical histories, is in Dr. Grub's excellent and careful work (*The Ecclesiastical History of Scotland*, Edin., 8vo., 1861, vol. ii. p. 5), where it is stated that "during the lifetime of Bishop Dunbar, George, Prior of Pluscardine, was appointed his coadjutor and successor in the see. The Bishop probably survived his coadjutor, since, on the decease of the former, William Stewart, Provost of Lincluden, was appointed to the see of Aberdeen." This is quite correct so far; and it is an omission on the part of Cosmo Innes, that in his Preface to *Registrum Episcopatus Aberdonensis* (Spalding Club edit., 4to. Edin. 1845) no allusion whatever is made to this coadjutor of Bishop Dunbar; although (at p. 394 of the first volume of that valuable work), there is a grant of the lands of Ardlair to the burgh of Aberdeen, by Bishop Gavin, with consent of the Dean and Chapter of his Cathedral, which is dated Dec. 14, 1529, and signed, as second witness, by "Georgius, coadiutor episcopi Abirdonensis manu propria"; while (at pp. 401–406) in the charter of foundation of a hospital (for twelve poor folk and a governor), to be built in the outside of the Cathedral cemetery at Aberdeen, and endowed by Bishop Dunbar, the first witness is "ven. patr. Alexandro priore de Pluscardine," the successor of Prior George and apparently last superior of the house; this is dated at Edinburgh, Feb. 23, 1532, and on March 9–10 following, Bishop Gavin Dunbar passed to his reward, when he must have been nearly eighty years of age, though only in the fourteenth of his consecration.

In the former charter it is also recorded, "sigillata sigillis, et coram testibus—venerabili patri Georgio priore de Pluscarte coadiutore episcopi et successore," &c. He, therefore, did predecease Bishop Dunbar, dying March 18, 1530–1, as recorded in his Obit. (*Kalendar of Ferne*, MS. in Dunrobin Castle, Sutherlandshire) by a contemporary local chronicler: "Obitus Georgii Lermound epi. abdonen, 1530, xviii. mtij." This entry establishes the period of his death, as having occurred within a year of that of the prelate, whose successor he would have been in the see of Aberdeen; and it also supplies his family name of Lermound, or Learmonth, two facts previously unnoticed. The surname of Learmonth, or Learmont, is as old as the reign of Malcolm III., King of Scots, and the celebrated Thomas Rymer, of Ercildoune ("Rymour de Erceldun"), in Berwickshire, Britain's earliest poet, in the thirteenth century, is often styled "Thomas Learmont," though this is now generally considered a misnomer. The master of the household to Kings James IV. and V. was Sir James Leirmond, of Balcomie, in Fifeshire, and afterwards Provost of S. Andrews, 1546, probably a brother, or near relative, of Bishop George Lermound, Coadjutor of Aberdeen "cum jure successionis"; but the family became extinct in the seventeenth century, though the name still exists in Scotland. Arms: Or, on a chevron sa., three mascles voided of the first. The Priory of Pluscardine must have been retained *in commendam* along with his coadjutorship at Aberdeen, by Bishop Lermound, until the period of his death, after which is found, in February, 1531–2, the name of his successor in the priorship, Alexander ——? as above stated.

My only apology for the length of this article is, that in the extremely scanty records of the succession of occupants of Scottish sees—more especially during the fifteenth, and earlier portion of the fifteenth century—any new or additional information regarding these bishops may be deemed, even though scanty, still a not unwelcome contribution to the ecclesiastical history of Scotland, and deserving of a place in the columns of "N. & Q." for future reference. I hope, in an early note, to record some facts respecting a few coadjutor-bishops of the Church of Scotland, whose existence has not hitherto been much attended to;

and would notice first a coadjutor, or rather suffragan, of Cardinal Beatoun, of S. Andrews, in 1540, namely, Master William Gibson, Bishop of Libaria in partibus infidelium ("episcopus Libariensis, et suffraganeus Sanctiandrec"), about whom I have collected several particulars, from authentic sources of information, some not easily accessible. A. S. A.

Richmond.

SPIRITUAL AND TEMPORAL.

In the *Plainte Apologetique au Roy Tres-Chrestien de France et de Navarre pour la Compagnie de Jesus*, par Louys Richeome (Bordeaux, 1603), there is much that is very instructive at the present moment. The following extract gives, as far as I am able to judge, a correct idea of the manner in which the learned provincial defended his order from the attacks of his anonymous antagonist, believed to have been Antoine Arnauld.

Richeome says (page 189), speaking of his opponent:—

"Since, in speaking of the State, he grounds his proofs and quotations on a principal proposition drawn from the maxims of the adherents to Calvin, who say that we are the creatures of the Pope, to the prejudice of the Temporal Lords, and that, on that account, we teach that he can give or take away kingdoms by his will (*à sa dévotion*), as if kings were kings only so long as it shall please the Pope, as he often says: to point out this imposture in a few words, and to place in its proper light (*en son jour*) our doctrine of the power of the Pope and that of kings, I entreat your Majesty to believe, that that which I have said, and that which we say with all the Doctors of the Catholic and French Church of the authority of the Papacy (*Saint Siège*) is not to affect (*intéresser*) in any way whatever that of kings; nor from any particular passion for extolling unjustly that of the Pope, but from the common Christian duty, the respect which we hold to be due according to God, to the Vicar of his son Jesus Christ, from all those who are in the number of his sheep; namely the Ecclesiastics with the Kings, because they are sacred persons, of whom the latter can aid much the shepherd and the salvation of the flock, by their royal and grand authority; the former by their good doctrine, and the one and the other by an example of life, brilliant with acts of virtue in the Monarchy of the Church (*en la Monarchie de l'Eglise*), like the stars in Heaven.

"Thus this respect, Sire, does not combat or diminish in anything (*en rien*) that which is due to Princes by their subjects, rather fortifies it and comes from the same source; for the Law of God, which commands to honour the power of the Papacy (*Saint Siège*), commands also (*encor*) to honour that of Kings; and teaches that they are two sovereignties different but not opposed (*contraires*); the one spiritual, the other temporal, both established by it, and honourable in his church; like two great lights of the universe, a sun and a moon, to employ their motions, lights, and influences, to the profit of Christendom; or like two forts seated on two tops of mountains in the City of Jerusalem, the temple and the house of David, mutually helping the one the other for the public good, and not encroaching in any way (*n'entreprenant rien*) the one on the other, for fear of impeding the course of that good. The Pope, as the spiritual chief, doing his duty in spiritual things (*en la spiritualité*); the kings, as temporal chiefs in their kingdoms, doing theirs: without holding their temporal power from any other Lord than he who made them kings (*sans relever en leur temporalité d'autre seigneur que de celuy qui les a faits Roys*)."

Although at the time this was written Henri Quatre was a Roman Catholic, it is a remarkable circumstance that in his *Plainte* Richeome addresses the king as if the latter had not been a Protestant, and was ignorant of the doctrines of Luther and Calvin. And this does not appear to be because Richeome held that none but Roman Catholics were kings, as he quotes a passage from St. Paul in support of his position, and adds, "And if that *is* due (*est due*) even to Pagan Princes, with so much more reason to Christians."

Ralph N. James.

Ashford, Kent.

SHAKSPEARIANA.

A Foreign Critic on Shakspeare. — In the year 1782 the Abate Giovanni Andrès published his book, *Dell' Origine, de' Progressi e dello stato attuale d'ogni Letteratura*, a work of high character, which has gone through several editions, and is very pleasant reading; but as one man could not read and digest "all literature," the matter is often second-hand and the criticism weak, though not intentionally unfair. I think a notice of what he says about Shakspeare may be interesting, as showing how our great poet was known and appreciated in Italy a century ago.

My edition is, Venezia, 1787, 23 tom. 8vo. The English drama occupies the first twenty-one pages of the sixth volume. Two are devoted to Shakspeare. Sir W. Jones and Sherlock are noticed as his extravagant admirers, and then Andrès gives his own opinion thus:—

"Ma checche dicano i suoi, adoratori, io nè so, trovare nell' opere del Shakspere quelle bellezze che si decantano, nè c ancor quando realmente vi fossero, credo opportuno consiglio, e ben impiegata fatica il volerle cercare in mezzo a tante immondezze. Leggasi con animo imparziale tutti i passi segnati come eccellente dal Pope, leggasi la stessa scena d'Antonio tanto lodata dal Sherlock, c dicasi liberamente, se i pochi pochissimi tratti espressivi, patetici, ed eloquenti bastino a contrappesare le molte e quasi continue schipitezze e schempiaggini che li deformano ma ancor quando vogliasi accordare qualche merite a' passi piu eclebrati, come poi potrà avere il corraggio de leggere tutto un dramma? Sieno quanto dire si vogliano eccellenti e divina alcuni tratti de Amlet, del Cesare, del Otheilo, del Macbeth e delle altre suc tragedie; ma chi potra in grazia loro avere la sofferenza di vedersi comparire un sorcio, un muro, un lione, un chiaro di luna, che parlono ed agiscono, e sono interlocutori d' assistere a' bassi e volgare discorsi, e a' giuochi de' calzolai, de' sartori, de' beccamorti e della piu vile plebaglia; di sentire in bocca de' principi e de' più rispettabili personaggi triviali scherzi, indecenti parole, e plebe e scurilità e insomma de dover leggere continuc stranczze ed insofferibili stravaganze."—T. vi. p. 3.

Andrès advises those who wish to form a true judgment of Shakspeare not to rely upon Voltaire's

Morte di Cesare, nor upon the *Amlet* or *Lear* of Ducis, but to go to the more faithful translation of Giulio Cesare, by Voltaire, in his commentary on Corneille, *or to read the original*. The last advice is good. I do not think he could conscientiously have added, *Experto crede*. Indeed, he fairly says in his critique on *Cato*—

"Io parlo con timore dello stilo d'un opera scritta in lingua straniera, della quale non ho la cognizione bastevole per poterne formare esalto giudezeo."—T. i. p. 17.

Of this he gives a proof by objecting to "ruffian" as too base a word for tragedy, as perhaps it would be if *ruffiano* were the equivalent.

He sneers at those who try to exalt Shakspeare and Vondel, by calling one the English and the other the Dutch Corneille, "Vondel being inferior even to Shakspeare." He does not name the offenders. I do not think that they were English or Dutch. FITZHOPKINS.

Garrick Club.

A Plea for the "Textus Receptus."—Shakspeare was such a thorough master of his craft that his varied play upon words results sometimes in obscurity; not in want of sense, but in want of transparency, just as a really good conundrum is one not easily guessed.

In the *Tempest*, iv. 1, C. T. (5th S. ii. 64) objects to "the murkiest den"; let us examine the context.

The passage runs—"As I hope for quiet days . . . the murkiest den . . . shall never melt mine honour into lust." These words suggest a scene fitted for a deed of darkness; it means that time and opportunity shall not tempt Ferdinand to commit rape. It is not for us to dwell upon the suggestion, but it is a possible contingency under Prospero's ban; and clearly "the murkiest den" means a retired cave, frequent on the coast, far from human eye and ear.

Two Gentlemen of Verona, ii. 1. The word "favoured" is a pun; and the passage should not be judged without the context.

Speed asks—"Is she not hard-favoured, sir?" This is put ironically, and is answered—

"Not so fair, boy, as well-favoured"; afterwards explained thus: "I mean that her beauty is exquisite, but her favour infinite."

In this last paragraph "favour" means quality; general qualities of mind and person.

Hamlet.

The suggestion "faint" for "fat" has three difficulties.

1. Was Hamlet always faint; if so, why?

2. I protest against the junction of "faint and scant"; it is inharmonious in the extreme, but "fat and scant" goes trippingly.

3. It is tautological; a person who is faint is necessarily scant of breath; and if so, could Hamlet have gone through all his work, jumping into graves, fencing, &c.? A. H.

"Wearie verie meanes do ebbe" (5th S. i. 5.)—*As You Like It*, ii. 7. Dr. Ingleby, in *The Still Lion*, an interesting essay towards the restoration of Shakspeare's text, cites, "with unqualified satisfaction," the following conjectural emendation by Mr. Singer:—

"Till that the *wearer's* verie meanes do ebbe."

A. L. Mayhew.

Oxford.

"Two Gentlemen of Verona" (5th S. iii. 103.)—In North Lincolnshire an enclosed yard for cattle, pigs, &c., is called "the crew yard."

J. T. F.

Hatfield Hall, Durham.

Marlowe's Death: the Globe Theatre.—Two stanzas from John Lane's *Tom Tel-Troth's Message*, 1600, so well illustrate the cause of the death of Shakspere's great contemporary, and also the character of part of the audience at the newly-built round Globe (1599), in whose profits Shakspere was a partner, that I quote them from Mr. Collier's *Bibliographical Catalogue*, i. 448-9:

1. *Marlowe.*

"Wrath is the cause that men in Smith-field meete,
(Which may be called 'smite-field' properly):
Wrath is the cause that maketh every streete
A shambles, and a bloodie butcherie,
Where roysting ruffins quarrell for their drabs,
And for slight causes, one the other stabs."

2. *The Globe.*

"Then light-taylde huswives, which like Syrens sing,
And like to Circes with their drugs enchant,
Would not unto the Banke-sides round-house fling,
In open sight themselves to show and vaunt:
Then, then, I say, they would not masked goe,
Though unseene, to see those they faine would know."

F. J. F.

Greene's Allusions to the Stage.—In the address "To the Gentlemen Students of both Universities," prefixed to Greene's *Farewell to Folly*, Lond., 1591, the author is very angry with certain "scab'd jades" who—

"If they come to write or publish anie thing in print, it is either distild out of ballets, or borrowed of theologicall poets, which for their calling and gravitie, being loth to have anie prophane phamphlets passe under their hand, get some other Batillus to set his name to their verses. Thus is the asse made proud by this under hande brokerie. And he that can not write true Englishe without the helpe of Clearkes of Parish Churches, will needes make himselfe the father of interludes. O tis a jollie matter when a man hath a familiar stile and can endite a whole year and never be beholding to art; but to bring Scripture to prove anything he sayes, and kill us dead with the text in a trifling subject of love, I tell you is no smale peece of cunning. As for example, two lovers on the stage arguing one an other of unkindnesse, his mistris runnes over him with this canonicall sentence; a man's conscience is a thousande witnesses; and her knight againe excuseth him selfe with that saying of the

Apostle, Love covereth the multitude of sinnes, I think this was but simple of Scripture."

Can this play be identified?

C. Elliot Browne.

The Qualities of a Private Chaplain, 1534–36.—

"Here is a priest which would do you service; he writes a very faire secretary hand and text hand and Roman, and singeth shurely, and playeth very conyngly on the organs, and he is very conyng in drawing of knots in gardeins, and well sen in grafting and kepyng of cocomers and other herbs." (Thomas Warley to Honor Lady Lisle, Aug. 13, 1534. *Lisle Papers*, xiv., art. 41.)

"Sir Richard Chicheley, Bachelor of Divinity, priest, well sene in phisik, astronomy, and surgery, and can sing his pleynesong well, and is well apparellyd, which would fain serue you, if ye would help him to a chantry at Calais, and meat and drink, he demands no more. ... Also he saith he is conyng in stilling of waters." (*Ib.* to *Ib.*, May 2, 1536. *Lisle Papers*, xiv., art 43.)

Hermentrude.

Old Inscription.—I have met with the following in an old MS. scrap-book of archæological lore. The lines, if they have not already appeared, perhaps may not be thought unworthy of a place in "N. & Q.":—

"Cut in gilt Capitals in y^e^ wainscot over chimney in y^e^ house of Carey Mildmay, Esq., at Mart, Essex.

"Sweet are y^e^ thoughts y^t^ savor of content,
A quiet mind is better y^n^ a crown;
Sweet are y^e^ nights in quiet slumbers spent,
Sweet are y^e^ days y^t^ feel not fortune's frown,
Such thoughts, such days, such nights, such joys, such bliss,
Mean men enjoy, which great estates do miss."

S.

"Geologist": "Geologian."—In recent notices of the late Sir Charles Lyell, he is sometimes styled a geolog*ist*, sometimes a geolog*ian*. Neither suffix has any special claim for preference; but the ending *ist* has been pretty generally adopted in words of similar construction: apo*logist*, chrono*logist*, miner*alogist*, ornith*ologist*, phren*ologist*, physi*ologist*, zoo*logist*, &c. Theo*logian* (rarely written theologist) is an exception; but the philolŏg—for I have heard what one may regard as the German rather than the French form of the word used by one of our best authorities in these matters—as often gets the addition *er* as *ist*, and rarely if ever *ian*.

As these are variations of a kind that, as all will agree, mar rather than enrich our language, philologists (philologers? philologians?) would do good service if they would endeavour to determine their own affix.

Henry Attwell.

Barnes.

The Channel Tunnel.—At the present moment, when the colossal undertaking of a tunnel between France and England is actually in contemplation, the following extract is not without interest:—

"When we came to Dover, we amused ourselves with discussing the various modes of crossing from England to France. That by means of a balloon gave rise to some pleasantries. We afterwards discussed the idea of having a wooden floating-bridge, ten feet wide and ten feet high, the passage being twenty-five miles broad. Montgolfier calculated that it would require 14,000,000 feet of oak, which at 2*s.* 6*d.* per cubical foot (the price of oak in France at that time) would amount to 1,750,000*l.* Montgolfier therefore contended that for 3,000,000*l.* sterling at the utmost, a wooden floating-bridge might be constructed from Dover to Calais on a larger scale than the one originally proposed, which would defy any tempest that could arise. The interruption to navigation, however, was an insurmountable obstacle to such an attempt. It was amusing after this discussion to hear, in a farce acted in one of the theatres at Paris, the following lines put into the mouth of a projector:—

'Pour dompter les Anglais
Il faut batir un pont sur le Pas de Calais.'

"We likewise discussed the idea of having a subterraneous passage under the Channel, but the procuring of air was a difficulty that could not easily be got the better of. The only means we could contrive for getting that obstacle surmounted was to *compress air in barrels*, and transmit it in that state to be let out in the centre of the excavation. It was the discussion we had upon this subject which has ever since made me extremely partial to the idea of trying excavations, and more especially the tunnel under the Thames."—Sir John Sinclair's *Correspondence*, vol. ii. p. 87.

A. Wynter Blyth.

Barnstaple.

M. Plihon.—In October last I read in a newspaper the announcement of the death of M. Plihon, almost the sole survivor, on the French side, of Trafalgar. He was a cabin boy on board the Berwick, which was captured. He was kept a prisoner in England till 1814; the then Archbishop of Canterbury patronized and educated him, so that he became, and continued till the age of sixty-two, English Professor in the Lycée of Nantes, assiduously teaching the language of his former enemies.

Y. S. M.

Tattoo Marks.—In Livingstone's *Journal* for June 13, 1866, the following passage occurs:—

"The tattoo or tembo of the Matambwée, or Upper Makoudée, very much resembles the drawings of the old Egyptians: wavy lines, such as the ancients made to signify water, trees, and gardens enclosed in squares, seem to have been meant of old for the inhabitants who lived on the Rovuma, and cultivated also. The son takes the tattoo of his father, and thus it has been perpetuated, though the meaning now appears lost."

And below is given a woodcut of this tattoo of Matambwée, and a most interesting and curious thing it is. Beneath is a sort of ground of wavy and other lines, above which are, first, an almost exact copy of the Jewish seven-branched candlestick as represented on the arch of Titus; to the right of which is a chalice with corporas cloth, and to the left a cross; but perhaps the most curious circumstance of all is that Livingstone himself does not appear to have noticed the significance of these tattoo marks.

J. C. J.

Ancient Bell at Bray.—In the *New London Magazine* for September, 1786, a correspondent asks for a translation of the following inscription "on a very ancient bell at Bray in the county of Berks":—

"'Te rege, Johannes, quos a culpis congrego servos.'

This inscription is in old Saxon [Lombardic ?] character, and cast in a circle on the bell by itself. The other two are cast at a distance from the above line, and are as follows:—

'Perpetuis annis memor esto, Maria Johannis
Cujus sub curâ fueras mala pelle futura.'"

Does this bell still exist, and can any correspondent of "N. & Q." state if the inscription is correctly copied? J. P. Earwaker, F.S.A.

The Countess of Pembroke's Epitaph is almost universally ascribed to Ben Jonson, and appears in one verse only. Stephen Collet, *alias* J. S. Bryerley, in *Relics of Literature*, edit. 1823, gives this second stanza:—

"Marble piles let no man raise
To her name for after days;
Some kind woman, born as she,
Reading this, like Niobe,
Shall turn marble, and become
Both her mourner and her tomb."

The conceit, in the first verse, that ere Death could slay an equal to Mary Herbert, Time would lay Death itself in the grave, is beautiful and sublime; but the conceit in the second, that a woman reading the death of Mary Herbert would be turned to marble, and thus become both mourner and tomb, instead of being sublime, is surely ridiculous. Collet affirms that Ben Jonson composed neither stanza, but that both verses were written by William Browne, the author of *Britannia's Pastorals*, and that the epitaph, *in extenso*, will be found in the MS. volume of his poems preserved in the Lansdowne Collection, British Museum, No. 777; and Collet adds, "It is known that Browne was a great favourite with William, Earl of Pembroke, son of the Countess." Is it not more probable that Browne supplemented Jonson's first verse, and that, like most sequels, it is a lamentable failure? Fredk. Rule.

Reckoning Time.—A German friend of ours from the Rhine tells me that among the Catholic population there it is quite usual to regulate any short time in cooking, such as boiling an egg, by the repetition of the Lord's Prayer, and that they talk of anything being ready "in einem Vater unser." Parallel to the Jesuits (5th S. ii. 57) infusing their tea only "while you can say a Miserere very slowly." Greysteil.

Viscounty of Cobham.—In Sir Bernard Burke's *Peerage* and other books of the like kind, although they profess to give the heirs of the various peers, yet there is no mention made of there being any heir to the honours of the Duke of Buckingham, except as to the Earldom of Temple. I pointed out in "N. & Q." some time since that the heir-general of the Duke should have been mentioned as the heiress presumptive of the Scotch barony of Kinless; and I would now note that there is, undoubtedly, an heir presumptive to the Viscounty and Barony of Cobham, created 1718.

It appears incidentally, in a foot-note in Burke, under the title "Buckingham and Chandos," and more particularly in the second volume of *The Great Governing Families of England*, under the title "Grenville," that Sir Richard Temple of Stowe, having been in 1714 created Baron Cobham with remainder to his issue male, was in 1718 created Viscount and Baron Cobham, with remainder in default of male issue to his sister Hester Grenville and her male issue (now solely represented by the Duke of Buckingham), and in default, to his sister Dame Christian Lyttelton and her issue male; her senior representative and, consequently, heir presumptive to the title being the present Lord Lyttelton.

R. Passingham.

A Burye Symnelle.—A friend has recently despatched to me his kindly annual present in Lent of a Simnel cake, accompanied with the following lines from Harland's *Lancashire Legends*. The cake is as large in circumference as three or four wedding-cakes, but flat, and about three or four inches in height, with "a sugarye" surface. It is like a very excellent plum-pudding. The lines run as follows:—

"*The good, rounde, sugarye Kinge of Cakes,*
a Burye Symnelle.

"It speaks of deareste familye tyes,
From friende to friende in Lent it hyes;
To all good fellowshippe yt cries,
'I'm a righte trewe Burye Simnelle.'

Long may symbolique symnelles send
Friend's every lovynge wishe to friende,
From 'Auld Lang Syne' till tyme shall ende,
The goode olde Burye Symnelle."

G. B.

Lenten Pudding.—In nearly every cottage in a neighbouring village, and generally, I believe, in Norfolk, a plum-pudding is the standing dish at dinner with the agricultural labourer on Midlent Sunday. It is called the Harvest Strengthener.

Cadoc.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

Chapman, the Translator of Homer.—Although my queries in the number for Dec. 19, 1874, are not yet answered, I venture to trouble

the readers of "N. & Q." with a few more. In *Bussy d'Ambois*, Act i. sc. 2, King Henry contrasts the English Court with the French Court thus :—

"Our French Court
Is a mere mirror of confusion to it:
The king and subject, lord and every slave,
Dance a continual hay; our rooms of state
Kept like our stables; no place more observ'd
Than a rude market-place," &c.

What is the meaning of the expression "Dance a continual hay"? In the same play, Act iii. sc. 2, we find the words :—

"Truth seldom decks king's ears.
Slave flattery (like a rippier's legs roll'd up
In boots of hay-ropes) with king's soothed guts
Swaddled and strappled, now lives only free.
O, 'tis a subtle knave; how like the plague
Unfelt he strikes into the brain of truth,
And rageth in his entrails, when he can,
Worse than the poison of a red-hair'd man."

Rippiers (or, as Bailey spells the word, *ripiers*) were, I find, men who brought fish from the seacoasts to sell in the inland parts. What is the derivation of the word? Is anything known of the peculiarity in the covering of the legs here attributed to them—its origin or reason?

I was not aware that the plague affected the brains of its victims, as the poet seems here to affirm. I do not at all understand the last line of the quotation. Can any reader throw any light on the superstition apparently alluded to? Towards the end of the same scene, which is a very long one, occur the following passages :—

"To feed
The ravenous wolf of thy most cannibal valour
(Rather than not employ it) thou wouldst turn
. . . . . slave to a Jew
Or English usurer, to force possessions,
And cut men's throats of mortgaged estates;
. . . . . .
Do anything but killing of the king."

Why *English* usurer? Had the English such evil repute as usurers?—

"Thy gall
Turns all thy blood to poison, which is cause
Of that toad-pool that stands in thy complexion,
And makes thee . . . . .
. . . rot as thou livest."

What is a *toadpool?* In the sequel to the last-named play, the *Revenge of Bussy d'Ambois*, Act i. sc. 1, we find :—

"When the high births of kings,
Deliverances, and coronations,
We celebrate with all the cities' bells
(Jangling together in untuned confusion);
All order'd clocks are tied up."

The jangling together of bells may be a very expressive way of giving utterance to delight on the occasions alluded to; but why were the "order'd clocks tied up"? This seems an unnecessary piece of insanity. Is it the fact that such a custom was observed? In the same play, towards the end of Act ii., are the words :—

"And sometimes breathe your brave Scotch running horse,
That great Guise gave you, that all th' horse in France
Far overruns at every race and hunting
Both of the hare and deer."

Were the Scotch horses celebrated for their running powers? This Scotch horse, belonging to Clermont d'Ambois, is alluded to again in the third act as being of extraordinary fleetness. In Act v. sc. 4, Guise says :—

"I have had lotteries set up for my death,
And I have drawn beneath my trencher one,
Knit in my handkerchief another lot,
The word being, 'Y'are a dead man if you enter.'"

I should like to have some further account of these modes of divination. Without explanation, the passage is to me obscure. E. S. H.
Swansea.

MS. Lines in Fuller's "Historie of the Holy Warre," 1640.—I have in my possession a copy of the second edition (1640) of this work, in which fourteen lines are written, "On the title and Author," in a contemporary hand. A query respecting the authorship of these lines was made by me in "N. & Q." seven years ago, but found no reply. I am still anxious to know who wrote them. The initials appended to them indicate that they are from the master pen of Robert Herrick, the Vicar of Dean Prior. This is also the belief of my friend Mr. Bailey, of Manchester, author of the *Life of Thomas Fuller, D.D.*, 1874. His expressed opinion has added still greater worth to the lines in question. Mr. Bailey has already mentioned R. Herrick as a country neighbour of Fuller's. He also informs me, on the authority of Professor Ward, that the Herrick MSS. in the Cambridge University Library have no signatures attached to them at all. The autographs of Herrick in Nicols's *Leicestershire*, vol. ii. pt. 2, and in Reeves and Turner's edition of his *Poetical Works*, 1859, appear very similar to the manuscript lines in my book, which have in them the ring of Herrick's poetry. Will any able correspondent compare the lines with those of the old Devonshire poet, and kindly favour me with the result of his labour? They will be found in "N. & Q." 3rd S. xii. 226. W. Winters.
Waltham Abbey.

"Pitched Battle."—In Lord Stanhope's *History of England*, ed. 1854, vii. 452, this phrase is used of a naval action. *Quære* if there is authority for this, and if it is justified by the proper sense of the word "pitched," and what that sense is. I have always thought it referred to the pitching of tents; and so the majority of quotations in the dictionaries seem to suggest; in which case it is only applicable to the land. But there are other passages in which it seems to mean only "fixed," "settled," &c. Lyttelton.

Heraldry *versus* Astronomy.—The crescent-moon, it is well known, has been adopted by the Earls and Dukes of Northumberland as a crest, surmounted by the coronet. The herald has made the horns of the moon upright, inclining towards the coronet, when we should expect that, as the crescent derives its light and consequent rank and position from the coronet, emanating as it does from the sovereign, the enlightened part should correctly be turned to the fountain of light. Was this symbol adopted by the Percys from any connexion with the old Freemasons who built the churches and cathedrals of the eleventh and twelfth centuries? J. B. P.

Barbourne, Worcester.

The Gas of Paradise.—Jno. Ferriar, M.D., in his *Essay towards a Theory of Apparition*, 1813, says in the Preface that a late physician discovered the elastic fluid which he termed the "Gas of Paradise." He hoped to render a cheap substitute for intoxicating liquors, and claimed honour as the inventor of a new pleasure. What was this elastic fluid, and who was the physician?

C. A. Ward.

Mayfair.

"Campania Felix; or, a Discourse of the Benefits and Improvements of Husbandry. . . By Tim. Nourse, Gent." London, 1700.—Who was this Tim. Nourse? His common-sense remarks afford useful reading even at this day. There is an essay advocating wood instead of "Sea-coal" fuel for London. Bound up with the above is *The Compleat Collier*, by J. C., London, 1708.

F. N. L.

Buenos Ayres.

The Rt. Hon. William Conolly.—He was elected Speaker of the Irish House of Commons in November, 1727, but resigned in October, 1729, and died immediately afterwards. His sister Elizabeth appears to have been wife of Thomas Dickson, Esq., of Ballyshannon, who died in 1733. I shall be much obliged for information respecting the parents and remoter ancestors of the Speaker.

Y. S. M.

"The Cheshire Farmer's Policy, or Pitt Outwitted."—Calling in at a country inn lately, I was much amused with a coloured print bearing the above title, and which decorated one of the walls of the room. The print is of a very rude character, and seems to have depended for success more upon its point than on its artistic merit. It represents a village street, at one corner of which there stands a house for the sale of "ale, porter, and neat spirits." At the door and window of this house people are gathered, evidently gazing in surprise at a man who has just ridden up. The man is riding an animal which any one would take for a horse, were it not that it has the udder and tail of a cow. The rider is shouting "Pitt be d—d," while the animal is trampling on the "tax on horses." Under the picture are the following words:—

"Tax on Horses shall be void,
For on my Cush I mean to ride.
Let each like me strive to outwitt
And drown all Taxes in a Pitt."

"Jonathan Thatcher farmer at top of Bank near Stockport rode his Cush to and from Stockport market on the 27th November, 1784."

Can you give me any explanation of the above?

S. Dewar Lewin.

Rusholme, Manchester.

R. W. Buss.—Of this artist, lately deceased, a very brief notice appears in the current number of the *Academy;* it is, however, incomplete, no mention whatever being made of his connexion with Dickens, and yet, on the premature death of Seymour, he illustrated one number, or one number and a half, of *Pickwick.** Two of these plates, which are occasionally met with, I know. They are: (1) The Cricketing Scene, and (2) Mr. Tupman in the arbour with Miss Wardle. If Mr. Buss did a *third* illustration, I should be glad to know of it. Mr. Buss possessed a fair amount of humour, and no inconsiderable artistic skill; and a *complete* list of his works would not be out of place in "N. & Q." Perhaps some collector, conversant with his works, will supply the desideratum. It is the more necessary as Mr. Buss's name is not even mentioned in *Men of the Time*, or in Mr. Redgrave's *Dictionary of Artists.* H. S. A.

"Quality."—When was this term first applied to persons of rank, or to those who were accounted rich, and above the common people? It is now only used by the vulgar, or by satirists, in derision. It must have been otherwise when Brooke wrote *The Fool of Quality*, a work approved of by John Wesley. Stephen Jackson.

Elystan Glodrydd.—I wish to know whether this ancient Earl of Hereford was of genuine British lineage, or whether (as I have somewhere read) the first name is only Athelstan in a Celtic garb. Are any particulars known about him?

T. W. Webb.

James Wright Simmons, poet and dramatic writer, author of *Valdemir; or, the Castle of the Cliff*, a drama, 1822,—*The Greek Girl*, a poem, in two cantos, Boston, 1852, &c.—Can any American reader give me any information regarding him? He was a native of one of the Southern States, was educated at Harvard College, and afterwards emigrated to the West. Is there any notice of him in Mr. J. L. Sibley's biographic notices of

* *The Life of Charles Dickens*, by John Forster, vol. i. p. 94.

Harvard *alumni*, published 1873? Is Mr. Simmons still living? If not, what is the date of his death?
R. Inglis.

"A Span of Horses."—In a letter which appeared in the *Times* a few days ago, headed "Emigrants in Canada," and signed by Henry Taylor, Kinmount, Ontario, the following sentence occurs: "fifteen waggons, each drawn by a span of horses." Is this a Canadianism? It of course means a team of horses. I cannot find the word *span* with that meaning in any English dictionary, but in Jamieson's *Dictionary of the Scottish Language* I find, "To span. To put horses before any sort of carriage." I know there is the German *einspänner* or *zweispänner*, a one-horse carriage or a two-horse carriage. I shall be glad to know if the term "a span of horses" is used in any of our English counties. J. N. B.

Burbidge.—What is the derivation of this surname? It is well known in the northern part of Warwickshire. S. E.

The Greville Memoirs: Dr. Arnold.—In vol. iii. p. 325, 1835, Dec. 18, Mr. Greville states, "Melbourne told me the other night at Sefton's that he had been down to Oaklands to consult F—— and H——, about Dr. Arnold of Rugby, and to ascertain if he could properly make him a bishop, but they did not encourage him." Who are supposed to be F. and H.? J. R. B.

Name Wanted.—Who was the baronet, an army contractor in 1763, who became bankrupt in 1791? He had considerable property at Hoxton and elsewhere. T. E. S.

Replies.

"THE SOUL'S ERRAND."
(5th S. iii. 21, 72.)

"The inability . . . to establish the authorship of these spirited lines" belongs, I think, to a past time; and the writer of the note does not appear to be aware of the conclusion and proofs that they were by Raleigh, as given by Dr. Hannah, first in the *British Critic* for April 1842, and for the third time in his *Courtly Poets* (1872). Dr. Hannah gives no uncertain sound, and he is borne out by his proofs. The external evidence (*Courtly Poets*, notes, pp. 23 and 220) is that two contemporary manuscripts give the verses to Raleigh, while as stronger proof, one answer names and another by implication refers to him. Internally I can see nothing that could not have come from him, but rather, like Dr. Hannah, evidence of their being his, and they are such as rather betoken authorship by a man of rank. The two stanzas spoken of, as generally omitted, are clearly spurious additions by a very inferior hand. Of course no one now believes that this *Soul's Errand* was written by Raleigh the night before his execution, since they were printed (not in 1596, as Mr. Chattock states, but) in the second edition of Davison's *Rhapsody*, in 1608. In the absence of any certain proof of the manuscript dates, it has been supposed that it was written after Raleigh's condemnation to death, in 1603. But there is no necessity for supposing that they were written by him or by any one else when at the point of death. I would even say that the tone and nature of the lines are not so favourable to this view as to others; and from the word "banished" in one of the answers, it may be conjectured that Raleigh wrote these lines about (though I forget the exact date) 1590. By a quotation from Raleigh, Dr. Hannah has shown that reverses were quite sufficient to produce, in so excitable a mind, a depression which would account for such verses as *The Lie*.

As against Marlow, the external negative evidence is strong, for no old copy gives it to him, and the nearer we bring the date to 1593 the stronger is the evidence. If it were by a man of rank, the want of signature in Davison need not be a mark of his ignorance, but rather of courtesy towards one who did not care to have his name publicly affixed to it. But if the verses were by Marlow, a professed writer, there was no reason for reticence, and Davison and others could hardly have been ignorant of the fact. If written by Marlow under the peculiar circumstances of his deathbed, it seems hardly possible that they should not have been known as his. The external evidence of the answers is more conclusive, being not negative but positive, for one names "Rawly," and the three quoted by Dr. Hannah speak of the writer of the original lines as one of high rank, influence, and position. As to internal evidence, we have too little of Marlow's minor pieces on which to form a sure judgment, but neither in style nor nature does there seem any reason for attributing it to him. From the subject one would have expected, were it his, more vehemence and less directness and concentration, as well as a different treatment; for not only was he most licentious of life, but there is more evidence than that of the sanctimonious for believing that his opinions were atheistical. Indeed, the independent but corroborative evidence of this is greater and more conclusive than that on which one accepts many statements in biography.

The passage on stabbing I take to be merely an ordinary and natural reference to a bravo-like practice then prevalent, a braggadocio humour, which, once adopted, was likely to be prevalent, as it gave a safer reputation for valour than the duello. S. Rowlands calls one of his booklets "Looke to it for I'le stabbe ye" (1604); and the lie to a soldier required a stab. Among others,

the clown tells us in *Othello* "for one to say a soldier lies is stabbing"; and Poins, though it is true he is in his cups, would stab for less,—"Zounds, ye fat paunch, an ye call me coward, by the Lord, I'll stab thee." Moreover, the last line but one—

"Yet stab at thee [the soul] who will"—

is against Mr. Chattock's supposition, and against any reference to the stab given to Marlow's body. If also he were stabbed, as the evidence goes to show, in the eye, it is most improbable that, looking to his dissipated life and the nature of the wound, he could have composed this studied poem. Rather he would have died shortly, and lived that short time in pain and cursing.

B. Nicholson, M.D.

P.S.—Since writing the above I see that Mr. Ainger has brought forward (p. 73) this last argument, and taken the same view with myself as to the concluding stanza.

In the *Courtly Poets* (Aldine Series), edited by Dr. Hannah, the authorship of this poem is given to Sir W. Raleigh, on account of its being "signed *Wa. Raleigh* in Chetham MS. 8012, p. 103, and headed *Sir Walter Wrawly his Lye* in a MS. of Mr. Collier's: see his *Bibl. Cat.*, vol. ii. p. 244." *The Lie* is merely another title of the poem. Dr. Hannah also reprints in his Introduction two answers to *The Lie*, the former beginning thus:—

"Go, echo of the mind, a careless truth protest;
Make answer that *rude Rawly* no stomach can digest;
For why? *The lie's* descent is over base to tell," &c.

To the second a counter-answer is returned, entitled *Erroris Responsio*, and this is signed *Sr. Wa. Ra.*, and is said to be printed from the Ashmolean MS. 781, "*among Raleigh's own poems* in the Oxford edition of his works." If all this be correct, the question of authorship seems to be pretty well decided.

The passage cited by Mr. Ainger from *Othello* aptly illustrates the allusion in the last stanza; but even in default of such an illustration, I see no difficulty in understanding the lines:—

"Although to give the lie
Deserves no less than stabbing."

In days when gentlemen wore swords surely "to give the lie," or any other insult, would be naturally avenged in this way. If the story be true that Marlowe was stabbed in the eye or in any part of the head, the idea of his having composed *The Soul's Errand* is, of course, untenable.

The expression, "since I needs must die," in the first stanza does, I admit, at first sight throw a difficulty in the way of the supposed authorship. If these words necessarily imply that the writer was on the eve of his death, they cannot, of course, be ascribed to Raleigh, who did not die till many years afterwards. But *must* they mean this? Can they not mean "since I must die, *sooner or later*, I will make the best of my time in protesting against the abuses which I find prevailing in the world"? And then, by a sort of conceit quite in accordance with the custom of the times, he puts what he has to say in the form of a commission to his *soul*, because (as he explains in the last stanza) the soul may convey the insulting message with absolute impunity. Dr. Hannah says, in his Introduction:—

"As is often the case with men of high courage and sanguine temperament, Raleigh's thoughts were perpetually saddened by the anticipation of the end. . . . . We shall find grounds for supposing that he marked each crisis of history by writing some short poem, in which the vanity of life is proclaimed."

With this in the main I am disposed to agree; and I may add that the general tone of the poem does not present to my mind the idea of "a sentence pronounced by a dying man, whose eye glares on eternity," &c. (Campbell), but rather that of a man disappointed and indignant, protesting against existing wrongs, and hoping, perhaps, that he may live to see an alteration. The first answer (to which I have referred above) evidently takes this view, for it concludes thus:—

"And *when you come again* to give the world the lie,
I pray you tell them how to live, and teach them how to die."

On the whole, then, I think that *The Soul's Errand* was written by Raleigh about 1592 or 1593, when his influence at Court first began to wane (which may account for the angry, and certainly rash, language of the second and third stanzas); and that the grounds upon which Mr. Chattock ascribes the poem to Marlowe are quite insufficient. At the same time, I admit that I have rather explained away the expression "since I needs must die" in the first stanza, and I shall be glad to hear what any one else may suggest on this part of the subject.

C. S. Jerram.

Chelsea Physic Garden (5th S. ii. 463.)—Having been engaged recently in preparing some papers treating of the history of Old Chelsea, I have much pleasure in making a response to some of the queries thrown out by Mr. Ward; to others I confess myself unable at present to give a satisfactory answer. His account of the way in which the Apothecaries' Company acquired the land for their Botanic Garden is perfectly correct. In the course of my inquiries, I took some trouble in endeavouring to ascertain the previous history of the ground. I could only make out that it was some part of the land on which the Chelsea fishermen used to pull up their nets, for down to the time of Charles II. a good deal of fishing was done off Chelsea. No doubt it was pasture land, and adjacent to those renowned "Chelsea meads" to which the London public, especially the junior portion, resorted two hundred years ago or more,

to eat cheesecakes, stroll about, and talk nonsense, possibly politics. I have not any recent information on the point, as to the terms on which the Apothecaries' Company hold the gardens, but I see no reason to doubt the statements of Lysons, Brewer, and Faulkner, that Sir Hans Sloane granted them the freehold on conditions as stated, which must ere now have been long complied with. William Forsyth seems to have borne a good repute as a gardener. When, however, he took to experimenting in another line, he did not succeed so well. His wonderful composition turned out to be a failure, though he got a sum of money on the credit of it. He was probably rather deceived than a deceiver. The monument to Phillip Miller is still to be seen in the graveyard attached to the old church, or, at least, *was* there quite recently, *me teste*. One may also see in the small cemetery abutting on the King's Road, the monument erected to Andrew Millar, once a somewhat famous bookseller.

There were two Martyns, father and son, both professors of botany at Cambridge; the senior John Martyn is more immediately associated with Chelsea as a practitioner of medicine, and a twenty years' resident at Church Lane. By the daughter of Dr. King, the "antiquarian" rector of the parish, he had eight children. In 1732, he became professor; and his death in 1768 clears him of suspicion of being concerned in a work published in 1807. This I attribute to the son, the Prof. Martyn named in Cowper's Letters, and known to many of the literary celebrities of the later Georgian period.

Millman's Row took its name from a house formerly the property of Sir Arthur Gorges, and occupied for a time by Sir William Millman. It has long disappeared.

Oakley Street was at its first formation called Pier Street or Pier Road. The local authorities have acted wisely in re-naming one of the numerous places bearing the designation "Oakley" after the illustrious resident in Cheyne Row, whose works have a world-wide reputation. Much cannot be said for such inelegant new names as "Cale" and "Rawlings," recently introduced. Britten Street, according to Faulkner, was at first Briton Street; and I represented, on the occasion of a re-numbering of that thoroughfare, that the old and correct name should be restored, and the street called "Briton," or at least "Britain." However, the corruption has been adhered to. Not a place in Chelsea perpetuates the name of the great Sir Thomas More, unless Moore Street, on the borders of Brompton, was meant to be in his honour; it is far away from all the localities associated with him. Nor have we any remembrance of the Shrewsburys, once important residents in Chelsea, though this would be a suitable name for a place, as it is not frequently used in London. J. R. S. Clifford.

H. Field's *Memoirs* are accurate in all matters connected with the history of the garden; he was a member of the court of the Apothecaries' Company, at whose expense the book was printed, and he had access to all their records.

Gerard published two editions of the catalogue of plants growing in his garden in Holborn; the first in 1596, dedicated to his patron Burleigh; the second in 1599, dedicated to Sir Walter Raleigh. Dr. Pultney, *Progress of Botany*, 1790, says it was then so scarce that even Sir Joseph Banks had only a MS. copy in his library. It contained the names of 1,033 species, and was of much value in fixing the date when many plants were introduced into England.

The yearly quit-rent of five pounds on Chelsea Garden was certainly a condition of Sir Hans Sloane's grant, and was continued to the Royal Society, and failing them to the College of Physicians, should the garden cease to be rightly held by the Apothecaries; but as Sir Hans gave them 150*l*., it was, in fact, a free gift, and it was fair for him in his will to use the expression, "*the Physic Garden given by me to the Company of Apothecaries.*"

Forsyth's composition for trees is very well known, for it formed the subject of a Parliamentary inquiry in 1790–1, which resulted in a grant of money to him, and the publication of his receipt (see *ante*, p. 15). For full details, see Forsyth's book, published in 1801, 1802, and 1803; and for some interesting discussions on its use, see the *Gentleman's Magazine* for 1804 and 1805. Forsyth's composition was not of much value, and is never used now.

There were two well-known professors of the name of Martyn: John, na. 1699, Professor at Cambridge from 1733 to 1761, who published the fine edition of Virgil; and his son, the Rev. Thos. Martyn, who was appointed his father's successor at Cambridge in 1761, and edited Miller's *Gardener's Dictionary*. John Martyn proposed his son Thomas as "Lecturer" at Chelsea in 1759, but another candidate proposed by Dr. Smollett was chosen.

The cenotaph to Phillip Miller erected in Chelsea Churchyard in 1815, nearly half a century after his death, did not mark the site of his grave, which was on the north side of the churchyard. The cenotaph was, I believe, erected over the grave of Woodfall, the printer, whose tombstone was removed to make place for it. There is a plate of it in Faulkner's *History of Chelsea*, Lond., 1829, in which much interesting information relating to the Physic Garden and the grounds surrounding will be found. Edward Solly.

Richard Baxter (5th S. iii. 185.)—It may interest J. J. P. to know that a fac-simile of the inscription in the copy of Baxter's *Saint's Ever-*

lasting Rest is one of the ten illustrations given by me in the *Leisure Hour*, August, 1872, to four chapters on "Richard Baxter at Kidderminster, by the Rev. Edward Bradley, Rector of Stretton, Rutland." The Mayor permitted me to remove the volume from the Corporation chest, and to take it to Mr. Howard, Church Street, who made for me a photograph of the inscription, from which photograph I then made the drawing on wood. Other illustrations included Baxter's pulpit, chair, and house, mentioned by J. J. P. Mr. Thomas Brock's statue of Baxter will, probably, be erected in June or July, and the centre of the Bull-ring has been fixed upon for the site of the statue. One of the propositions for the site was highly novel; it was to take out the lower portion of Baxter's house, leaving untouched the back wall, and to place the statue there, as though "in a cupboard" (as one of the speakers truly said), lighted from the top by a dome in the roof. Fortunately, this project was knocked on the head, by the fact of the house being only 16 feet in width, and the pedestal of the statue (which will be 22 feet in total height) being 12 feet 5 inches wide. The carrying out of the dome and skylight would have involved the destruction of the only portion of the house still remaining in its original state. It is shown in one of my sketches and of peculiar interest, as, without doubt, being the very rooms that Baxter used, which, as he himself said, were "at the *top* of another man's house." Mr. Hancocks, of Blakeshall House, near Kidderminster, not only erected, 23 years ago, the first public monument in England to the author of *The Saint's Rest*,—I refer to the obelisk on Blakeshall Common,—but also purchased the house in High Street, in order to preserve it from destruction, and further, for the same reason, bought (in 1863) the home of Baxter's youth, at Eaton Constantine, Salop. This house was in a very bad state, necessitating much repair, which was carried out in accordance with the original design. Before the alterations were made, I made drawings of the interior and exterior. A woodcut of the house in its present state, taken from a photograph by Ellis of Wellington, appears in No. I. of the new sixpenny magazine, *The Salopian*, for March (Cassell & Co., London), with a description of the house and its previous history. CUTHBERT BEDE.

FOOTE "THE ENGLISH ARISTOPHANES": BÉRANGER "THE FRENCH BURNS" (5th S. ii. 325, 484.)—MR. MORTIMER COLLINS might, I think, have selected some other production than a *poem* by Goldsmith to compare with Washington Irving's *Legend of the Sleepy Hollow*. It is as a *prose* writer that Irving has been dubbed "the American Goldsmith." Yet even in what MR. COLLINS calls "character-verse," Irving, like Goldsmith, has written shrewdly and gracefully. Some lines in his *Salmagundi*,—

> "The bold, beardless stripling, the turbid pet boy,
> One reared in the mode lately reckoned genteel,
> Which, neglecting the head, aims to perfect the heel,"
> &c.,

—occur to my mind as an instance, but I have not the book beside me. But while the "parallel" in the case of Irving may, it seems, be allowed, to call Béranger "the French Burns" is, in the opinion of MR. COLLINS, "sheer nonsense." And why? Because, forsooth! Burns was a peasant, and wrote on rural subjects, whilst the French poet was a townsman, and "his humour is of cities." Was not Béranger, like Burns, a child of the common people? Was he not, like Burns, sturdily independent? Is he not, as Burns is to Scotland, *the* national poet of France? Were not the highest feelings of both, as expressed in their poetry, intensely and pre-eminently patriotic? Did not both write trenchantly in defence of the people, and in opposition to the sordid interests of the upper classes? Where, then, I would ask, is the "sheer nonsense" in saying that Béranger is to the French what Burns is to the Scotch—his songs the first favourites of the people, his name a household word? But "saddest of all," says MR. COLLINS, "is to find Foote called 'the English Aristophanes.'" Foote was more than "an inexhaustible producer of fluent nonsense,"—he was the author of a number of plays whose literary merits are certainly far from contemptible. His *Mayor of Garrat*—a play which has added at least one original character to the creations of fiction, that of Jerry Sneak, whose name has almost passed into a synonym for a henpecked husband—will preserve his fame. His scathing personalities, his satirical allusions to passing events, his ridicule of the fashions and foibles of the day, are all "characteristics" of his Athenian prototype. Aristophanes was not more feared by public "men of Athens" for his clever mimicry than was Foote in his day. It is well known how Foote audaciously ridiculed on the stage the peculiarities of public characters. Such indeed was the general dread of being thus exhibited by this arch-mimic, that even the great Dr. Johnson feared his ridicule, and requested Tom Davies to buy him a stout oak stick, "because I have heard, Sir, that that fellow Foote intends to personate me on the stage, and I am resolved he shall not do so with impunity!"

Corneille has been called the "French Shakespeare," but not because the two great dramatists are deemed equal in point of genius. There is, and can be, but one Shakespeare. But Corneille is the greatest of French dramatic writers, just as Shakespeare is the greatest English dramatist, as well as the greatest of all writers. In like manner, those who call Béranger the "French Burns," or Foote the "English Aristophanes," do not for a

moment imagine the French poet as great a genius as the Scotch peasant, or the English comedian as "philosophical" as his Athenian prototype.

W. A. C.

Glasgow.

Origin of the Term "Cardinal" (5th S. iii. 64.)—Mr. Randolph is quite mistaken if he supposes that this appointment of Anastasius to the titular church of St. Marcellus was the origin of the "term Cardinal." We have the best authority for the belief that it was known in the church at least two hundred and fifty years before the date here given—that is in the time of Gregory the Great, who occupied the Papal chair from A.D. 590 to A.D. 604. Bellarmine gives to it a much earlier date, but on authority too questionable to be relied on. Still it is certain that the name was in use before 848, for in a Synodal Decree of Pope Stephen IV., or one ascribed to him by Gratian, A.D. 769, we have:—

"Nullus unquam laïcorum neque ex alio ordine præsumat, nisi per distinctos gradus ascendens diaconus aut presbyter factus fuerit *cardinalis*, ad sacrum pontificatus honorem promoveri."—Hard. *Conc.*, vol. iii. 2016.

From the best authorities, Du Cange among the number, we may gather that the *true* origin of the term was this. In ancient times there were three kinds of churches; the first, which were genuine churches, were properly called *Parishes;* the second *Deaconries*, which were chapels joined to hospitals, and served by deacons; the third were simple *Oratories*, where private masses were said, and were discharged by local and resident chaplains; and that to distinguish the principal or parish churches from the chapels and oratories, the name *Cardinales* was appropriated to them. Hence parish churches gave titles to *cardinal* priests; and some chapels, also, in process of time, gave the title of *Cardinal Deacons.* These churches, also, were κατ' ἐξοχὴν called *Tituli*, whence Anastasius is here spoken of as "presbyter titulo S. Marcelli ordinatus," but is by no means to be taken as the *first* who held such an appointment, or as giving rise to "the term." The words themselves, rightly understood, show that this was not the case, for the Pope says, "*Presbyter cardinis nostri, quem nos in titulo B. Marcelli*, martyris atque Pontificis ordinavimus,"—whom we have ordained as priest of our parish church, named after the blessed Marcellus, Pope and martyr.

Of the *derivation* of "the term" accounts vary, but the most probable and common is *cardo*=a hinge, the reason for which is well given in an old poem, called *De Curia Romana*, as follows:—

"Nec ratione vacat, quod habent a Cardine nomen,
Deservire solent nomina rebus in his,
Porta suas postes sine Cardine claudere nescit,
Nec bene præter eos Pastor ovile regit.
Cardo tenet portam, nec quid valet illa remoto
Cardine, sic Papa nil valet absque viris."

As to this worthy Anastasius, perhaps the less that is said of him the better, for little can be said to his credit or advantage. The extract given by Mr. Randolph from Cave's *Historia Literaria* is a quotation, or rather partially so, from "The Acts of Deposition of Anastasius," in a synod held at Rome under Leo IV. in the year 853. Anastasius, it appears, "instigante ac suadente diabolo," had for five years absented himself from his proper charge, and, "velut ovis errans," amused himself with foreign travel. To the repeated monitions of the Pope, backed up by those of the Emperor, he took no sort of heed, and left his church to fare as it could. So that at last, provoked beyond endurance, Leo, in a synod of more than 60 bishops, 20 *titular* priests, and 6 deacons, with the Emperor Lothaire at their head, deposed and excommunicated him as contumacious. For the full account, which is really very curious and worth the perusal, I refer your correspondent to Harduin's *Concilia*, vol. v. pp. 75-80, fol., 1714. It is proper to add, that only the words in italics will be found in "the Acts," the remaining portion of the passage being, I should take it, given as a kind of explanation or gloss. Edmund Tew, M.A.

Mr. Disraeli's Expression of "Flouts, and jibes, and jeers" (5th S. ii. 168, 234, 398, 525.)—I think it is time the *vexata questio* of Mr. Disraeli's so-called quotation of "Flouts, and jibes, and jeers" should be settled. This may, in my opinion, be done by not regarding it as, correctly speaking, a quotation at all, but a reference to Rosaline's far-famed, well-known speech, in which two of the words occur, and a similar one to "jeers," which is not found in the speech itself:—

"Oft had I heard of you, my Lord Biron,
Before I saw you; and the world's large tongue
Proclaims you for a man replete with *mocks*, [*i.e.* jeers]
Full of comparisons and wounding *flouts*,
Which you on all estates will exercise
That lie within the mercy of your wit.
To weed this wormwood from your fruitful brain,
And therewithal to win me, if you please,—
Without the which I am not to be won,—
You shall this twelvemonth term, from day to day,
Visit the speechless sick, and still converse
With groaning wretches; and your task shall be,
With all the fierce endeavour of your wit
To enforce the pained impotent to smile.
Biron. To move wild laughter in the throat of death?
It cannot be; it is impossible:
Mirth cannot move a soul in agony.
Rosaline. Why, that's the way to choke a *gibing* spirit,
Whose influence is begot of that loose grace
Which shallow laughing hearers give to fools:
A jest's prosperity lies in the ear
Of him that hears it, never in the tongue
Of him that makes it: then, if sickly ears,
Deaf'd with the clamours of their own dire groans,
Will hear your idle scorns, [*jeers again*] continue them.

I think, after this, no one can doubt the Premier had this noble and powerful speech in his mind

when apologizing for his colleague "Lord Biron," or, as he is better known by his title of Marquis of Salisbury; and as an amusing thing in connexion with this fine piece of declamation (should my supposition be correct), and one deserving to be put on record, and which will, I am sure, interest the readers of "N. & Q.," I will mention this is not the first time it has been quoted in reference to the nobleman in question, for some time ago, in the House of Lords, Lord Hatherley, alluding to his love of "flouts, and jibes, and jeers," advised him to repair to an hospital, for "that 's the way to choke a gibing spirit."

David Wotherspoon.

[This discussion is now closed.]

Enoch, the First Book-Writer (5th S. iii. 68.)—The authority for Enoch's book is *Jude*, verse 14, *sqq.* The *Book of Enoch* here quoted from was in use by the Fathers up to the age of St. Augustine. The *Chronographia* of Georgius Syncellus preserved some fragments of it (in Greek) to modern times. In 1773, Bruce, the traveller, brought to Europe three MSS. of an Ethiopic version. From one of these MSS. (in the Bodleian) Dr. Lawrence, afterwards Archbishop of Cashel, made an English version (Oxford, 1821). The Ethiopic text followed (Oxford, 1838); and a second Ethiopic text was edited by Dr. Dillmann (Leipzig, 1851). Two German versions are in existence, one by A. E. Hoffmann (Jena, 1833–8), the other by Dr. Dillmann (Leipzig, 1853). A Latin translation was made by Gfrörer (Stuttgardt, 1840).

It may interest your readers to know that immediately upon its appearance in English, the *Book of Enoch* was accepted as a valuable addition to the Canon of Scripture by the Muggletonian sect, recently referred to in your columns as having always maintained the canonicity of the *Testaments of the Twelve Patriarchs*. In the set of Muggletonian books presented to the British Museum November 14, 1836, the *Book of Enoch* takes the first place. Lodowicke Muggleton, writing June 22, 1682 (and again April 12, 1687), says, "The first man God chose, after the fall of Adam, was Enoch; and God did furnish him with revelation to write books," and much more to the same effect, in the *Spiritual Epistles*, first published 1755. See a paper in *Transactions of the Liverpool Literary and Philosophical Society*, vol. xxiv. (1869-70), pp. 225-6. V.H.I.L.I.C.I.V.

It is not, I think, improbable that the three ancient Fathers, or even the fourth writer cited in the notes to the following lines, may have been deemed authority for *the last* statement in Col. Fishwick's quotation from *Cursus Mundi*. The lines occur at p. 8 of a work written in Latin verse, entitled *De Literis Inventis Libri Sex*. Auctore Gulielmo Nicols, A.M., Londini, mccxi. :—

"Si quicquam scripsit, cujus præclara citantur
Oracla in sacro Codice sanctus Enoch,*
Nam jure id quisquam merito dubitaverit, ejus
Scripta tamen minimè prima fuisse patet.
Sin inventor Enoch fuit artis, quanta vetustas
Septimus à primo cum foret ille viro!"

The author of *De Literis Inventis* studied at Christ Church under Bishop Fell. He was afterwards Rector of Stockport, and in 1717 published in Latin verse ΠΕΡΙ ΑΡΩΝ *Libri Septem. Accedunt Liturgica.* Kirby Trimmer.

Norwich.

These lines, no doubt, refer to the apocryphal *Book of Enoch*, known to the early church, and spoken of, amongst other writers, by Justin Martyr, Irenæus, and Tertullian. The latter says (*De Cult. Fœm.*, i. 3), "Scio scripturam Enoch, quæ hunc ordinem Angelis dedit, non recipi a quibusdam, quia nec in armarium Judaicum admittitur." He also (*De Idolatria*, xv.) speaks of him as "antiquissimum propheten Enoch." Col. Fishwick will find a good deal about this in Dean Alford's *Prolegomena* to the Epistle of St. Jude.

Edmund Tew, M.A.

Enoch was celebrated as the inventor of writing, arithmetic, and astronomy (Euseb. *Præp. Ev.* ix. 17). The tradition probably arose out of the well-known apocryphal *Book of Enoch*, quoted by St. Jude in his Epistle, and supposed to have been compiled by a Jew in the first century of the Christian era, from traditionary fragments ascribed to Enoch. J. T. F.

Hatfield Hall, Durham.

See D'Israeli's *Curiosities of Literature* (1867), p. 113; also *The Imperial Bible Dictionary* (Blackie & Son, Glasgow), and Eadie's *Biblical Cyclopædia* (Griffin & Co., London).

Neomagus.

Miss Bailey (3rd S. iii. 76.†)—I extract the following from the *Craven Pioneer* of the 23rd Jan.

* "*Scripsisse quædam divina Enochum illum septimum ab Adamo negare non possumus*, inquit S. Augustinus De C. D., Lib. i. cap. 15. Imo ante illum Origines Homilia ult. in numer. *Enochum multos libros propheticos scripsisse* testatur. In eadem sententia est Tertullianus libro *De habitu Mulierum*. Enochi prophetiam sine scriptura tot annorum millibus conservatam fuisse doctiss: Præsuli jam laudato vix credibile videtur.

"Addenda Notis.

P. 8, Enoch] Post, S. Augustina verba, Add. *Cujus scripta ut apud Judæos et apud nos in authoritate non essent, nimiæ fecit antiquitas, propter quam videbantur habenda esse suspecta, ne proferantur falsa pro veris.* Idem ibid. Lib. xviii. caput 28. Auctor libri *Jachasin* hæc habet: *Hanoch, qui vocatur* אדעים *incepit componere libros astronomicos.* Hujus vaticinum citatur Apostolo Judæ, sed quæ ejus nomine eo tempore circumferebantur scripta ab Ecclesia Catholica Apocryphis merito annumeratur. Vide Originem contra Cels., Lib. v. p. 267."

[† The Latin rendering of the popular song, *Unfortunate Miss Bailey*, will be found at this reference.—Ed.]

I give no opinion on such an important historical narrative, which assumes to give the closing, or rather the "last scene of this strange eventful history." I know nothing of Mr. Todd, nor of the place from which he dates; but I must confess that his letter very much resembles the historical notes of Mr. Thomas Ingoldsby. I think, however, that he has misquoted Byron, and that he is wrong about the military campaign of Captain Smith. I have not *Don Juan* at hand, but if Mr. Todd is wrong, "N. & Q." can put him right. The *Sequel*, judged in a literary, and not an historical light, is very good. Like the conclusion of Mrs. Radcliffe's *Udolpho*, it is a satisfactory explanation of the mystical and supernatural part of the original poem. Colman's song has been translated into Latin by Father Prout and by another hand. Who will undertake the fabrication of a classic dress for the *Sequel?*

The Editor of the *Pioneer* has added a note which we omit, as it seems quite unnecessary to suggest that Miss Bailey and Co. are myths:—

"SEQUEL TO 'MISS BAILEY!'

(To the Editor of the Craven Pioneer.)

"Sir,—On looking over some genealogical papers connected with the family of '*Smith* alias *Smythe*, de Halifacio, in comitatu Ebor,' I found the following 'continuation' to the *poetical* history of 'Captain Smith and the unfortunate Miss Bailey.' The popular song is by George Colman the younger, and it is evident that he followed a prose history given in the above papers! The 'continuation,' which I copy *verbatim*, is in a more modern hand than the genealogical papers; it was probably written by some one who has had possession of them. If the facts can be relied on, it is pleasing to think that the gallant hero made all the reparation in his power and returned from the siege of Suwarrow to present his laurels to a loving *wife!* That he was a brave soldier is evident from what Byron has recorded of him in his *Don Juan*:—

'The same once so renowned in country quarters,
At Halifax—but now he fought the Tartars.'

"I am, yours truly,
"Ichabod Todd.

"Northowram, January 11th, 1875.

"'As Captain Smith in Halifax
Was up the High Street walking,
He shuddered, for he heard the voice
Of some fair damsel talking!
"*Vox et præterea nihil*"—p'raps—
And yet it caused him tremble;
There was a something in that voice
That did *her* tones resemble!
Poor Miss Bailey, &c.

So turning round to find from whom
That well-known voice proceeded,
He spied a form, to gaze whereon
It all his courage needed!
It was the very size of *her*,
And tho' she wore a veil, he
Was half convinced it must be she—
The unfortunate Miss Bailey!
Oh, Miss Bailey!

So drawing near, he said, "My dear,
Remove your veil, and let it
No longer hide your face!" Said she,
"I wish that you may get it!"
The captain tore the veil away—
Good gracious! how he started!
In flesh and blood before him stood,
The buried! the departed!
Oh, Miss Bailey!

"Are you a ghost revisiting
The glimpses of the moon, say?"
Asked Smith. The spectre said, "Why! ghosts
Don't walk about at noon-day!"
"Then you're not *hanged!*" The lady said,
"I'm not so fond of choking:
My *crowner's quest* was all a sham,
A little bit of joking!"
Oh, Miss Bailey!
Frolicsome Miss Bailey!

The captain smil'd, and said, "My love,
Let 's both forget the past time:
Marriage shall purge the scurvy trick
You played on me that last time!—
But how about my *one pound note?*"
"It made my neighbours frisky,
One night, when we'd a good tuck out
With brandy, gin, and whisky!"
Oh, Miss Bailey!
Frolicsome Miss Bailey!

Soon after this the marriage bells
Pealed from the old church steeple;
And *two*, by *Parson Briggs* made *one*,
Passed thro' a crowd of people!
The lady blush'd—no more her face
Was ghostly *white and mealy;*
And the *Guardian* chronicled that Smith
Had acted most *genteely!*
Oh, Miss Bailey!
Fortunate Miss Bailey!'

"In the original song the *hanging*, the *crowner's quest*, the *one pound note*, *Parson Briggs*, and the *white and mealy face* may all be found, vide *Love Laughs at Locksmiths*, a Farce, by George Colman, the younger. London: Cumberland and Co."

Viator (1).

Kilwinning: Segdoune (5th S. iii. 47.)—Let me suggest the Gaelic *soc*, the fore part or end of anything; a beak, snout, or chin; a ploughshare. *Dun*, a hill. Segdoune was also at first the name of the site of the Abbey of Arbroath, Forfarshire. This was on the steep bank of the river Brothock. Seggieden is in Perthshire. Although a native of this county, I have not seen Seggieden. If its situation is like the two above, the same etymology may apply. Segodunum was once the name of what is now Wallsend in Northumberland. I have been there, but so long ago that I do not remember its appearance, and at that time I was not attending to the etymological possibilities of its original name. It seems that from it there is a wide view downwards towards the Tyne, so that *soc* (the end of a hill) suits pretty well. Most Celtic names of places are descriptive of the locality, so that if one wishes to make a guess at the derivation, it is a great advantage to see the spot; a description sent on is not nearly as useful. There is as much difference as there is

between an account of a sick person's symptoms being sent to, and the patient being seen by, the medical man. Of the two forms of the word in Latin, Segodunum and Segedunum, the former is to be preferred. No doubt in the second *g* was hard, but to prevent the mistake of any one pronouncing it soft before the small vowel *e*, it is better always to spell it Segodunum. In deriving Segodunum from *soc* and *dun*, *o* is not accounted for. Your correspondent would feel interest in Robertson's *Gaelic Topography of Scotland*. As for deriving Segdoune from the Gaelic for *dry*, a hill is usually or always free from marshy ground. As for deriving Segdoune from the Latin for *grain*, a hill is not the usual spot for such a purpose; and joining a Latin word to the Celtic *dun* is contrary to the fitness of things and to probability.

Thomas Stratton, M.D.

Stoke, Devonport.

Segodunum, or Segedunum, may sometimes mean "hill of victory," from O.G. *sieg* (A.S. *sige*, Franc. and Alam. *sigo*), victory (whence *siegen*, vincere, superare). Conf. the personal names Sigebertus (victoria clarus), Sigimerus, Segimerus, Sigismerus, Segimundus, Sigimundus, Sigericus. At other times it may mean "hill' or fort" on the Sieg, Seg, Sig = the river. Conf. Siegburg in Rhenish Prussia on the Sieg; Segeberg in Holstein; Segobriga (Segorbe) in Tarragou (Spain); Segedinum, formerly Segedunum (Szegedin), Hungary. Ποταμος corrupts in Celtic down to *tam*, which, by the common change of *m* to *v*, *f*; and also into *u*, *w*, *y*, *g*, may become *tav*, *taf*, *tau*, *taw*, *tay*, *tag*; &c.; and by further change of *t* into *s*, *sav*, *sau*, *saw*, *say*, *sag*, *seg*, &c. Conf. the river-names Tau, Taff, Taw, Tay (Gaelic Tatha, whence Dun-Tatha = Duudee, "the fortress on the Tay"), Sau, or Save, and the Sow. R. S. Charnock.

Gray's Inn.

Seg, or *Segg*, is not an uncommon prefix to names of places in Scotland. Segat (Seg-ach?) is Aberdeenshire, and places called Segieden are in the counties of Aberdeen, Perth, and Forfar. The Siket or Segat of Garnech is also in Forfar, and there are Seggies (Seg-e?) both in Fife and Kinross. Knowing all these places personally, and taking their physical aspect into account, I never doubted but they had been named simply because of their *segg* or sedge-producing qualities. All have been, and some still are, of a swampy, marshy nature, and remarkable for the growth of sword-grass, the *carex* of botanists. Probably the "Segdoun" of Kilwinning had a like origin, and may, possibly, merely signify the hill, dun, or fort of a sedge-growing locality. There is a Seggarden (Seg-ar-dun?) in Haddingtonshire, but I do not know the place. J.

The first syllable of this word is doubtless from A.S. *secg*=a sedge or flag, or sword grass. If a gazetteer is taken in hand, and all the place-names with this element in it noted, and reference made to their locality upon the map, it will be found that the situation of seventeen out of twenty of them confirm this definition. In the description of this place, the querist says, "which, until it was drained at no distant date, must have been a thorough marsh." *Doune* may be but *tun*, with the legitimate letter change of *d* and *t*, so that it would be the tun or homestead in the sedges.

Chris. Chattock.

Castle Bromwich.

Lines on Sleep (5th S. iii. 187.)—The elegiac lines on sleep mentioned by G. R. occur in *Selecta Poemata Anglorum*, editio secunda emendatior, Londini, mdcclxxix., in a different form to his first version. The second and third lines run thus:

"Consortem lecti te cupio esse mei:
Grata venito quies: nam vita sic sine curis."

It is there headed "In Somnum," but no author's name is appended. The second version, in precisely the same form as he gives it, may be found in the *Anthologia Oxoniensis*, p. 233, Londini, mdcccxlvi., headed "Lines intended to have been placed under a Statue of Somnus," and the authorship is there assigned to T. Warton.

John Pickford, M.A.

Newbourne Rectory, Woodbridge.

These, in G. R.'s first form, are, unsigned, in the *Annual Register* for 1775, xviii. 220. The following translation, signed E. G., is added:—

"Ah, gentle sleep, though on thy form imprest
Death's truest, strongest lineaments appear,
To share my couch thy presence I request
And sooth my senses with repose sincere.
Come, wished-for rest, then all my cares relieve,
For at thy kind approach all cares retire;
Thus without life how sweet it is to live,
Thus without death how pleasing to expire."

Charles F. S. Warren, M.A.

Bexhill.

"Fasti Eboracenses" (5th S. iii. 112, 140.)—The conjectural reply of J. T. F. to my query is hardly satisfactory, as he expresses an opinion, which is at least disputable, in his estimate of the value of two similar works. I wrote of the *Fasti Ebor.* as the work of the editor, and not of Canon Dixon; and if I understand the Preface, which I have read, apparently more carefully than my informant, such is the fact. The name of the late Canon Dixon appears on the title-page, and the *Lives* are modestly said to be "edited and enlarged" by Mr. Raine; but the Preface removes any doubt which might be entertained on the point. The Rev. Canon Dixon projected the work, and collected some materials for it, chiefly relating to the post-Reformation prelates; but it is stated that "the whole of the present volume has been written by the Editor, and nineteen-twentieths of

the materials have been collected by him" (p. xiii.). This is the account given by "a gentleman who," according to J. T. F., "would be the last to claim another's work as his own." I share in a wish often expressed, that the learned and excellent author would complete the *Fasti Ebor.* on the same scale, and with the same ability, as the *Lives* now before the public. F. R. R.

Marriages by Laymen (5th S. i. 155.)—In the Parish Registers of Launceston, Cornwall, after the 27th day of November, 1655, is the following:

"Hereaft' follow marriages by Laymen, according to the prophanes and giddynes of the times without precedent or example in any Christian Kingdom or Comonwealth. from the Birth of Christ unto this very year 1655.

"1656. The 28th daye of October were Maried By John Hickes, gent and Maior of this Town, John Hedden and Mary Harvy. Their banes being published in the Markett Place att Launceston three severall markett dayes, viz., the 11th, the 18th, and the 25th of this Instant October, without contradiction."

The above is only one example out of many during the Commonwealth. Some seem not to have been satisfied with these *profane and giddy* proceedings, and were afterwards married in the church. But the banns seem all to have been published by the Mayor in the market.

Ed. King.

Jibbons (5th S. iii. 89.)—Webster, quoting Beaumont, gives *chibbal* for a small sort of onion. The word comes through the French *ciboule* from *cēpula*, dim. of *cēpa*, *cœpe*, an onion.

R. S. Charnock.

Gray's Inn.

"Götz Von Berlichingen" (5th S. iii. 168.)—B. L. asks, "Whom does Göthe mean by Bräutigams" in the passage, "Bei Kaiser Maximilians Krönung haben wir *euern Bräutigams* was vorgeschmaust"? Liebetraut says, "At the Emperor Maximilian's coronation we had a foretaste of your Bridegrooms," thereby meaning that "we flirted with the women to whom the Frankfort men were engaged, and they gave us the preference." *Bräutigams* refers to no especial persons, but is used generally—a silly boast of Liebetraut of his success with the women. H. A. Ouvry.

In the passage referred to by B. L., "Bräutigams" signifies betrothed swain (or swains), the usual meaning of the word in Germany where a bride and bridegroom are only affianced lovers, not a new married couple, as in England. The whole point of the passage put into Liebetraut's mouth consists in a taunt, in the rough and coarse spirit of the Middle Ages, founded upon the outlandish name of Olearius, to whom Liebetraut is speaking. The passage quoted by B. L. may be thus translated—"We somewhat forestalled your Bridegrooms at the time of Emperor Maximilian's coronation." Liebetraut goes on to say that the name Olearius is unknown at Frankfort.

Lindis.

Francis Barnewall, of Beggstown (5th S. iii. 167.)—I beg to refer Crumlin to Burke's *Extinct and Dormant Peerage*, where he will find the information he requires as to the descendants of Francis Barnewall, under the article "Barnewall, Viscount Kingsland." The last Viscount Kingsland who bore the title was a descendant of this Francis Barnewall; but I should wish to draw your correspondent's attention to the (supposed) pedigree of Captain Barnewall, who claimed the title after the death of the sixth and last Viscount. He claimed descent from Christopher, second son of the second Viscount. R. A. B.

"Pogram" (5th S. iii. 168.)—The meaning given in the *Slang Dictionary* (Chatto & Windus, 1874) is "a dissenter, fanatic, formalist, or humbug, so called from a well-known enthusiast of that name."

G. R.

In Halliwell's *Dictionary of Archaic and Provincial Words* I find—"Pogrim, a religious fanatic. East." J. W. J.

Nottingham.

"Juste-au-corps" (5th S. iii. 168.)—In 1832 "Nimrod" (Apperley) wrote his article on hunting, and described the run with the Quorn hounds from Ashby Pastures (see *Quarterly Review*, vol. xlvii. No. 93, art. vii. p. 236)—"See the hounds in a body that might be covered by a damask tablecloth." The phrase has ever since become idiomatic.

G. R.

"Topsy-Turvy" (5th S. ii. 288, 334, 477; iii. 177.)—Herodotus affords a happy illustration, where the boy Cambyses declares—"ἐπεὰν ἐγὼ γένωμαι ἀνήρ, Αἰγύπτου τὰ μὲν ἄνω κάτω θήσω· τὰ δὲ κάτω, ἄνω." Gais. Ed., 1824, iii. 3.

John Pike.

Edward Gibbon (5th S. iii. 25, 59, 194.)—In fixing the date of the demolition of the Thatched House Tavern, reliance was placed on the authority of Cunningham's *Handbook of London*, ed. 1850:

"Thatched House Tavern stood originally on the site of the present Conservative Club; the present Thatched House is at No. 85, St. James's Street."—P. 492.

"Conservative Club House built 1843-45, on the site of the Thatched House Tavern."—P. 139.

William Platt.

Conservative Club.

"The Book in Hand" (5th S. iii. 168.)—J. C. Hotten, in his *History of Signs and Signboards* (1866, p. 446), says—"Not a few signs represent proverbs or proverbial expressions. The Bird in Hand, for instance, with occasionally the Book in Hand." G. R.

Social Position of the Clergy in Past Times (5th S. iii. 46, 195.)—It is not, I believe, unusual under certain circumstances for debtors seeking relief to appear as traders. Aristocratic "Horse-dealers" are not unknown in the Court of Bankruptcy; and I would suggest that in the case of the clergyman referred to by Mr. F. A. Edwards the description is much more likely to be a legal fiction than a fact. Charles Wylie.

For an account of the Rev. Mr. Carter, parson-publican of Lastingham, in Yorkshire, and of how he met the remonstrances of the Archdeacon, see Baring-Gould's *Yorkshire Oddities*, vol. ii. p. 14.
J. T. F.

Hatfield Hall, Durham.

Hogarth's Pictures (5th S. iii. 169, 197.)—I have two of Hogarth's pictures, one the sketch for the large picture of "Modern Midnight Conversation," bought at Lord Northwick's sale. There are several differences in it from the finished picture, *e. g.*, the position of the pipes, the lemon-peel, the dog, &c. It is now at Blairhill House, near Rumbling Bridge, Scotland. The other is a musical family, evidently portraits, one girl playing the piano, another handing a violin to her father, while mother and son hold a piece of music. I got it at a Doctor Wells', or Welsley's, sale at Sotheby's; it was called "The Balthasar Family," and is now at 1A, Hyde Park Gate.

I may mention that an unengraved picture was sold at Lord Northwick's sale; I think it was a gambling scene. J. R. Haig.

A picture by Hogarth is in my possession, which I shall feel pleasure in showing to F. G. S.
A. B. Middleton.

The Close, Salisbury.

Political Economy (5th S. ii. 467; iii. 78, 197.)—I did not intend to exaggerate the probable average yield of an acre of wheat when replying to the question on political economy, and I merely assumed what was as I thought the accepted data. Your correspondent K. P. D. E. may perhaps be more accurate. In this country wheat is sold by the barrel of 280 lbs.; the quarter is about 480 lbs. The word "acre" does not, at least in Ireland, invariably mean the same quantity of land, as we have the plantation acre, the Cunningham acre, and the statute acre. The former is more than an acre and a half of the latter; but I have known land in this country to produce eleven barrels—nearly eight quarters per statute acre. Joseph Fisher.

Waterford.

Anacreon (5th S. ii. 512.)—The authorship of Anacreon's Odes is fully discussed in Fischer's edition, published in 1793; in that of Brunck, 1778, &c.; and in volume i. of Boissonade's edition of the Greek Poets, Paris, 1823. The *editio princeps* issued from the press of Henri Estienne, Paris, 1554, and from this circumstance some have attributed their authorship to him; but the subsequent discovery in the Library of the Vatican of the MS. from which this edition was printed refuted this idea, as it bore internal evidence of having been written about the tenth century. An engraved fac-simile of this MS. was published in folio in 1781 at Rome. See also Beloe's *Anecdotes*.
Gaston de Berneval.

Philadelphia.

Sir T. Lawrence: Prud'hon (5th S. iii. 208.)—I believe there is no complete list of the works of Sir T. Lawrence, for which T. inquires; there is, however, in the Appendix to vol. i. of *The Life and Correspondence of Sir T. Lawrence*, by D. E. Williams, London, 1831, a list of portraits, 321 in number, which the artist exhibited at the Royal Academy; also a catalogue of pictures by the same, exhibited at the British Institution, 1830, 91 in all. As to Prud'hon, T. had better consult "*Prud'hon, sa Vie, ses Œuvres, et sa Correspondence*, par Charles Clément, Paris, Didier, 1872, tiré à 300 exemplaires"; also, the *Gazette des Beaux-Arts*, 1869–70. F. G. S.

"Jenifer" (5th S. ii. 305, 376, 437; iii. 98.)—A well-known family name in Maryland. Daniel, of St. Thomas, Jenifer was a member of the Continental Congress (*American Archives*, 1775–6, *passim*). Hermanville.

"Granta; or, a Page," &c. (5th S. iii. 209) was written by D'Arcy Godolphin Osborne, of Magdalen College, and brother of S. G. O., the vigorous contributor to the *Times*.
Contemporary.

The American Protestant Episcopal Church (5th S. iii. 68.):—

Rev. Chas. West Thomson, York, Pennsylvania.
Rev. Francis R. Holeman, Rector of Holy Cross, Sanford, Florida.
Rev. Ralph Hoyt, Fort Lee, New Jersey. (Rev. Ralph B. Hoyt, Rector of the Church of the Atonement, Tenafly, N.J.)
Rev. Horace Hastings Weld, D.D., Rector of Christ Church, Riverton, N.J.
Rev. Louis Legrand Noble, Hudson, New York.
And Rev. Charles W. Everest, Rector of Grace Church, and Principal of Rectory School, Hamden, Connecticut, United States of America.

The above is from *The Protestant Episcopal Almanac and Directory for* 1874, and *The Church Almanac for* 1874, both published at New York. It appears that Mr. Everest is still an active clergyman of that church. A. S. A.

[Thanks to M. B. S. and many others for similar replies.]

General Monk: Hyde (5th S. iii. 109.)—The Hydes of Pangbourn were a junior branch of the Hydes of South Denchworth. Reference to the

marriage of Francis Hyde, Esq., to Anne, sister of Anthony Carew, Esq., will be found in Burke's *Landed Gentry*, p. 630 (edit. 1853). Their marriage settlement was dated 30th June, 1654. Wood, *Ath. Ox.*, i. 249, gives a notice of Thomas Hide, who was head master at Winchester, but died at Doway in 1597, and was probably an ancestor of Francis Hyde, and says he was descended from an "ancient and gentile family," in the county of Berks. EDWARD SOLLY.

"GAUDENTIO DI LUCCA" (4th S. xii. 3, 199, 293.)—In what work or collection of works should this romance, once attributed to Bishop Berkeley, but of which Simon Berington (a Roman Catholic priest) is now supposed to have been the true author, be sought for? NOELL RADECLIFFE.

DUKES OF CLEVES: BARONS DE BUCHOLD (5th S. ii. 329.)—The Dukes of Cleves descend from the Counts of Cleves, who originally were Counts de la Marck:—

"Eberhard III., Comte de la Marck a pour fils: Engilbert de la Marck, qui épouse en 1298 Mechtilde, héritière d'Aremberg, + 1328. Leur fils, Adolphe II. de la Marck, épouse 1332 Marguerite, fille et héritière de Théodoric, 10e Comte de Clèves, + 1347. Par son mariage il devient Comte de Clèves. Leur fils, Adolphe III. de la Marck et de Clèves, est créé Prince du St. Empire par l'Empereur Charles IV., épouse Marguerite de Juliers, + 1394. Leur fils, Adolphe IV., Comte de la Marck et de Clèves, est créé Duc de Clèves par l'Empereur Sigismond au Concile de Constance en 1417. Il quitta alors le nom de la Marck et prit les armes de Clèves, mi-partie avec celles de la Marck.

"La maison de Clèves portait de gueules à l'écu d'argent en abîme surmonté d'un lambel à cinq pendants. Cimier: une tête de taureau.

"Plus tard elle ajouta à ses armes un rais d'escarboucle d'or placé soit au-dessus soit au-dessous de l'écu."*

The Dukes of Cleves became extinct in 1609. To give more information about them would take up too much space. The works to be consulted are Moréri, *Dictionnaire Historique;* Butkens, *Les Trophées du Brabant;* Fahne, *Geschichte der Kölnischen, Jülischen und Bergischen Geschlechter.*

BARONS DE BUCHOLD. Probably the family of Bocholtz, their name being spelt in many different ways. There are forty-eight families of that name in Belgium, France, and Germany; the Bocholtz of Brabant being the most ancient of all. If OTTO could give some information as to where he found his Barons de Buchold mentioned, I might perhaps find something more about them in Fahne, *Die Dynasten, freiherren und jetzigen Grafen von Bocholtz*, Cöln, 1863. This work consists of four volumes in folio, and without some more precise question it is difficult to search.

MATHILDE VAN EYS.

* The arms of La Marck were: d'or à la fasce échiquetée de gueules et d'argent de trois tires. Cimier: une couronne d'or entourée d'une bande pareille à la fasce et surmontée d'un vol d'or à l'antique.

Miscellaneous.

NOTES ON BOOKS, &c.

Monumenta Juridica. The Black Book of the Admiralty. Appendix, Part III. Edited by Sir Travers Twiss, Q.C., D.C.L. Vol. III. (Longmans & Co.)

THE three volumes of the Black Book, now complete, are as overflowing with matters of interest as was the *Liber Albus*, edited by Mr. H. T. Riley. Sir Travers Twiss has written an excellent Introduction; indeed, many of the Prefaces to the Chronicles and Calendars take rank as most valuable historical papers. The Introduction to Sir Travers's work is among the most valuable of these illustrations of our history, and reflect infinite credit on his judgment, scholarship, and industry. The Black Book, like Mr. Riley's *Liber Albus*, took its name from the colour of its binding. It deals with Sea Law; and ingenuity would be taxed very hard indeed to point out any possible sea circumstance for which the Admiralty has not here provided a regulation. Worthy and unworthy ships are dealt with; rules when a master may sail and when he may not; articles to govern crews and commanders; in short, from the very highest to the very lowest consideration, there is nothing excluded or forgotten by the Admiralty. This volume includes the earliest known MS. of the Laws of Oléron, now published for the first time. By the Chartre d'Oléron we observe how very polite the crews and captains of those early days were bound to be. He who gave the lie to another was mulcted in fourpence, and if he was the master, he paid a double fine; but if a man gave the master the lie, he paid the double fine also, for indulging in such luxury. A mariner was constrained to quietly take one blow from a master, but a second justified the mariner in defending himself. And "if a mariner strikes the master first, he ought to lose a hundred shillings or his fist, at the choice of the mariner." Where was the offender to find such a sum to redeem his hand from being cut off? The incident is one of a thousand in this singularly interesting volume.

Humboldt's Natur und Reisebilder. Pictures of Nature and Travel, from Alexander von Humboldt's Personal Narrative of Travel and Aspects of Nature. With a Commentary, Scientific Glossary, and Biographical Notice of the Author, by C. A. Buchheim, Ph.D. (F. Norgate.)

DR. BUCHHEIM'S series of German works, edited for the use of students of that language, is so well

known, that, to commend the present adaptation of Humboldt's Pictures of Nature and Travel, we need only say that it is worthy of the series—*most* worthy by its own merits and the great labour which the editor has spent on it. Dr. Buchheim truly remarks that Humboldt's volume affords "to English readers of German a pleasing variety, and a relief amidst the standard works which, as a rule, form the staple of German reading in this country." Dr. Buchheim has achieved no common task. His editing is not of an ordinary order. Humboldt himself would approve of the methods here followed to give an English public a taste of his quality.

A SUPPOSED SWORD OF EDWARD THE BLACK PRINCE.—P. C. G. W. writes:—"Reference has been made from time to time in 'N. & Q.' to a certain sword once supposed to have belonged to Edward the Black Prince, formerly in the possession of Mr. Barritt, of Manchester, and mentioned by Dean Stanley in his *Memorials of Canterbury*. This and other swords very similar to it were fully described by Mr. Earwaker in a paper in the *Archæological Journal*, March, 1873, but the present possessor of 'Mr. Barritt's sword' was not known, it having been lost to the antiquarian world soon after his death in 1820. Will you allow me to make it known through your columns that 'Mr. Barritt's sword' is in the possession of Mr. John Chadwick, of New Hall, Sutton Coldfield, it having been purchased by his grandfather, Mr. Charles Chadwick, of Mavesyn Ridware, Staffordshire, from the executors of Mr. Barritt for the sum of 50*l*. A history of the sword in Mr. Chadwick's handwriting, very similar to that which appeared in the *Reliquary*, vol. ix. (1868-9), and the correspondence with reference to the purchase of the sword in May, 1821, is now before me."

C. ELKIN MATHEWS, Codford St. Mary, writes:—"The bibliography of the works of that great soldier, statesman, and scholar, Sir W. Raleigh, must ever prove interesting to Englishmen. I have a fine copy (in the original binding) of the third *(sic)* edition of his celebrated *History of the World*, a work which excited the admiration of Oliver Cromwell; the colophon of which is as follows: 'London, Printed by William Jaggard, for Walter Burre, and are to be sold at his Shop in Paules Churchyard at the signe of the Crane, 1621.' Now this edition was unknown to Lowndes, and Raleigh's biographer, the antiquary, Oldys, appears only to have had an inkling of such an edition, for he says: 'Besides the first edition in 1614, printed by W. Stansby for W. Burre, I have seen copies by the same printer bearing date 1617. This edition, I think, has the picture of our author (so has the 1621), graved by S. Passe, and the frontispiece by Ren Elstrack. Another is dated 1628, and perhaps there is one between them.' As I believe the edition in question to be of much rarer occurrence than the first of 1614 (all the early folios I have seen have the curious frontispiece by Elstrack with the date 1614), I should be glad of confirmatory information as to the degree of its scarcity."

"THE UNIVERSE," by Maturin or Wills.—Mrs. Wills has forwarded two volumes of her late husband's poetical works, to prove that his powers were equal to those of Maturin; and the lady promises to send testimonies for the purpose of finally settling the disputed question as to the authorship of *The Universe*. Mr. Wills's poems display both power and sweetness.

Notices to Correspondents.

AUTHORS AND QUOTATIONS WANTED (5th S. iii. 180.)—

"Oh my lost love, and my own, own love," &c.;

(not *quite* correctly quoted by T. W. C.) is one of the verses of a song by Jean Ingelow, to be found in her poem entitled *Supper at the Mill*.

E. J. E. RUDSDELL.

"Like the lost Pleiad, to return no more,"

is the heading to Mrs. Hemans's poem on the subject there attributed to Byron. A. S.

M. D.—Mr. Picton (*Memorials of Liverpool*) calls the presentation of a silver cradle to Mrs. Horsfall (1848), who gave birth to a daughter during her husband's year of office as mayor, "the usual tribute," but it is the earliest instance recorded by him. Mr. Picton speaks of such presentations as "having become so common of late years."

C. J. E. writes:—"The article referred to by D. F. (5th S. iii. 208), relative to Hugh O'Neill, appeared in the third volume of the *Topographer and Genealogist*, p. 75."

IN "Flemish Pedigree," referred to p. 214, the name should be Borluut.

HERMENTRUDE.—Forwarded.

A. J.—At an early opportunity.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

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BOOKS for SALE.—W. J. SMITH, Brighton.—Sussex Archæological Collections, 25 vols. 14*l*. 14*s*; Do., odd vols. to complete sets—Sussex, History of County, by Lower, 2 vols. 8vo. 12*s*. 6*d*.; published at 25*s*.—Edinburgh Review, 145 vols. half calf, 11*l*. 15*s*.; Scott's Novels, 8vo. large type edition, 41 vols. 6*l*. 6*s*.—Baines's History of Lancashire, New Edition, 2 vols. 4to. 2*l*. 2*s*.; published 3*l*. 13*s*. 6*d*.—Glover's Derbyshire, 2 vols. 4to. 25*s*.—Poulson's Holderness, 2 vols. royal 4to. large paper, 25*s*.; published at 4*l*.—Hasted's Kent, folio, Vols. I. to III. 3 vols. half bound, 8*l*. 10*s*.—Boyne's Tokens of England, 8vo. 8*s*. 6*d*.; published 2*l*. 2*s*. plates—Burty's Chefs-d'œuvre of Fine Art, Pottery, Porcelain, Silver, Glass, Tapestry, Jewels, &c., edited by Chaffers, 8vo. cloth, plates, 7*s* 6*d*.; published 18*s*.—Berjeau's Bookworm, 2 vols. imperial 8vo. cloth, cuts and fac-similes, 15*s*.; cost 3*l*.—Arber's Reprints, a set on large paper, half-morocco, 5*l*. 10*s*.

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LONDON, SATURDAY, MARCH 27, 1875.

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Notes.

THE TREE OF THE CROSS.

There still exists a popular idea that the aspen-leaves tremble, as they do, because the tree that bears them formed the Cross on Calvary. There is, however, a legend, or legends, which refer to other trees, singly or combined. Comprehensively, the legends run thus:—After Adam, for nearly four centuries and a half, had tilled the ground in Hebron, finding his hour had come, he sent his son Seth to the Cherubim who kept the gates of Paradise, for the Oil of Mercy which had been promised him on his expulsion. Seth found his way easily from Hebron to Paradise, as no grass had grown on the footprints of Adam and Eve as they went from Paradise to Hebron. Seth was allowed to behold, through the portal, the glories of the Garden of Paradise. Among them was a miraculous tree, with an angelic Child at the summit who was to give the promised Oil of Mercy to Adam in his supreme moments. Seth was sent back with three seeds from the Tree of Knowledge of Good and of Evil. Placed in the mouth of the deceased Adam, there sprang from his grave a Trinity of Trees, cedar, cypress, and pine. They were carried away by Moses, and were subsequently transplanted by David to the borders of a fountain near Jerusalem, where the Three grew into one. David beneath it confessed his sins and composed the Psalms. Solomon cut it down for his Temple, but no artificer could fix it any way into the building. According to one version, it was preserved in the Temple; according to another, it was cast across a marsh, serving as a bridge, which the Queen of Sheba refused to pass, deterred by a vision of the sacred burden which that Tree was destined to bear. Later again, it was buried, and covered by the Pool of Bethesda, to the waters of which it added healing powers, in addition to those bestowed by the visitations of angels. It rose through earth and water at the time of the Passion, and the Jews took the floating Tree to serve for the material of the Cross.

Other combinations of various woods are referred to by various writers. Fir, pine, and box; (see Isaiah ix. 13), cypress, cedar, pine, and box; and another is thus distributed:—

"Pes crucis est cedrus. Corpus tenet alta cupressus.
Palma manus retinet. Titulo lætatur oliva."

Mr. King (*Sketches and Studies, Descriptive and Historical*) finds an argument against the alleged discovery of the Cross by the Empress Helena (326) in the silence of Eusebius, who died about 338; but he states that a Cross, called the True Cross, was shown and honoured in Jerusalem during the episcopate of Cyril, 350–386. The alleged fragments of the Cross, exhibited as relics in the days of Lipsius (*ob.* 1606), were of oak; to which tree so much reverence has been attached, that many writers assumed at least the probability of the Cross having been made therefrom.

It may be added that, with reference to the vexed question of celebrating Easter, Gregory of Tours has a curious statement. "At this time there was doubt among the Gauls as to Easter Day. Our city and many others kept it on the 25th of April. *They say* that the fountains which, by the special order of God flow and fill on Easter Day, did so on the day chosen by us to keep the Festival at this time."—(B. v. ch. 45, quoted by Ludovic Lalanne, *Curiosité des Traditions.*)

Ed.

JOHN BUNYAN AND THE GIPSIES.

A work by myself, titled *Contributions to Natural History and Papers on other Subjects*, now in the hands of Edinburgh publishers, from stereotype plates sent from this side, was set up before I saw "N. & Q." of the 11th of July last, which contains an article from Mr. Dudley Cary Elwes on the parentage of John Bunyan. In that article Mr. Elwes writes:—

"As I was (by the courtesy of the vicar of the parish) inspecting the register of *Wootton* parish, co. Bedfordshire, I came across the following entries, which evidently allude to some of John Bunyan's ancestors, as Wootton is not so very far from Elstow—about five miles—and they may, perhaps, eventually lead to the discovery of who were

his parents; they also do away with the supposition of those who think that John Bunyan may have had Gipsy blood in his veins."

And he gives a list of seven baptisms, four marriages, and five burials of people of the names of Bunnion and Bunion, between the years 1581 and 1645. In "N. & Q." for October 10, 1874, D. C. E. gives a list of many baptisms, marriages and burials, principally under the name of Bonyon, from *Chalgrave* register, co. Beds., between the years 1559 and 1629. And in John Camden Hotten's *Original Lists of Emigrants, &c., to the American Plantations* (1874), we find, "John, son of John and Mary Bunnyon, bap. 16 October, 1679," taken from the register of Christ Church, Barbadoes.

In the *Sunday Magazine* for January, 1875, I find the following :—

"The Rev. John Brown, of Bunyan meeting, has gone with great care into many of the old registers connected with the meeting and the parish, and has contrived to throw a good deal of light on several points regarding the 'Great Dreamer.' First of all, he finds that the idea of Bunyan being of Gipsy race is totally discountenanced, which supposition might have been encouraged by the fact of Bunyan's trade being that of a tinker or travelling brazier, in which many Gipsies were engaged. He has discovered that though the name of Bunyan has now died out from Bedfordshire, it is of great antiquity, and was pretty common there under various forms of spelling. It was borne by people of good position."

And the writer quotes from "The Book of the Bunyan Festival" as follows :—

"In the original accounts of the real and personal estates of delinquents seized by the Parliament of England, between the years 1642 and 1648, the rent of Sir George Bynnion, delinquent, in the parish of Eaton-Socon, Bedfordshire, is returned at 223*l.* 11*s.* 4*d.* From the same account it appears that the land of Mr. Foster, delinquent, in the parish of Stretly, was let by the year to John Bunnyon, tenant, at a rent of 30*l.* It is, perhaps, worthy of notice, that the farm of this John Bunnyon was not far from that village of Samsell where our John Bunyan was apprehended for preaching. Were they kinsmen, and had the tinker been on a visit to his more prosperous relative when he fell into trouble? [!] Quite recently also it has been discovered that between October, 1581, and January, 1645, the name of Bunnion or Bunion occurs no less than sixteen times in the register of the parish church at Wootton, a village three or four miles from Elstow. There can be little doubt that these different modes of spelling are simply variations of the same name, and their long existence in the county effectually disposes of the supposition that the Bunyans were Gipsies"

From the above-mentioned notices of the Gipsies, as well as others scattered of late through "N. & Q.," it does not appear that the writers have made any real inquiries in regard to the subject, but merely to have set out with pre-conceived ideas, popular impressions, or suppositions and theories, and made their remarks dovetail into them. Now, what is wanted is a carefully considered investigation, starting from certain facts connected with the Gipsies, as they exist, such as :—

"1st. What constitutes a Gipsy in a settled or unsettled state? 2nd. What should we ask a Gipsy to do to 'cease to be a Gipsy,' and become more a native of the country of his birth than he is already? 3rd. In what relation does the race stand to others around it, with reference to intermarriage and the destiny of the mixed progeny, and that of the tribe generally? An investigation of this kind would involve a search for so many facts, however difficult of being found; and should be conducted as . . . a fact is proved in a court of justice; difficulties, suppositions, or analogies not being allowed to form part of the testimony."—*Contributions*, p. 134.

Many who take an interest in this subject, and are doubtless desirous of getting to the bottom of it, and learning most of the facts of it, may not have the time or opportunities to investigate it, or they may not have the talents suitable for the business, or may find it difficult to get hold of the thread of it, so as to unravel it to the satisfaction of themselves and others. Such people I would refer to Simson's *History of the Gipsies*, edited by myself, and published by Sampson Low & Co., in 1865, a work of 575 pp., containing a minute index of all the information to be found in it. In the ordinary course of things, what is contained in this work would be commented on, admitted or rejected, so far as current ideas are concerned, and taken as the basis of future investigations. But the writers alluded to have apparently either never seen or heard of the book, and are therefore not "read up" on the subject they discuss, or they purposely ignore it, and so raise the question whether they are merely treating the subject to make a paragraph or maintain a theory. And that applies more particularly to the fact of Bynnion, Bunnyon, Bonyon, Bunnion, or Bunion being a name not uncommon in the seventeenth century in Bedfordshire. Hence the two writers specially alluded to conclude in triumph, and, perhaps, with a flourish of trumpets, that John Bunyan could not possibly have been a Gipsy, for the reason that others of the British race were of the same name! and, as a corollary, that no one bearing a British name can, under any circumstances, be a Gipsy! The two gentlemen mentioned seem to know very little, if anything, of the subject, and should have exhausted every source of information, and looked at every side of the question, before so dogmatically asserting that they "do away with the supposition of those who think that John Bunyan may have had Gipsy blood in his veins," and that "the idea of Bunyan being of Gipsy race is totally discountenanced," and that the long existence of the name in the county "effectually disposes of the supposition that the Bunyans were Gipsies."

The question is, when and for what purpose, and under what circumstances, did the Gipsies assume the Christian and surnames of Great Britain and Europe generally? The natural answer is, that it was to protect themselves against the severity of the laws passed against them. A tribal tradition

(as distinguished from a private family one) on a subject of that kind would be easily and accurately handed down from so recent a time as Henry VIII. and Elizabeth. Now, the tradition among all the British Gipsies is that their British names were originally assumed from those of people of influence among whom the tribe settled, as they scattered over the country, and had districts assigned to them under chieftains, with a king over all, and tokens or passports to keep each in his district, or from infringing on the rights of other families. All that is fully explained in Simson's *History of the Gipsies* (pp. 116, 117, 205, and 218), where will also be found (p. 206) the fancy the tribe have always had for terming themselves "braziers," and having the word put on their tombstones. And how a person can, in the most important sense of the word, be a Gipsy, with blue eyes and fair hair as well as black, no matter what his character or habits, calling, or creed may be, is also very elaborately explained in the same work. And that anticipated Mr. James Wyatt, who said in "N. & Q." on the 2nd of January last, that John Bunyan could not have been a Gipsy, owing to his personal appearance, as he was—

"Tall of stature, strong-boned, with sparkling eyes, wearing his hair on the upper lip after the old British fashion, his hair reddish, but in his latter days sprinkled with grey; his nose well cut, his mouth not too large, his forehead something high, and his habit always plain and modest."

To the *History of the Gipsies*, and to the forthcoming *Contributions* — in both of which Mr. Borrow is very fully reviewed—all parties inquiring about the Gipsies and John Bunyan are referred.

The discovery of Bunyan (with a variety in the spelling) having been the name of native families is interesting, and shows how superficial previous inquiries must have been. I was under the impression that the Bunyan family had brought it into England with them; but admitting that it was assumed by them, it still holds good that—

"Very likely there was not a drop of common English blood in Bunyan's veins. John Bunyan belongs to the world at large, and England is only entitled to the credit of the formation of his character."—*Contributions*, p. 159.

The name of Bunyan having been borne by native families would not under any circumstances even make it probable that John Bunyan was *not* a Gipsy, for there is a great variety of native names among the race. Had he belonged to the native race, he could have said that he was in all probability of "a fine old Saxon family in reduced circumstances, related to a baronet and many respectable families." In place of that he said:—

"For my descent it was, as is well known to many, of a low and inconsiderable generation, my father's house being of that rank that is meanest and most despised of all the families of the land."

At this time it was death by law for being a Gipsy, and "felony without benefit of clergy" for associating with them, and odious to the rest of the population. Besides telling us that his descent was "well known to many," he added:—

"Another thought came into my mind, and that was, whether we [his family and relations] were of the Israelites or no? For finding in the Scriptures that they were once the peculiar people of God, thought I, if I were one of this race [how significant is the expression!] my soul must needs be happy. Now, again, I found within me a great longing to be resolved about this question, but could not tell how I should. At last I asked my father of it, who told me, No, we [his father included] were not."

Language like this is pregnant with meaning when used by a man who—

"Was simply a gipsy of mixed blood, who must have spoken the Gipsy language in great purity; for considering the extent to which it is spoken in England today, we can well believe that it was very pure two centuries ago, and that Bunyan might have written works even in that language."—*Contributions*, p. 159.

"It would be interesting to have an argument in favour of the common native hypothesis. . . . In the face of what Bunyan said of himself, it is very unreasonable to hold that he was not a Gipsy, but a common native, when the assumption is all the other way. Let neither, however, be assumed, but let an argument in favour of both be placed alongside of the other to see how the case would look."—*Ib.*, p. 160.

In the forthcoming *Contributions* an effort is made to have the subject of the Gipsies placed on a right foundation, and the race, in its various mixtures of blood and positions in life, openly acknowledged by the world; John Bunyan taking his place "as the first (that is known to the world) of eminent Gipsies, the prince of allegorists, and one of the most remarkable of men and Christians."

The remarks I have made about two writers in particular are not altogether inapplicable to Mr. A. Fergusson, United Service Club, Edinburgh, who wrote thus in "N. & Q.," on Dec. 19, 1874, on "Gipsy Christian Names and Tombs":—

"The ideas of most people, however, on the subject, derived chiefly from sensational novels and the mystified tales of George Borrow, are, I imagine, still rather hazy."

However, I give him as follows, in answer to his inquiry, copies of inscriptions on two Gipsy tombstones in the cemetery of Grove Church, in North Bergen township, on the edge of Union Hill, in New Jersey, opposite to New York. Neat upright marble, with a weeping willow partly covering a monument carved on the surface:—

"In
Memory of
Naomi Davis,
who died March 4, 1855
aged 22 years.
Farewell father, mother, husband, and son,
Don't weep for me although I am gone;
Don't weep for me, nor neither cry,
I trust to meet my God on high."
"The Lord giveth, and the Lord taketh away,
Blessed be the name of the Lord."

On a smaller upright marble within the en-

closure, formed by a chain and marble supports, a little out of order, there is the following to the memory of her sister :—

"Vashti, wife of T. Worton, died Nov. 26, 1851, Æ 26 yr.'

This family, and some of their connexions, I was well acquainted with. I found them of various mixtures of blood ; some with the Gipsy features and colour strongly marked, and others bearing no resemblance to the tribe. They all spoke the language. One of the sons-in-law was a half-caste Scotch Hindoo from Bombay. They did not have much education, but were naturally intelligent, and smart and 'cute. James Simson.

New York.

P.S. In addition to the investigations made in church registers, I would suggest that the records of the different criminal courts in Bedfordshire (if they still exist) should be examined, to find if people of the name of Bunyan (and how designated) are found to have been on trial, and for what offences.

[See "N. & Q." 5th S. ii. 421 ; iii. 13, 136, 198.]

A RUSSIAN DINNER IN 1663-4.

With the conclusion of Lent, dinner parties will be renewed, and as "diners à la Russe" are now so much in fashion, the description of one given by the Tzar Alexey Michailovitz, at Moscow, to the Earl of Carlisle, who was sent Ambassador to the Tzar by our Charles II., may be acceptable. The dinner is described by an English gentleman in attendance on the Earl, as follows :—

"The feast which the Tzar made to my Lord Ambassador the 19 of February in the hall wherein his Excellence had audience; it was a meale of near nine houres long, from two in the afternoon till eleven at night. My Lord Ambassador was conducted thither very solemnly, but being entered into the Hall, the Tzar, who was sitting upon his throne, forgot not to retain his ordinary gravity, though he had not then his crown upon his head. My Lord Ambassador was seated alone on one side of a table, next the wall, and on the other there was one of the Tzar's councellors, and a Stolnick to bear him company. In a direct line, and near his table, they plac't my Lord Morpeth, and with him (by express order from the Tzar), not only the Gentlemen and Pages, but the Footmen also, it being his pleasure to regale us altogether. As soon as every one was sate, his Tzarskoy Majesty uncovered himself, and put not on his grave bonnet of black fox again till we went away, so that he continued bare as we did; though his hair was so short, that one of our company took occasion to say he wondered so great a monarch should want hair to cover his ears. But in my judgment we had more reason to wonder, when we saw that we had no napkins, and that the Table cloth was no wider than the table, In the mean time, our meat not being presently brought, most of us imployed ourselves in observing the great stone pillar mentioned before, which they had adorned for a show with a wonderful quantity of gold and silver vessels, amongst which there were many curious pieces. In this manner we sate almost half an hour, before our meat was brought up. At last the Stolnicks entred with their great bonnets upon their heads, and brought the first meats to the Tzar's table, presently afterwards they served the Boyars, and then my Lord Ambassador and his Train. Our first dish was Caviare, which we eat as a sallad, after which we had a sort of Pottage that was very sweet, as also several sorts of fish baked, fried, and boyled; but no flesh, because it was Lent. Yet that hindered not but that we had near five hundred dishes, which were very handsomely dressed, had not the dishes been so very black, that they looked more like lead than silver. Of all these dishes they made, as it were, but one course, new coming in continually; but as we had no napkins allowed us, so wanted we but little of having no plates also. All we could obtain for so many dishes was but everyone his own, and my Lord Ambassador, in that respect, had no advantage of his servants. Besides these we were well provided with very good Spanish wine, white and red mead; quaz, and strong waters, which they had tempered with sweet and odoriferous ingredients. We were not much troubled nor importuned to drink to excess, only they would often advertise us not to forget the Great Duke's health. Those that attended us were all gentlemen of quality, which perhaps was the reason we were not so well served as we could have wished. Night drawing on, they furnished their sconces with wax candles, and a while after the Tzar signified his desire to discourse for some time with the Ambassador. Whereupon his Excellence rose from the table, and being come near the Tzar, he stood before him on the other side of the table, so they discoursed face to face. His Majesty drank a cup of wine to the memory of the late King of England in these words, 'To the memory of that glorious martyr Charles the First, who endured great afflictions here, and enjoyes now a greater measure of glory.' After that he drank a health to our present king, and gave the cup alwaies to the Ambassador with his own hand. His Excellence, also, at his turn, began a health to the two young Princes, and the Tzar seeming to neglect it, the Ambassador very gracefully intreated him to remember it. Some serious discourse they had also about affairs of State, &c. By this time the desart came in, and the Tzar invited the Ambassador to take his place at the table again. The first things they brought in were little artificial trees with store of branches candyed, and guilt at the ends, on purpose for a show; the rest were nothing but a kind of fritters, wafers, and such like trifles in paste, made up after their fashion. After we had been about half an hour longer at the table the Ambassador rose again, and turning towards the Tzar they drank to one another several times, the Ambassador's Gentlemen having the honour to drink with his Tzarskoy Majesty, and receive their wine from his own hands. But his Excellence observing with what ease the Tzar took off his goblets, declared to him after a pleasant manner the just suspicion he had of his liquour, which apparently could not be so strong as that which was given to himself. The Tzar being in a good humour gave him no answer, but laughed heartily at it. Yet awhile after he found himself so warmed that he fell a bleeding at the nose as he was speaking to the Ambassador, who departed thereupon, having first given his Majesty thanks for his magnificent entertainment."

Ralph N. James.

Ashford, Kent.

St. Syriack's Pond.—In a deed before me, purporting to be a Bill of Complaint by the Prior of Horton (Monks Horton, Kent) against Sir Wm. Scot (Lord Warden of the Cinque Ports and Lord of Brabourne Manor, adjoining Monks Horton, Kent), and under date 1520, respecting the metes and bounds of a certain piece of land, in which mention

is made of a pond near the church at Brabourne, called St. Syriack's Pond. Will some one of your numerous correspondents be kind enough to inform me who was this St. Syriack? Was he or she an Anglo-Saxon or Celtic saint?

As this pond, or rather the dry site, would appear to have been in the immediate neighbourhood of the Church of Brabourne, which, from its immediate vicinity to a British or Romano-British burial-place, in which mortuary urns within the last few years have been found, and from the fact of the existence in Evelyn's (the diarist) time of a yew-tree in the churchyard of a circumference of fifty-eight feet, it has been supposed that the site of the churchyard had for centuries before the Norman Conquest been appropriated as the site of heathen, and afterwards of Anglo-Saxon Christian worship and burial.

The recent finding of a pond in this vicinity dedicated to a tutelar saint of remote origin, furnishes additional evidence as to the supposed antiquity of the site of the churchyard of Brabourne. The Celts, Druids, and afterwards, by adoption, the Saxons, selecting places for their worship in the neighbourhood of springs and fountains, which, like churches in after generations, were dedicated to some saint, there they either found trees indigenous and congenial to the locality, or planted such, either oak or yew; the latter being found almost exclusively in the chalky regions of Kent and Sussex, to the displacement of the more-favoured oak found in other localities. An interesting list of yew-trees growing in chalk soil of churchyards in Kent would be interesting.

The worship by the early Anglo-Saxon Christians of woods, trees, stones, and fountains, was censured by one of the earliest canons of the Christian Church as savouring of Pagan worship; it is nevertheless interesting to observe the remnants of this superstition in many a churchyard of Celtic Cornwall, where the ancient yew or oak tree, the Celto-Christian cross, and the well or fountain still dedicated to its primitive Pagan or early Christian saint, still exist. J. R. Scott.

Ben Jonson and Samuel Sheppard.—It has been suggested in the pages of a contemporary that Samuel Sheppard was the "second pen" to whom Jonson alludes as having had a "good share" in the original *Sejanus;* and this upon a very loose expression in Sheppard's *Times Displayed*, Lond., 1646:—

> . . . . "for unto his wit
> My self gave personal ayd I dictated,
> To him when as Sejanus fall he writ."

There were two distinct versions of *Sejanus;* the players' copy, never printed, and damned when performed, and the drama as we find it in the folio of 1616, re-written, and without the portion by the "second pen." Why should Sheppard's allusion be supposed to refer to the former version, and why in any case should it mean anything more than that he served Jonson as an amanuensis? *Sejanus* was written in or before the year 1603. Of Sheppard absolutely nothing is known until 1646, and we are asked therefore to suppose that the gifted youth and "happy genius" who collaborated upon equal terms with Jonson in 1603 dived immediately afterwards into utter obscurity, and turned up again towards the middle of the century a very poor third-rate writer of verses. If Sheppard's clumsy lines are to be taken literally, they prove too much. Sheppard dictating *Sejanus* to Ben Jonson will scarcely do! It is probable, I think, that Sheppard used the word "dictated" to express the fact that he had written from dictation. Greater writers than Sheppard have felt a difficulty here. Sir Walter Scott somewhere complains that there is no English verb to express the act of the amanuensis. It is surely not difficult to conceive that Sheppard, feeling the same want, and with a choice narrowed by the exigencies of his verse, should have ventured upon a very heroic remedy. "Dictate" used in this sense of prescribing to an amanuensis does not appear to have been long introduced. The earliest use of it given by Todd is that in Bagwell's *Mystery of Astronomy*, 1655, where it appears in a glossary of words "not commonly used."

The age of Sheppard is a chief element in the consideration of this question. Can any one give the dates of his birth and death? Speriend.

Gamesley Castle, or Castle of Melanders.—Upon turning over some documents belonging to a deceased friend, I have met with a letter dated 13th January, 1781, giving what the writer terms a "Rude Sketch of Gamesley Castle, or, as some call it, the Castle of Melanders." As I cannot find any mention of the said castle in Lysons, or other history of Derbyshire in my possession, I am induced to transcribe the written description in the hope that some of your learned correspondents will be able to throw light upon it:—

"The height of the walls, appearance, breadth of the gates, towers, &c., we can have no idea of, nor which side (or whether more than one) the door was in the Castle. The four corners, I fancy, were intended to stand E., W., N. and S., and I believe were built as near truth as those early times would admit. The ruins lye all underground, and are all overrun with wood. The thickness of the walls encompassing the area are about 3 yds., the other one and a half. There has been free stone dug up at the N.E. gate, that one single stone was enough for 4 horses to draw. Suppose it has been of both Delph and free stone, but cannot properly ascertain, being both sorts found. Am told was built by the Romans above 1660 years ago, and by the form, &c., believe it a Roman structure. It lies nearly East from Mottram about 1½ Miles, stands the N.W. side facing the River Mersey about ⅛ of a Mile distant. It is in the Parish of Glossop. The burning ground is only known by the black colour of the soil, different from any soil

round. No Urns have been found that I ever heard of, but cultivation has little disturbed the earth. The Stone with the Inscription upon it is near a foot square; the letters are sunk, and above an inch high, perhaps an inch and ¼. There have been pieces of Swords, Bottles, Lead, &c., found in ye area or yard. It once was a very large place, and had 11 square Inclosures, which now go by the name of Castlefields."

Endorsed upon the letter, in another handwriting, is the following:—

"2 Windows to the South, or one Window and a Door.
"2 to the East, 2 North, 1 to the West.
"Height at N. West Corner, 55 feet; Door, 7 feet high; 4-6 wide; Square, 34 ft. 5 in.; Inside, 21 ft. 2½ in.; E. to W., 18 ft. 1 in."

John Parkin.

Idridgehay, Derby.

"London Saturday" and "London Sunday."—In the parish of Stretton, Rutland, and its immediate neighbourhood, the fifth Sunday in Lent is known as "London Sunday," and the previous day as "London Saturday." The Friday evening brings the Stamford Mid-Lent Fair to an end; and, early on the Saturday morning, the shows, vans, &c., set out, along the Great North Road, on their way to Grantham, there to be in readiness for the great fair on the Monday following. The singularly-named "Ram Jam Inn," at Stretton (the name of which is omitted in Mr. Hotten's voluminous work on *The History of Signboards*), is eight miles distant from Stamford, on the road to Grantham, and was one of the inns where the coaches changed horses in those olden days, so graphically described by Mr. Birch Reynardson, in his recent volume, *Down the Road; or, Reminiscences of a Gentleman Coachman* (Longmans), the manuscript of which was written at Holywell Hall, three miles from the "Ram Jam." Even up to March 13th, 1875, "London Saturday" is still observed at the "Ram Jam," by the long procession of vans staying there to "bait"; but they no longer remain there over "London Sunday," as was formerly the custom, but now go on to Colsterworth (some of the shows going by way of Corby), where they open for performance that same afternoon, and then make their way to Grantham by the Monday morning. I have never been able to ascertain why these two particular days should be called by the name of "London," unless it be for this reason, that in the bucolic mind there seems to be a fixed idea that anything in the shape of a show or entertainment—from a learned pig to a bearded lady—must needs come from the Metropolis. But, however this may be, in Stretton, and for some miles around, "London Saturday" and "London Sunday" are still well-known and popular names. Cuthbert Bede.

The Biddenden Maids.—On Easter Monday, at Biddenden, near Staplehurst, Kent, there is a distribution, according to ancient custom, of "Biddenden Maids' Cakes," with bread and cheese, the cost of which is defrayed from the proceeds of some twenty acres of land, now yielding 35*l.* per annum, and known as the "Bread and Cheese Lands." About the year 1100 there lived Eliza and Mary Chulkhurst, who were joined together after the manner of the Siamese twins, and who lived for thirty-four years, one dying, and then being followed by her sister within six hours. They left by their will the lands above alluded to, and their memory is perpetuated by imprinting on the cakes their effigies "in their habit as they lived." The cakes, which are simple flour and water, are four inches long by two inches wide, and are much sought after as curiosities. Those which are given away are distributed at the discretion of the churchwardens, and are nearly 300 in number. The bread with cheese amounts to 540 quartern loaves and 470 lbs. of cheese. The distribution is made on land belonging to the charity known as the Old Poorhouse. Formerly it used to take place in the church, immediately after the service in the afternoon; but, in consequence of the unseemly disturbances which used to ensue, the practice was discontinued. The church used to be filled with a congregation whose conduct was occasionally so reprehensible that sometimes the churchwardens had to use their wands for other purposes than symbols of office. The impressions of the "maids" on the cakes are of a primitive character, and are made by boxwood dies cut in 1814. They bear the date 1100, when Eliza and Mary Chulkhurst are supposed to have been born, and also their age at death, thirty-four years. Pâques.

Was Marlborough a Traitor?—Lord R. Churchill last week, in the House of Commons, attempted to exonerate the great Duke of Marlborough from the guilt of having betrayed the design upon Brest in 1694. But the charge rests upon incontrovertible evidence, and has in no way been demolished by Mr. Paget, who, it will be remembered, has used some very hard words respecting Macaulay's account of the transaction. Dalrymple (*Memoirs of Great Britain*, iii. 43) and Macpherson (*History of Great Britain*, ii. 67) show conclusively that, though Godolphin had acquainted James with the design as early as March, yet he had been unable to fix the exact time of the sailing of the expedition, and that before the beginning of May, when Marlborough transmitted the same intelligence through the hands of Colonel Sackville, the alarm concerning Brest had subsided in France. It were absurd, then, to attempt to acquit Marlborough of the guilt of having caused the failure of the expedition because Godolphin had played the part of traitor two months previously. It is important to take note of Lord R. Churchill's statement, because Mr. Paget has, "with vain

attempt," charged Macaulay with the invention of a gross calumny, apparently ignorant of the fact that Hallam had previously exposed Marlborough's conduct in the affair. P. C.

Curious Easter Customs.—The little boys and girls in this town (Kendal) have a curious custom they go through on the eve of Good Friday, *i.e.*, on the Thursday before that day. Some half dozen or so boys and girls, usually companions, obtain an old tin can, tie a string to it, and one of the lads starts off at a good run, trailing the can after him, whilst his companions follow, striking the can with sticks, at the same time singing the following peculiar refrain:—

"Trot hearin, trot horn,
Good Friday ta morn,"

which they repeat until the poor old tin can has not a jingle left in it. Thus troops of little boys and girls amuse themselves in this absurd fashion on the Thursday before Good Friday. Can any of your readers give any likely origin of such a custom, and whether any similar custom prevails at Easter in any other part of the kingdom?

Pace Egg.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

"The Toast."—I have already propounded a question concerning this curious and eruditc poem (5th S. iii. p. 68), which remains unanswered. I venture to make another query. The 4to. editions of *The Toast*, 1736 and 1745 (the latter altered with the pen), are rare, but not so rare as the bibliographers and the *booksellers* would make them out to be. It is not, however, about the 4to. editions, but the *original* 12mo. or 8vo. edition that I would at present speak. Nichols says (*Lit. Anecdotes*, vol. i. p. 607, note)—"The first edition of *The Toast* was a small pamphlet in 12mo., enlarged in 1736 to a handsome 4to., with an elegant frontispiece." The title-page of the said edition in 4to. has rubric: "Dublin, Printed; London, Reprinted in the year MDCCXXXVI."; and in the "Advertisement" (which is frequently wanting) the author expresses a hope that he may find his "Account in *Reprinting* it here" (London). This small *original* Dublin edition of *The Toast* I have never been able to meet with, and I should be much obliged to any correspondent of "N. & Q." who would favour me with a note of it, or an inspection of the volume.

Further, in his *Second Journey Round the Library of a Bibliomaniac*, Davis writes:—

"In the title to a *former* edition (he has been speaking about the edition of 1747) of *The Toast*, 4to., London, 1736, after Peregrine O'Donald, Esq., in the title-page, was—

'Pus atque Venenem (*sic*),
Rabies armavit.'"

I have never found this quotation on the title of any copy of the work which has been through my hands. A confirmation of Davis's statement would be welcome. H. S. A.

Superstition about the Fire not Burning on One Side of the Grate.—A short time ago, I was at a friend's house, and the fire in one of the rooms obstinately refused to burn on the right hand side of the grate. "Can you explain that," said my friend. I ventured to suggest that it might be due to the wind, which was very high, and came rattling down the chimney. "But you know," he rejoined, "that it is commonly thought to portend a removal." (Another person present said "a coffin.") I was obliged to confess my ignorance. Is this saying a well-known one?

F. Chance.

Sydenham Hill.

Dr. William Johnson's "Deus Vobiscum."—What is the date of the first and second editions of the above narrative of a deliverance at sea in 1648, to which was annexed a sermon preached on the same occasion? Lowndes's notice is very defective; he confounds the author with another of his name, and only mentions the third edition, 1672. The volume contains (p. 41) a reference to Archbishop Laud:—

"We travelled on foot to *Fredericstat*, a city in *Norwey*, by the Coast side, and were very kindly entertained by the Burgo-master. The chief of his discourse to me was in commendation of the late Arch-Bishop of *Canterbury*, whom he called *Excellentissimum Dominum*. I wonder how he came to know him. But sure, thought I, if he be thus charitable to speak well of the Dead who could not hear him, he will be bountiful to the Living, who are ready to thank him even before hand."

J. E. B.

"Seif."—In Acts xiv. 12, Δία, *Jovem*, is represented by *Seif* in the Icelandic version of the New Testament (London, 1866). Who was Seif? I can find no account of the word in Cleasby-Vigfusson. A. L. Mayhew.

Oxford.

Thomas Aylesbury, Coroner of Warwick.—Who were his parents and wife? He was born 1659, and died 1728. Edward Peacock.

Bottesford Manor, Brigg.

John of Gaunt.—Can any one help me to fix the *exact* day of his birth? Stow and Barnes, who are followed by Godwin, say "about the beginning of Februarie." Holinshed declares "he was borne about Christmasse," and Fabian agrees. Neither Walsingham nor Capgrave do more than specify the year. Baines, in his *History of Lancashire*, says John of Gaunt was born between March 25

and 31, but he gives no refcrence to his authorities. Miss Strickland, in her *Life of Philippa of Hainault*, fixes on Midsummer Day as the day of his birth, but she quotes no authority. Apparently she derives it from Froissart; if so, she has misunderstood him, so far as I can judge. He simply says that eight days after Midsummer Day she received some knights, having recently *recovered* from her confinement, which ought, therefore, to have occurred on this showing at least a month before. Miss Strickland considers Philippa was in England till the Easter. All the authorities, such as Walsingham, Barnes, &c., I have referred to distinctly state the opposite.

C. W. Empson.

Cardinal Facts.—On Wednesday, 15th Feb., 1865, Cardinal Nicholas Wiseman died. A decade has passed since his *galeus ruber* might be seen in this country. Another Englishman has now been added to the "Sacred College" in the person of Henry E. Manning, and this occurrence may give fresh interest to the following extract from Dean Hook's *Lives of the Archbishops of Canterbury*, vol. ii. First Series, p. 662. Having recorded Stephen Langton's promotion by Innocent III. to be cardinal priest of St. Chrysogonus, the Dean continues :—

"We are not to suppose that the office of a Cardinal was at this time (1206) what it afterwards became. The cardinals had not assumed the red hat with its tassels; for that which is now regarded as the emblem of their office was not conceded to them till the year 1245 by Innocent IV. They were not apparelled in the purple, for the purple cloak was not assigned, as their robe of office, till 1464 by Paul II. . . . They were not addressed as 'Your Eminence,' for that title was only conceded to them by Urban VIII. in the year 1630. But still they alone were eligible to the Papacy, according to a decree of Stephen IV., in 769; and by Nicholas II. the principle was established, that by the cardinals only the Pope was to be elected."

In a foot-note (p. 662) the Dean gives, from Ferraris, the form of inauguration of a Cardinal in use "at the present time." It is as follows :—

"Ad laudem Omnip. Dei et Sanct. Sedis Apostolicæ ornamentum accipe galeum rubrum signum singulare dignitatis cardinalatus, per quod designatur quod usque ad mortem et sanguinis effusionem inclusive pio (*sic*) exaltatione Sanctae fidei, pace et quietate populi Christiani, augmento et statu S. Roman. Eccl. te intrepidum exhibeas.

"In nomine Patris, &c."

Query, when were the *red stockings* assigned to their Eminences—at the same time as the red hat? And of what may they be a *signum singulare?* H. B. Purton.

Viking Tholack.—Where can I find any account of the Viking Tholack, mentioned by Corrie, in his book on the Orkneys, as the progenitor of the Prince Bishops Thomas and William Tulloh in the fifteenth century, and of the present families of Tulloch and Tulloh? T.

Sales of China.—Any information as to the Meynard or Meymard sale of china, when it took place, and where a catalogue may be obtained, is asked for. Q.

Indentures of Apprenticeship.—Do indentures contain particulars of the birth, parentage, &c., of the person apprenticed? Is there any register kept of such indentures; if so, where would the indenture of a lad apprenticed to a tradesman in the neighbourhood of Covent Garden, some half century since, be found? P. O. C.

Shelley's "Queen Mab."—In the prefatory notice to Moxon's recent edition of Shelley's poems, the editor, Mr. W. M. Rossetti, says :—

"About this time (1813) he printed his first considerable poem, *Queen Mab*. He did not publish it; but that function was at once performed for him by a pirating bookseller."

In Hotten's edition, published last year, a facsimile is given of the title-page of the poem, which bears date 1813, with the words, "London: printed by P. B. Shelley, 23, Chapel Street, Grosvenor Square." I shall be glad to know if this is the title-page of the pirated copy, or of that printed by Shelley for private circulation. I may add, Leigh Hunt says, in his memoir of the poet, which is prefixed to the last-named edition, that the poem "was never published with his consent."

S. D. L.

Diamonds and Rubies.—During the proceedings in the case of Rubery *v.* Grant and Sampson, it was stated that in their natural position diamonds and rubies were never found in close proximity. Now Evelyn, in his *Diary*, vol. i. (under date 1645), says that "in the collection of a noble Venetian, Signor Rugini," he saw, among many other remarkable gems, "a diamond which had a very faire ruby growing in it." In scientific ignorance, may I be allowed to ask for an explanation? W. M. T.

Pritchard of Drury Lane.—In Davis's *Life of Garrick*, vol. ii. page 305, there occurs the following paragraph :—

"Mr. Pritchard, an honest, good-natured visionary, the husband of the great actress, had laid out a scheme to relieve infirm players; but little hopes could be expected from a projector who proposed to build a ship which could move on the water without either sails or wind."

Can you give information as to this scheme, it might prove interesting at the present day?

Malcolm Ross.

The Old Hall, Smedley, near Manchester.

Medallion of 1693.—What is the medallion of square lozenge shape described below? On one side is a circular garter, with "Honi soit qui mal y pense" enclosing a monogram consisting of the

letters C. G. J. 4, small coats of arms in each corner, and the date 1693. On reverse is a wreath of oak-leaves enclosing two swords crossed surmounted by a crown; at the bottom, I Thal., with inscription all round, "Qui male sentit erit Dis male cerpendus" (*sic*). J. C. J.

Timberlik Castle.—Can you give me any information respecting an ancient castle or fortress of which the moat only remains, known locally as "Timberlik," or "Temberlake"? It is in the parish of Bayton, Worcestershire, and is situated on the estate of Sir Ed. Blount, Bart. H. C.

Heraldry, &c., Scotland.—Where is Pont's *Manuscript* to be seen? I have asked at the British Museum, and it is not there. A. B. H

The Wynnstay Theatre.—What is the history of this place? I have a curious ticket, 1785, engraved by Bunbury, with figures of Tragedy, Comedy, Farce, and Pantomime, inscribed "Venice Preserved," "As You Like It," "Agreeable Surprise," &c. George Ellis.

St. John's Wood.

"Posthumous Parodies and other pieces, composed by several of our most celebrated Poets, but not published in any former edition of their Works. London, Meller, 1814." Small 8vo.—Who was the author or editor? T. G. S.

Edinburgh.

The Lords Holland.—In the *Cornhill Magazine*, May, 1861, page 539, it is stated in the article on "Ups and Downs in the House of Peers," that the ancestor of the Lords Holland was "bailiff to Charles II.'s secretary, Sir Edward Nicholas, at Wimbourne, Wilts, in the church of which village he often officiated as parish clerk."

Can you tell me on what authority this is stated; also, whether there was an ancestor of Sir Edward Nicholas, who was Lord Chancellor for a short time, and if so, where I can find an account of his life? C. L.

The Siege of Lathom House.—Timbs says, in his *Anecstral Stories* (London, Griffith & Farran, 1869), that Capt. E. Halsall's account of the siege has been twice printed in accessible books; *quære*, what books? A. G. P.

Thumb-Rings.—Are there any proofs that the ancient Britons wore rings on their thumbs? The common Welsh name for ring is *modrwy*, from *mod* or *mawd*, the thumb, and *rhwy* or *acrwy*, a ring. We have the same *mod* in *modfedd*=thumb-measure, with which may be compared *dyrnfedd*=hand-measure, and *traedfedd*=foot-measure. It is quite a common thing to see rings worn on the thumb in Egypt and Palestine even in the present day. T. C. U.

Royal Prerogatives.—Can I obtain an authentic list of the existing prerogatives of the crown? I find only general information in Blackstone or Stephens, but have a list in a book entitled "*The Grammar of Law.* By a Barrister. Joseph Rickerby, Sherbourn Lane, King William Street, London, 1839." I should like to be sure of its authenticity and value before accepting the contents for the use I design. I have consulted Allen's *Royal Prerogative.*

G. Laurence Gomme.

Easter.—Is Easter the festival of the goddess Eoster, or the festival of Oster? *Oster*=the rising, or the resurrection. T. C. U.

Bullock's Museum of Mexican Antiquities.—This very interesting collection of works, models, and drawings, brought over by Mr. Bullock from Mexico, was exhibited by him at the Egyptian Hall, Piccadilly, in 1824. He published a catalogue of it (a copy in Brit. Mus.). I find by the *Gentleman's Magazine*, August, 1825, p. 168, that he obtained—

"A vast assemblage of these treasures, which on the dissolution of his exhibition (announced to take place in September) will infallibly pass into private hands, unless the Directors of our national collection have the judgment to possess themselves of specimens so truly unique and valuable."

What became of these works? Some of the MSS. were to be returned to the Mexican Government, they having been *lent* to Mr. Bullock for exhibition in London. Wyatt Papworth.

"Rotten" Boroughs.—What ancient close corporations possessed of property of over a hundred a year are still in existence besides those of Woodstock and of New Romney? Charta.

"Aurelian."—An "authority" is wanted for the use in English composition of the word "aurelian" in the sense of a butterfly or of a butterfly-hunter or collector. It is believed that a book was published in London about forty years ago having the word in question in one of the above senses in the title-page, and as an integral part of the title; but the book cannot be traced. If any correspondent of "N. & Q." could aid me in the matter, I should feel very much obliged.

F. Sykes.

39, Paternoster Row.

Replies.

WHAT IS A POUND?

(5th S. ii. 248, 333, 435, 470; iii. 91.)

I have hesitated for some time whether to offer any reply to Mr. Fisher's remarks on this simple question, which seems to draw so many people into a Serbonian bog of mystification, "where armies

whole have sunk." I will venture on a few words of explanation to try if it is possible to penetrate the dense obfuscation which appears to prevail. Mr. Moy Thomas and myself endeavoured to explain that the legal currency of this country is based on a metallic standard, the unit of which is a piece of gold of a certain weight and fineness, indifferently called a pound or a sovereign. "No," says Mr. Fisher; "any one who looks at the bank accounts must recognize the fact that 'Five Pounds' on a bank note does not mean five sovereigns." Well; I have got lying before me the bank accounts on one side, and a five pound note on the other, and if words mean anything, and facts mean anything, I have only to present my bank note in Threadneedle Street and have five pieces of gold handed over in exchange. What the bank accounts have to do with the matter passes my comprehension. "But," he continues, "it is for this reason: the Bank of England has lent a large portion of its capital . . . nearly thirteen millions to the state"; "In one of the panics, the gold in the Bank was reduced to *two* millions, while the notes afloat were *sixteen* millions; therefore, each 'Five Pounds' on a bank note represented only twelve shillings and sixpence in gold." Mr. Fisher's figures are in every case singularly inaccurate. The amount lent by the Bank to the Government is not thirteen millions, but 14,686,000*l.* Since 1844, when the present Bank Act was passed, the lowest amount of bank notes in circulation was in 1848, when the amount stood, in the December quarter, at 18,744,000*l.*, with assets, in the shape of bullion, 13,886,000*l.* The highest amount of notes was in 1873, 26,219,000, with bullion in the coffers, 20,869,000*l.*

In 1840, the amount of bank-note circulation was 16,446,000*l.*, with an amount of bullion 3,511,000*l.* But Mr. Fisher may perhaps "be surprised to hear" that the Act of 1844 was passed to remedy this state of things, and has effectually suceeeded in doing so. It is true the Bank is not under any obligation to keep gold against notes for any part of the Government debt; but practically this is of no consequence, as the circulation could not by any process be reduced so low as fourteen and a half millions; aud if even it could, the nation has had the money, and is bound to find it again.

The following passage is so rich in its simplicity that I must give it entire. "Mr. Picton says,—'The Bank of England is compelled to purchase all gold at the rate of 3*l.* 17*s.* 9*d.* per ounce,' but what does it pay in exchange? either its own notes, which, according to Mr. Moy Thomas, mean so many sovereigns, or in gold itself. Thus gold is the measure of gold. Mr. Picton says he is completely 'stumped out' by my saying 'to fix the price of gold at 3*l.* 17*s.* 9*d.* per ounce, and then say a pound is an aliquot part of an ounce is reasoning in a circle. If he went into a shop to purchase a pound of sugar, and was told that its price was a portion of the value of 3½ lbs., he would be placed in the same position in which the inquirer 'What's a Pound?' is placed with regard to gold."

I accept this illustration, which is a very apposite one, only requiring one little addition to make it perfect, viz., that an act should be passed, making sugar a legal tender for all commercial transactions. We should then have a sweet and agreeable currency, in which the question of "What's a Pound?" would meet with a ready answer: a pound of crushed or lump, as the case might be. Sugar is not more ludicrous as a medium of exchange than iron bars, brass pans, pieces of calico, or cowry shells, all of which are, or have been, used in that capacity. It is true there might be some slight inconvenience; the sugar would deteriorate, would be lost and scattered, would be injured by damp, destroyed by fire, &c. We should then resort to bank notes: "I promise to pay five pounds of sugar on demand." The operation would be exactly parallel to the circulation of gold, to which I fancy Mr. Fisher would be glad to get back again.

Gold is subject to the same laws of supply and demand as any other commodity. This Mr. Fisher does not seem to comprehend when he says, "A new statesman of the Sir Robert Peel school may arbitrarily fix upon it a different value." This is a task which all the statesmen who ever lived would fail to accomplish. It was once attempted by the British Parliament during the period of the Bank Restriction Act, when a resolution was passed that a pound note and a shilling should in all transactions be equal to a guinea. At that very time the Army agents were buying up guineas at twenty-seven shillings each, to send abroad to pay the troops; but this was long before the days of Sir Robert Peel.

Currency and corn in the old antediluvian times of the corn laws usually ran together, and in Mr. Fisher's mind seem still to be connected. The fact that at this time of day any one can be found to complain that the farmers of this country are put in competition with those abroad, would lead one almost to look for the resuscitation of the dodo or the dinornis. J. A. Picton.

Sandyknowe.

[We venture to think that this discussion is now exhausted.]

ST. MARY REDCLIFF, BRISTOL.

(5th S. iii. 87.)

If prescriptive evidence in itself be sufficient to establish the fact of a spire having formerly existed on Redcliff Church, I believe there is sufficient to

satisfy every reasonable, and even unreasonable, sceptic on the subject.

I do not attach great importance to the evidence supplied by Barrett, the historian of Bristol, although he quotes the authority of three distinct seemingly independent documents in affirmation of a catastrophe to the original spire; but of the authenticity of these documents he takes no trouble to assure his readers. There are, however, existing some MSS. of the seventeenth century, containing a list of the magistrates of each year, from A.D. 1216, together with incidental memorandums of casual events. The originals of these, Mr. Seyer remarks, "were probably the registers kept by the religious in their convents, particularly that kept by the Calendaries of Christ Church, Bristol. Several of the older are written on narrow rolls of vellum; one of them is in the City Library." The copy referred to is no doubt the one contained in the Bristol Museum and Library, in which, under date 1446, is the following entry: "This yeare Reedcliffe steeple was throwen downe with thunder, and did much hurt in divers places." This statement, correlatives to which may be found in various other Bristol chronicles, though doubtless copied from an earlier MS., being in the handwriting of a period two and a half centuries later than the reputed occurrence, may require independent support of contemporary date, in order to be accepted as conclusive. Both these species of testimony we find in William Botoner, or Worcester, whose *Itinerary* reposed in MS. in the Library of Corpus Christi College, Camb., from the fifteenth century until edited by Mr. Nasmyth in A.D. 1778. William Botoner was born within the sound of Redcliff bells in A.D. 1415, and wrote his *Itinerarium* in A.D. 1478. At the time of the fall of Redcliff spire, he would have been thirty-one years of age. Now, concerning this occurrence he remarks (p. 120):—

"Latitudo (altitudo) turris de Redclyfe," &c.
"The tower of Redcliff is 300 feet, of which 100 feet are thrown down by a thunderstorm."

Again (p. 221):—

"Altitudo turris continet 120 pedes," &c.
"The height of the spire as lately broken off measures 200 feet, and the diameter of the plane of fracture is 16 feet."

A third time (p. 244) he repeats:—

"Turris altitudo ut isto die stat," &c.
"The height of the tower as it stands at this day, although cut off by accident of tempest and a thunderbolt, [is] 208 feet by relation of Norton, master of Redcliff Church."

Norton was Cannyng's (the builder of Redcliff Church) architect, and at the time of William Botoner's conversation with him, he was, according to the town calendars, engaged upon the re-construction of the church, in consequence of the great injury it had suffered from the thunderstorm in 1446. Also, a MS. in the Bodleian, quoted by Britton in his account of Redcliff Church, informs us "that the said church having suffered much in a tempest, the above-mentioned William Canynge, a celebrated merchant and public benefactor, in the year 1474 gave five hundred pounds to the parishioners of Redcliff towards the repairing of the church, and for the maintenance of two chaplains and two clerks, in St. Mary's Chapel there, and of two chantry priests."

William Worcester (or Botoner) was a plain, unimaginative, painstaking antiquary, whose character for honesty has never been impeached; whose veracity, so far as he could ascertain facts, no sane person who has studied his writings would pretend to dispute. He was born in Bristol; his boyhood and old age were spent in Bristol; and it is credited that he there died. No man before him, nor since, was or has been more thoroughly interested in the archæology and architecture of his grand old town. He walked about her walls, studied her towers, literally measured her streets, and almost counted the stones in her churches. Some mistakes of detail he may have made; but that he should be unable in later life to remember whether the heaven-directed spire of Redcliff, the pride and glory of western churches, was standing in his earlier manhood, or that he should be ignorant whether Redcliff ever had a spire, and that his ignorance was shared in by the architect of the church itself, when the question of the existence of a spire was one resolvable by the living recollection of any townsman of forty years of age, is what, upon the weighing of evidence, no one of competent judgment could sincerely believe.

John Taylor.

Bristol Museum and Library.

Bedca: Bedford (5th S. iii. 48.)—I quite agree with D. C. E. that not one of the various derivations which have been suggested for the name Bedford is entirely satisfactory. I do not believe there is any record of a Bedca of sufficient eminence to have conferred his name upon a town, which must have been of no little importance even in the earliest days of the Saxon period; indeed, I cannot find any mention of such a personage in any of the old chronicles which have come under my notice. The earliest allusion to Bedford, in the Anglo-Saxon Chronicle, merely records a battle fought there in 571. The spelling varies, not only in the different existing MSS., but in different parts of the same MS.; thus we have Bedcanforda, Biedcanforda, Bedanforda, Bedeforda, and Bedaforda; the final *a* in each form is, of course, only the case-ending of the dative governed by *at* or *to*, but it is best to print the words as they actually occur in the original MSS.

In the year 501, according to the Saxon Chronicle, a landing was effected at Portsmouth

by one Port, accompanied by his two sons, the name of one of whom occurs in the various forms of Bieda, Biedda, and Beda; and it is possible that he may have given his name to a few places south of the Thames, such as Bedwin and Badbury, but I hardly think it probable that Bedford owes its name to him; and there is certainly no evidence that such was the case.

A better derivation is the Anglo-Saxon verb *bedician*, to fortify with a mound (Dutch *bedyken*, Friesic *bedykje*), and that being accepted, Bedicanford or Bedford might mean the "earthwork at the ford"; but the enormous number of place-names, of whose composition the syllable "Bed" forms a part, and their wide distribution over Asia and Europe from Bedamungahur in Mysore to Bedford in "merrie England," inclines me to the opinion that we must look to the very fountain head of the Aryan languages for the true derivation of the name. Will some Sanscrit scholar kindly tell us whether the syllable "Bed" itself bears the signification of narrowness or shallowness? The geographical position of both the places I have named seems to point to some such solution of the difficulty. Is there any trustworthy authority for identifying the Bedford of the Saxons with the Lettidur of the Britons?

C. Faulke-Watling.

Edmunds, in his *Names of Places*, makes Bedford a British word, and says, "anciently Beadanford, from *beado*, slaughter"; but it requires a more fertile imagination than mine is to discover the British (= Welsh) word concealed in *beado*. According to the *Penny Cyclopædia*, Camden states the British name of the place was Lifwidur or Lattidur, as Bedford in English, beds and inns on a river. The second of these forms is = Welsh *Lletty-dwr* and *lletty*=lodging, inn, probably from *lle*=place, and *ty*, a covered or sheltered place, a house, from *toi*, to cover, cf. *to*=roof, *dwr* or *dwfr*= water. The *Penny Cyclopædia* proceeds, "It is generally supposed, however, that the town is *Bedican*-ford of the Saxon Chronicle." It will be seen that this reading differs from that of Taylor, and if it is the correct one, it makes his derivation from Bedan (Beda*u* is a misprint) and a supposed Bedca very improbable. *Bedican*=bediked, protected. Cf. *Bedicanwell* = Bakewell in Derbyshire.

T. C. Unnone.

Bedford was formerly written Bedanford, said to be a contraction of Bedicanford, which has been rendered "the fortress of the ford." Dr. Salmon says it was called *Bedicia Forda* = "the fortress on the ford, a name derived from the fortifications constructed on the banks of the Ouse, which flows through the town." The battle between Cuthwulf and the Britons is said to have been fought here A.D. 572. Dr. Bosworth gives Bedicanford, Bedanford, Bedford; and he renders *bedican*, to bedike, mound, fortify with a mound. If the original name was Bedford or Bedanford, it might be from Bed, Bedan, perhaps the old name of the Ouse. Bedburn is the name of a place in Durham.

R. S. Charnock.

Gray's Inn.

It is difficult to say whether Bedca ever existed as a real personage, or whether it was but a name like many more rising from out the mystic past. If ever he was in existence, I doubt whether he was of so much importance as to give the name to the town in question. The Saxon name for the town of Bedford was Bedanford or Beadanford. *Bead*, in the Anglo-Saxon tongue, meant commanded; ford requires no explanation. Probably a castle or fortress stood by (or commanded) the ford of the river Ouse; hence the name of Bedford. Dr. Brewer, in his *Phrase and Fable*, gives the etymology "fortress ford."

Henry C. Lofts.

British and Continental Titles of Honour (5th S. ii. 23, 95, 195, 351.)—Middle Templar appears to me to have formed very hasty and erroneous conclusions in his assertions that, "Political, or peerage, nobility* is the only nobility known to the Common Law of England," that "the Law of England no more recognizes the nobility of a gentleman of blood than it recognizes the title of the Abp. of Westminster," and that such "nobility" is "carefully ignored by the Law." Assertions such as these come with specially bad grace from a member of a profession whose students were all formerly *filii nobilium*, or, as Coke translates it, "gentlemen born," and consequently considered as of the rank of Esquire, which, if it be not a degree and title of nobility, is nothing.

Middle Templar may reject, if he please, Lord Chief Justice Coke's axiom, but he will find that all the authorities before him, and Blackstone, agree in dividing the gentry of Great Britain into the two classes of *nobiles majores* and *nobiles minores*. The subject has been so fully discussed by Sir James Lawrence, in *The Nobility of the British Gentry*, that it would be difficult to throw any further light upon it. Dr. Samuel Johnson was, I believe, the first to publish (in his *Dictionary*) the modern discovery that a gentleman is "One of good extraction but not noble." Lord Chief Justice Coke was certainly not of Middle Templar's nor the great lexicographer's opinion, but, on the contrary, I conceive, he clearly shows that "Peerage nobility" is *not* "the only nobility known to the Common Law," and that the nobility of the *armiger* is *not* "carefully ignored by the Law."

* As every one who is not a peer, from a prince to a peasant, is by law a "commoner," and, if no commoner can be noble, it follows that there are in Great Britain no noble *families*, the heads of certain houses being alone noble, the other members of their families must be *ignobiles* (plebeians).

The Lord Chief Justice writes, *s.v.* "Statutum de Militibus, anno primo Edw. II.":—

"He that is destrained ought to be a gentleman of name and blood, *claro loco natus*. Of ancient time those that held by Knight's service were regularly gentile. It was a badge of gentry. At this time the surest rule is *Nobiles sunt qui arma gentilicia* * *antecessorum suorum proferre possunt*. Therefore they are called *scutiferi* or *armigeri*."

Having thus proved the *armiger* noble, Coke further on shows that the *armiger* is "recognized by" and "known to" the Law:—

"It is resolved in our books without contradiction that a knight batchelor is a dignity, and of the inferior degree of nobility. Britton styleth a knight honorable,† and in the record, 9 Edw. I., Sir John Acton, knight, hath the addition of *nobilis;* but gentlemen of name and of blood had very rarely the addition of *generosus* or *armiger*, being sufficiently distinguished by their knight's service from yomen who served by the plough. But it was enacted by the statute 1 Hen. V. that in every writ original of actions, personal appeals, and inditements, to the name of the defendants, addition he made of the *state*, or *degree*, or mysterie, and hereupon addition was made of *generosus* or *armiger*."

Sir George Mackenzie, King's Advocate in Scotland, and therefore presumably "learned in the Law," answers Middle Templar's objection as to the *armiger* not being the political peer of a Lord of Parliament:—

"Although these (the *nobiles minores*) be not Peers of Parliament, yet they (and the *nobiles majores*) are *Peers to one another*. Thus a Gentleman may be offered to a Duke's daughter, whose ward and marriage fall to the King, nor can the match be refused on account of inequality; and a Nobleman is obliged to accept a challenge from a Gentleman where duels are lawful."‡

The statement of Coke and Blackstone with regard to the marriage of dowager peeresses loses its "significance" in support of Middle Templar's views when explained. Sir John Ferne gives the reason why the peeress loses her dignity:—

"If a duchess, countess, or baroness, marry with but a simple gentleman, she loses her dignity; we say the reason is this, *Quando fœmina nobilis nupserit ignobili, desinit esse nobilis;* but in so doing we misquote the text, which means that if any gentlewoman, which, in our laws, is called *nobilis*, do marry a man of no coat armour (whom also we call *ignobilem*) her state and title of gentleness is in suspense, and no man knoweth where it is; but yet the law preserveth the same, until God send her a husband of a better kind, and then it shall appear again. In the time of Q. Mary the lawyers in two cases consulted with the heralds, if the widows of peers, being married to gentlemen, might retain their names and titles of dignity, the law having said, *Quando fœmina nobilis*, &c.; but the heralds answered that they misquoted the law; but that nevertheless these widows must lose their titles, though not from any want of nobility in their second husbands, for no one without injustice could deny that they were gentlemen, being enregistered as such; but the reason why is deducted from nature: and it were monstrous if a wife in the enjoying of titles should be superior to her husband, who is her head; and this would be, if the wife be honoured as a duchess, and the husband be entertained but according to his inferior state."*

Sir James Lawrence, from whose work I quote this extract (pp. 16, 17), adds:—

"Such was the opinion of the heralds. The law of arms and the law of the land judged with reason on their side. But the courtesy of England is not less complaisant than the second husband, who, by permitting his other half to hear the title of his predecessor, acknowledges himself the acquirer of only second-hand goods. Great is the astonishment of foreigners at this custom."

The lesser nobility, though no longer enjoying political privileges, still possess some of a social kind fully recognized by the law, as title and precedence. Any member of the class who thinks these "imaginative" and of "very little practical importance" can repudiate them together with his nobility.

C. S. K.

Eytham Lodge, Southgate.

[This discussion is now closed.]

Longfellow (5th S. iii. 88, 116.)—Before answering this query, we must inquire what precise species of the genus Asphodeleæ was intended by the poet. I have collected a few authorities, and perhaps some other contributor may supplement them. As a general description, I quote from a recent work, Chambers's *Encyclopædia*:—

"Asphodel (Asphodelus), a genus of plants which has by many botanists heen made the type of a natural order, Asphodeleæ, now, however, generally regarded as forming part of the order Liliaceæ. The Asphodeleæ are either fibrous-rooted or bulbous-rooted. Among the latter are onions, hyacinths, squills, star of Bethlehem, &c.; among the former, Asparagus, &c."

And again under the word Narcissus (*poetieus*) the plant is described as, "with one scape, the flower white and fragrant, the corona with a deeply-coloured border." The third corresponding to the allusions in the classical writers is the Daffodil. The colour of the Narcissus *poeticus* is white, that of the Daffodil is straw colour, and that of the Squill is blue. The good and evil angels which attend mankind are treated of by P. C. Buttmann in his lectures, entitled *Mythologus, oder gesammelte Abhandlungen über die sagen des Alterthums.* Another author less known is Alexander Ross, *Mystagogus Poetieus* (Lond., 1648). In the latter (p. 306), Pluto is crowned with garlands of the Narcissus on account of his affair with Proserpine. The *Imperial Dictionary* says, "Asphodel=King's spear. The ancients planted Asphodels near graves to supply the manes of the dead with nourishment." This agrees with a note by the learned Josh. Barnes on Hom. *Od.* xi. 538:—

* "Grants of Arms" were called "Grants of Nobility" in the reign of James I. ("N. & Q.," 5th S. ii. 51).

† King James I. styles a knight "Most Noble." In a letter to the King of Sweden he mentions Sir James Spence as "Nobilissimo Spencio" (*Fourth Report Hist. MSS. Com.*, p. 411).

‡ *Observations on Precedency*, cap. viii. p. 19.

* *The Blazon of Gentry and Nobility*, &c. Printed 1586.

"*Daniel Heinsius*, Rectè *ἀσφοδελὸν λειμῶνα* Mortuis tribuit, quod sint extra necessitates vitæ hujus positi, nec rei familiaris cura iis impendeat; sed victu simplicissimo utantur, qualis *ἡ μαλάχη καὶ ἀσφόδελος*. Homerus enim Duos *ῥεῖα ζώοντας* constituit, *τοὺς θεοὺς καὶ τοὺς τεθνηκότας*. Hinc mortuis in tumulo *Malvam Asphodelumque* serebant, ne deesset illis cibus. Et hoc voluit sibi *Porphyrius*, in illo epigrammate,

Νώτῳ μὲν μαλάχην τε καὶ ἀσφόδελον πολύριζον,
Κόλπῳ δ' Ἀβλάβιον τὸν καλὸν ἔνδον ἔχω."

But Zauber, in a note on the same passage, writes, "ἀσφόδελος ist die *σκίλλα* sonst *σχῖνος*," and refers to *Theogn.* 537. The Lexicon of Forcellinus and Facciolati gives—

"Ejus duæ sunt species sexu discretæ. Marem Albucum nominant, femininam, hastulam regiam, quòd, dum floret, Regii sceptri effigiem referat."

Franz Passow, in his *Handwörterbuch der Griechischen Sprache*, explains it thus:—

"Ἀσφόδελος—eine lilienartige pflanze, mit vielen Kleinen knollen an der Wurzel, welche den ältesten Griechen und später den Armen ein wohlfeiles Nahrungsmittel waren, die Kartoffel der alten welt."

And again as regards *μαλάχη*:—

"Die Malve, *malva*, Hes. op. 42, sie ward bes. von den Armen, alts wohlfeiles und leichtverdauliches Nahrungsmittel gegessen, und hatte ihren Namen entw. von ihrer die Eingeweide erweichenden Kraft oder von ihrer weichen, wolligen Blättern und Stengeln."

This latter is, therefore, the marsh-mallow named *Althæa*, from *ἀλθέω*, *I heal*, of which the French make the demulcent *pâte de Guimauve* from substances obtained from the root mixed with gum-Arabic, sugar, and white of egg. The former, from its being compared by the poet to "flakes of Light," I take to be the *A. albus*, or Narcissus *poeticus*, which was sacred to Proserpine, and used in funeral processions. Large tracts of land in Apulia are covered with it, and it affords good nourishment to the sheep. It will be curious if the plant corresponding to the potato, which has been for so long time the staple food of the Irish peasantry, should have been selected to furnish a wreath for the Angel of Life on account of its nutritious qualities. B. E. N.

Although the amaranth is much used in mourning wreaths, it is not done so more as an emblem of immortality than of death. Milton speaks of it as such in the following lines:—

"Immortal Amaranth, a flower which once
In Paradise, fast by the tree of life,
Began to bloom, but such, for man's offence,
To heaven removed, where first it grew, there grows
And flowers aloft, shading the font of life,
And where the river of bliss through midst of heaven
Rolls o'er Elysian flowers her amber stream;
With those that never fade the spirits elect
Bind their resplendent locks, inwreathed with beams."

The only legend I am able to find regarding the Asphodel is this:—

"In ancient times the Asphodel was planted near tombs, and it was thought that beyond the Ackeron the shades of the deceased wandered in a vast field of Asphodels, and drank of the oblivious waters of Lethe."

Emily Cole.

Teignmouth.

Henry Greenwood (5th S. iii. 9) seems to have been a Cambridge man, and Curate of Hempsted, in Essex, which is a Chapel of Ease to Great Samford. He published—

I. "Greenwoods VVorkes: Contayned in Fiue seueral tractates—

1. Day of Iudgment.
2. Lord's Prayer.
3. Of the Race to Saluation.
4. Torment of Tophet.
5. Baptisme of Christ.

The eighth Impression, corrected and amended. London, printed by G. P. for Henry Bell, and are to be sold at his shop without Bishopsgate, 1618. Small 8vo."

Each tractate (except the second) has a separate Title and Dedication, *ut infra* eleventh impression. No. 1 is stated to be the eighth impression, No. 3 fourth impression, No. 4 fourth edition, No. 5 third edition.

II. "Greenwoods VVorkes Contained in Seven Severall Tractates.

1. Day of Iudgement.
2. Lord's Prayer.
3. Race to Saluation.
4. Of the Torment of Tophet.
5. Birth of Christ.
6. Baptisme of Christ.
7. Iayler's Iayle-deliuery.

The eleventh impression, with a new addition of Christ's Birth, corrected and amended by the Author. London, Printed by Iohn Hauiland for Henry Bell. 1628. Small 8vo."

Each tractate (except the second) has a separate Title and Dedication, but the signatures run straight through from A to Ii. No. 1 is dedicated to Sir Lestraunge and Lady Francis Mordaunt, from Hempstead in Essex, Jan. 10, 1618; No. 3 to King James, Hemstead, Oct. 16, 1608; No. 4 to Sir L. and Lady F. Mordaunt, Hempsted, Jan. 10, 1618; No. 5, preached at the Fleet the 25th of December, *Ann. Dom.* 1627, dedicated to Sir Henry Lello Knight, and Mr. James Ingram, Esquire, "Wardens of his Maiesties Prison of the Fleet, from mine house in Finsbury-fields, Ianuary 20, 1627" [1627-8]. In this Dedication Greenwood speaks of "hauing receiued from you in my present afflictions so great fauours." No. 6 to "Mr. Robert Mordaunt, of Massingham Hall, in the Countie of Norfolke, Esquire, and Mistris Amy Mordaunt, his most louing Bedfellow, Hempsted, Ian. 10, 1618." At the end of this tractate is given a Prayer for the use of "his weakest Parishioners of Hempstead." No. 7, preached at Great Saint Maries in Cambridge, February 6, 1619 [1619–20], dedicated to "Mistris Iane Burgoine, Wife to Master Iohn Burgoine, of Sutton, in Bedford, and Daughter to Master William Kempe, of Spanshall, in Fiching-field, Essex.

From Hempstead in Essex, this 3 of Aprill, 1620." After the "Iayler's Iayle-deliuery" comes another title, "Sweet Advice to a Tormented Soule in Sinne," in which he calls himself "Preacher of the Word at Hempstead":—

III. "Markes and no Markes of the Kingdome of Heaven: Or, a Treatise of things { Necessary, / Vnnecessary, } To the Kingdome of God. By Henry Greenewood, Master of Art, *(sic)* and Preacher of the Word of God.

"London, Printed by Eliz. Allde, and are to bee solde by Michael Sparke, dwelling at the blue Bible in Greene-Arbour, 1634."

Small 8vo. 4 leaves, and 43 pp. Dedicated to "Master Robert Levystone, Gentleman of his Maiesties Bedchamber," who, we are informed, was a Scotchman.

What were the "present afflictions" spoken of in Tractate No. 5 of the eleventh impression? Had he been confined in the Fleet?

W. H. Allnutt.

Oxford.

In the British Museum Catalogue is the following list of works by the above, viz:—

"Greenwood's Weekly Diary."

"The Blessed'st Birth that ever was: or, the Blessed Birth of our Lord and Saviour Jesus Christ. Preached at the Fleet (on Luke ii. 10, 11) the 25th Dec., 1627. (A Prayer for a blessing upon the sermon.) B.L." London, 1634. 12°.

"Works contained in Seuen seuerall Tractates. Newly corrected and amended by the authour. The thirteenth impression. B.L." London, 1650. 12°.

In the latter is contained the sermon referred to by Mr. Blair, "Tormenting Tophet."

Laycauma.

The Breeches Bible (5th S. iii. 162.)—I have two editions of this Bible, and it may be interesting to note the variations which occur from that of 1582 mentioned by A. A. The earlier one bears on the title-page of the Old Testament the date 1599, "Imprinted at London by the Deputies of Christopher Barker," and on that of the New Testament the same date and printer, with the following title:—

"The New Testament of our Lord Jesus Christ, Translated out of Greeke by Theod. Beza: with brief Summaries and Expositions upon the hard places by the said Authour. Toac Camer and P. Loseler Villerius. Engelished by L. Tomson. Together with the Annotations of Fr. Junius upon the Revelation of S. John."

The title-pages of both the Old and New Testaments have representations of the Twelve Tribes, the Twelve Apostles, the Four Evangelists, and three symbols, viz., that of the eagle with outspread wings, the flaming tripod, and the lamb and flag. Prefixed to the Old Testament are the "Genealogies with the line of our Saviour Jesus Christ observed from Adam to the Blessed Virgin Marie, by J. S.," and an "Address to the Christian Reader"; and on the first three pages are representations of Adam and Eve, Noah's Ark, and the Tower of Babel. The Prayer Book is bound up with it, but the title-page and date are wanting. The prayer in the Litany, however, for Queen Mary and Prince Charles shows it to be of the time of Charles I. The Epistles and Gospels following the Collects are not printed in full, but merely the initial words, with a reference in the margin to the place from which they are taken. A collection of "Godly Prayers" is bound up with it. At the end of the Revelation follows "a briefe Table of the interpretation of the proper names which are chiefly found in the Old Testament." "A Table of the principall things that are conteined in the Bible after the order of the Alphabet," and "The Booke of Psalms collected into English meeter by Thomas Sternhold, John Hopkins, and others, with apt Notes to sing them withall."

The later edition has a title-page for the Old Testament, similar to the former, but with date 1615, "Imprinted at London by Robert Barker"; that of the New Testament is wanting. Both editions contain the Apocrypha, the lines on the incomparable treasure of the Holy Scriptures quoted by A. A., an "Address to the Christian Reader," and how to take profit in reading of the Holy Scriptures: the latter has in addition, "The summe of the whole Scripture of the Bookes of the Old and New Testament," and "Certain questions and answeres touching the doctrine of Predestination." The Prayer Book bound up with it has the date 1637, "Printed by Robert Barker and by the Assignes of John Bill." It contains an "Almanacke for 38 yeeres," commencing 1633. The Epistles and Gospels are here printed at length. In both editions in the Old Testament the name Rachel, whether in Genesis or Jeremiah, is rendered "Rahel"; while in the New it is printed Rachel. In the earlier edition "great howling" occurs in Matt. ii. 18, in the later "great lamentation." The rendering of mistress by "dame" in Gen. xvi. 4, is, perhaps, worth noticing; it occurs in both editions. Granville Leveson Gower.

Titsey Place, Surrey.

"Madrigal" (5th S. iii. 100.)—The following is an extract from a lecture delivered a short time since by the Rev. W. H. Bliss, M.A., Mus. Bac., on the above subject:—

"The name 'madrigal' was Italian, or at any rate South European, glee was English, and part-song was almost proclaimed by its hyphen to be of German origin, and not only the name, but the thing bearing the name, had its cradle in these three kingdoms respectively. There were great doubts as to the etymology of the word 'madrigal.' No one seemed to know whether the first two syllables stood for 'madre,' mother, or 'maudra,' sheepfold, or whether they were not a corruption of the word 'martegaux,' by which name some of the inhabitants of a district of Provence were once distinguished, or whether 'madayar,' a Spanish word, meaning to rise

early in the morning, might not claim the honour of the paternity, or, lastly, it had been suggested that 'The Queen of the May' had had something to do with it. Perhaps the most probable derivation was from 'maudra,' a sheepfold; as one of the characteristics of the genuine madrigal was that it should savour strongly of the pastoral. The marks by which a madrigal, rightly so called, might be recognized were, first, it should be a composition which was intended to be sung by a number of voices to each part. This preliminary condition distinguished it at once from the glee, which should always be sung by one voice only to each part. Next, the words of madrigals were lyrical or epigrammatic, generally amorous, and always secular, except in the solitary instance of Palestrina's 'Madrigala Spirituale.' The chief characteristic of the madrigal, regarded as a musical composition, was in its style. Breadth and solidity, or it might be piquancy and brightness, were its main characteristics. In the glee, beauty of tone, delicacy of utterance, refinement of taste, and, in fact, nearly all the qualities that were required for good solo singing, were absolutely necessary to render a glee to perfection . . . To write a real, great and genuine madrigal, one must combine the ingenuity of a consummate mathematician with the foresight of a prophet, and not only supply beautiful melody with appropriate harmony, but make the melody such that it can be woven again and again into itself and other musical phrases, worked by first one voice and then another, and by all together into a beautiful whole; hence the technical skill required was so great, that one could almost count off the really great madrigal writers on the fingers of one's hand . . . Some compositions partake of both characteristics, but it is generally quite easy to distinguish by its style to which it belongs."

LAYCAUMA.

This is a puzzle; but E. R. W. is referred to *An Examination into the Derivation, Etymology, and Definition of the Word, with the Words of a Number of Madrigals*, by Richard Clark, 8vo., 1852, and the *British and Foreign Review*, No. 32. GEORGE WHITE.

St. Briavel's, Epsom.

"PROTESTANTS" (5th S. ii. 369.)—At the Diet of Spires, held in June, 1526, the famous decree was promulgated which gave liberty of conscience to the partisans of Luther till a General Council could be held for determination of the questions in dispute. In 1529, another Diet was held at Spires, in which an attempt was made by the partisans of the Papacy to reverse this decree and abridge the liberty. Against this attempt six princes of Germany, of whom the Elector of Saxony was the chief, *protested;* and fourteen of the principal cities of Germany joined in the protest. The facts are thus related by one of the historians of the Council of Trent:—

Anno 1529. "Huic Decreto Elector Saxoniæ cum aliis quinque Germaniæ principibus se opponunt," &c.

"Atque huic Principum declarationi XIIII. primi nominis in Germaniâ Civitates sese adjungunt; a quibus cœpit nomen *Protestantium*, iis omnibus qui in religione instaurandâ Luthero se addixerant indigetandis, celebre ac pervulgatum. Principes enim cum civitatibus palam *protestati* sunt se â Spirensi eo decreto provocare ad *Cæsarem* et ad futurum Generale vel nationale Concilium, ad omnes denique judices non suspectos.

"Petri Suavis Polani Hist. Conc. Trident. Libri Octo. Augustæ Trinobantum, MDCXX."

Hence it appears that the term "Protestant," now popularly and erroneously supposed to indicate a *protest* against corrupt doctrines of the Church of Rome, and so to include the Church of England in its primary significance, was in its origin and essence local and political—a *protest*, in fact, against an act of tyranny by a partial and packed assembly reversing the deliberate act of a more general Diet, and against an infraction of public liberty in *Germany alone*. The query of your correspondent R. C. is thus answered.

HERBERT RANDOLPH.

COCK, COCKS, COX (5th S. iii. 9.)—The list of names ending in cock, &c., might be greatly increased. Among many others are Adcock, Hadcock (Adam), Atcock (Arthur), Babcock (Barbara), Balcock (Baldwin), Batcock (Bartholomew), Bocock, Boocock, Boucock, Bulcock, Bullcock (Bull), Colcock (Col for Nicol), Daycock (David), Elcock, Glascock, Glasscock (Glass for Nicolas), Hancock, Handcock (Han for Jan, *i.e.* John), Hecock, Heacock (Hick, for Isaac), Heathecock, Hedgecock, Hercock, Hillcock, Hitchcock (Richard), Jacock, Jeacocke (James), Jeffcock (Jeffery), Johncock (John), Lacock, Laycock, Leacock, Locock, Luccock (Lucas?), Meacock, Maycock, Moorcock, Morecock, Philcox (Phillip), Pidcock (Peter?), Pocock, Pococke, Palcock (Paul?), Raincock, Ranecock (Randal?), Sandercock (Alexander), Shillcock, Silcock (Silas?), Sincox for Simcock (Simon), Tancock (Daniel?), Tillcock (William, Matilda), Watcock (Walter), Treblecock, Trebilcock, Triblecock, Veacock, Wilcock, Wilcocke, Wilcox, Willcox (William), Woodcock.

Cock as a termination of surnames is doubtless used diminutively. It looks like the German diminutive *k, ke, chen*, and the Italian *ucchio;* but *coq*, which is found in several French names, and *pulo* (πωλος), the termination of many Greek names, would seem to show that it is from the Saxon *coc*, Armoric *gocq*. R. S. CHARNOCK.

Gray's Inn.

I shall be very glad to hear something more on this subject. I have a list of no less than 144 surnames, all beginning or terminating in cock. I hope some of your readers may throw light on the question, and that at all events the bird thus favoured will not prove a "cock that won't fight."

W. J. BERNHARD SMITH.

Temple.

Mr. Timbs, in his *Ancestral Stories and Traditions of Great Families*, in reference to Lacock Abbey, says, "The name is derived from *Lea* and *Lay*, a meadow, and *Ock*, water." NEOMAGUS.

Rowlandson (5th S. iii. 207.)—I have several drawings by Rowlandson, which were purchased at Mr. Ackerman's sale; amongst them the original of Dr. Syntax on horseback, depicted on the cover of Messrs. Chatto & Windus's edition, which are at the service of H. S. A., if he will favour me with his address. Joseph Royle.

33, Piccadilly, Manchester.

Criminals Executed (5th S. iii. 187.)—There is no record of criminals executed. A memorandum of the *sentence* is entered, from which a "record" might be drawn up, if required; but whether the sentence was carried out can only be found by the Gaoler's Books, which show how he is discharged of his prisoners, by death or otherwise.

W. G.

Sir T. Lawrence's "Rural Amusement" (5th S. ii. 429.)—In Williams's *Life of Sir Thomas Lawrence*, pp. 244, 247, the engraving is alluded to, and the young gentlemen are said to bear the name of Pattison. The painting from which the engraving was taken was exhibited at the Royal Academy Exhibition in 1817. J. R. B.

The Bendy Family (5th S. iii. 196.)—My mother informs me that, when a girl, she paid occasional visits to Thomas Bendy, who was a distant relative of her family, and assisted in dispensing the old-fashioned hospitality of bread and cheese to all callers. He then resided in an ancient-looking house at Kingswinford, where he died about the year 1815, and was interred in the parish church, being followed to the grave by numbers of his poorer neighbours who regarded him as a friend and benefactor. His only surviving sister, Sarah, who lived with him, died a few years later; and it was at that time generally believed she was the last of the Bendys. J. Lister Murcott.

Camoens (5th S. iii. 219) was buried at Macao, a small Portuguese colony on the coast of China. His grave, which is now in a private garden, is most vigilantly tended, and kept in perfect repair, and is, indeed, about the only sight of interest to visitors to Macao. By sending your card to the proprietor of the house round which the garden lies, a servant is at once sent to point out the grave. The name of Camoens is a household word in Macao. J. Keith Angus.

R. W. Buss (5th S. iii. 228.)—I beg to name the following engravings furnished by the late Mr. R. W. Buss to the *Pickwick Papers*:—No. 1. "The Field Day," page 35; No. 2. "The Cricketting Scene," page 69; No. 3. "Mr. Tupman in the arbour with Miss Wardle," page 74; the latter plate was shortly afterwards withdrawn for one on the same subject by Phiz, "but why," I cannot say. I may mention that the pages named above are from the 8vo. edition, 1837, published by Chapman & Hall. I had the pleasure of knowing Mr. Buss for many years, and no one regrets his loss more than I do. I have in my possession many fine examples of his talents. J. W. Tegg.

This artist was a pupil of G. Clint, A.R.A., and, like his master, painted theatrical portraits, many, if not all, of them engraved for Cumberland's *British Theatre*. Of these paintings, small wholelengths, I possess three: J. P. Harley, as Dr. Pangloss in *The Heir at Law;* J. Cooper, as Capt. Mouth in *The Bride of Ludgate;* and J. Vandenhoff as Sir Giles Overreach. Some account of him, and of his works, will be found in *Biographical and Critical Dictionary of Recent and Living Painters and Engravers, forming a Supplement to Bryan*, by Henry Ottley, 1866; but no mention is made there of his having been engaged on *Pickwick*. Charles Wylie.

He at one time edited the *Fine Arts Almanack; or, Artist's Remembrancer*, one of the most complete works of the kind ever brought out. It was, if I mistake not, published by Messrs. Rowney, in the years 1850, '51, and '52. J. Ashby-Sterry.

Armour in Churches (5th S. ii. 388, 494.)—Bishop Goodman of Gloucester ordered, in 1634, that "every incumbent have a special care to be well provided with such armour as his predecessors have formerly found, and that he be ready to show it upon any short warning; that he pay such accustomed fees to the muster-master as heretofore he hath done," &c. (2 *Rep. Rit. Comm.*, p. 543).

The following extracts from the churchwardens' accounts of Kingston-on-Thames illustrate the use of church harness:—

"1598. To them that wore the town armour, 2 days at 8*d.* a daye, 7*s.*

"1603. To J. Alleson and 4 other for carrying the armour at the coronation, 13*s.* 4*d.*

"1568. For skouring the church harness, and carriage to and fro, and a man to wear it before the Justices, 3*s.* 8*d.*"

Mackenzie E. C. Walcott.

"Bosh" (5th S. i. 389; ii. 53, 478; iii. 75, 114, 173.)—As a London Jew, early initiated in Germany's Jewish phrases by my Frankfürt am Main uncle, I beg to state that the Jewish *bosh* is derived from the coin *batzen* of four kreuzers, current in Rhenish Germany and northern Switzerland, whence the child's question, "Zwei Katzen auf drei Batzen, wie kommt eine (auf die Fuesse)?" The Rabbinic Oriental small coin is zuz. Meyer's *Universal Lexikon* (gauner sprache), and a German 8vo. volume, showed to me by Mr. Quaritch, give complete lists of the German Jewish *argot* and corrupt words. Thus Hibernia is Ireland or Eierland, or Eggland. Egg is Beitzo, ביצה in Hebrew, whence Erin is Beitzemland, and Bridget or Norah is a Beitzimmer. Also the Portuguese Dutch Jews call a *sloven* Faldiroppos, from Valde robas,

"the old clothes" cry of their ancestors in the Peninsula. S. M. Drach.

I always supposed *bosh* to have made its first entry into the English language through Col. Morier's novels of Persian life, *Hadji Baba*, *Ayesha*, and *Zohrab*, in which *bosh* = nothing, is, if my memory serves me, frequently given as a Persian word. Henry H. Gibes.

Wassels, or Wessels, Family (4th S. x. 410; 5th S. iii. 76.)—Mr. Dixon (p. 76) is incorrectly informed as to the extinction of the family in the male line. There are six families of the name in this city, five in New York, three in Baltimore, one in Chicago, and one in Cincinnati. With the slight change of two *l's* instead of one, there are sixty-four additional in Cincinnati, nineteen in New York, seven in Pittsburgh, three in Chicago, and seven in Baltimore. The Ten Broeck family is still a flourishing one, more numerous in New York and New Jersey than in most other states, as might naturally be supposed from their original nationality. I never heard that they were "mixed up with the early history of Pennsylvania," and I very much doubt it. Gaston de Berneval.

Philadelphia.

De la Vache Family (5th S. ii. 514; iii. 14, 95.)—In the same collection as above is a ballad, *Dick o' the Cow*, which may assist those in search of this pedigree. Richard de "la Vache" might have been adopted as being more euphonious; and Dick's successful raid, as related in the ballad, may have given him "high notions." This idea is adopted in Parrot's *Laquei Ridiculosi* (Ep. 76), London, 1613:—

> "Yet would he boast and stand on pedigree,
> From Rice ap Richard, sprung from Dick a Cow
> Be cod, was right gud gentleman, look ye now!"

W. R.

Engraving of Belisarius (5th S. iii. 68, 113.)—I was not aware that so many painters have illustrated the dramatic fiction of Tzetses. Being absent from Ringmore, I have obtained a description of my engraving from my daughter. Some one of your courteous contributors may from them be able to fix the authorship, and will add to my obligation by doing so. I append the description:

"Plate measures 22½ inches in length, and 19 inches in depth. Belisarius seated in chair (right hand of plate), holding staff in his right hand, and extending his left for an obolus, which a woman is about, with her left hand, to drop into it. Another woman, to the left of the first, and somewhat in the background, holds in both hands an open bag; to her left stands a third woman (to whom the bag-bearer is evidently speaking), with one obolus in palm of her right hand, and holding a second between the thumb and finger of her left, which she is about to add to the one in her right hand. The man bareheaded (and in armour), stands in foreground, opposite to Belisarius 'at ease,' right foot extended; to his right (between himself and the woman with the two oboli) is the dog, a long-haired terrier, appearing partly between his legs. To the right of the woman with the bag is the little boy, with bare feet and legs, clinging with his right hand to his mother's skirt. The man stands with clasped hands. To Belisarius's left, on the ground, is his shield, and in front of him the helmet, as you describe it, 'unlaced.'"

Herbert Randolph.

2, Marine Parade, Worthing.

Reversal of Diphthongs (5th S. ii. 231, 453; iii. 35, 72.)—I read Mr. Mortimer Collins's replies together, the last correcting its predecessor. He asserts that the diphthong *i* is reversible, and that its reversal is found in *yard*. He infers the *ya* to be a diphthong, because (1) it is a vowel sound, and (2) it is not a double vowel sound. I agree to (2), but I deny (1). *Ya* is no more a pure vowel sound than *fa*. *Y* is here a pure consonant. On this point I join issue with Mr. Collins, and am content to leave its decision "to the country." *Me judice*, Professor Sylvester's conjecture, that diphthongs are *generally* irreversible, will turn out to be true: and assuredly Mr. Collins has not yet proved that a diphthong is *ever* reversible.

Mr. Earle is certainly right in asserting that the vowel *a*, as in *ate*, *late*, is a diphthongal sound. Mr. Collins doubts its correctness, and asks for "enlightenment." It is surely sufficient to say that the *a* in *late* is a glide from the *e* in *et* (English) and the *i* in *it*; and it is, therefore, a diphthong having those sounds for its limits.

Jabez.

Athenæum Club.

"Fangled" (5th S. iii. 85, 133.)—The asserted connexion of this word with "fangen" and other relative terms, and its alleged meaning of, or connexion with, "to catch," are not very apparent. "New-fangled," as used in Scotland, always seemed to me to be opposed to the term "old-fashioned." And I would ask—Is it not singular that while the term "new-fangled" is in frequent use, and to be found in English Dictionaries, we never say "old-fangled," nor is it to be so found? On the other hand, while the term "old-fashioned" is in constant use, and to be found in English Dictionaries, we never say "new-fashioned," at least not in the same proverbial way as "new-fangled," and it is not to be found in English Dictionaries. Is "fangle" and "fangled" not, therefore, essentially the same as "fashion" and "fashioned"? Fashions are no doubt very "catching," but has the term "fashion" anything to do with such a meaning etymologically? If not, why should "fangle" and "fangled" have anything to do with such a meaning? What may be termed "neat and ingenious" ideas are somewhat dangerous things in philology, as well as in other sciences. They operate on a numerous class of minds with powerful and most misleading effect. They should, therefore,

be sparingly indulged in, unless the direct evidence in their favour is very strong.

Henry Kilgour.

Etymology of "Tinker" (5th S. ii. 421; iii. 54, 155.)—I am sorry to have offended Mr. Kilgour in what I said about his etymology of the word "tinker." I confined my remarks to the Welsh language, because I am acquainted with it, and because it is exceedingly obvious to any one acquainted with it, that Mr. Kilgour's argument derived from the Welsh was worthless. Mr. Kilgour said that the Welsh language has the word "tinker" in the form *tincerrd*. Indeed, it has not. The Welsh word is *tincerdd*—and *dd* is a soft *th*—so that this vocable could scarcely be connected with the Scotch proper name Caird, as Mr. Kilgour wishes it to be. I only sought to point out, as little offensively as might be, that one of the arguments in Mr. Kilgour's interesting paper on "the gipsies" was based upon a blunder. The conclusions which Mr. Kilgour draws may be very correct, but his premisses, as far as the isolated etymology of the Welsh language is concerned, are inadmissible. J. D. Lester.

Wellington College.

Indian Newspapers (4th S. xii. 28, 92; 5th S. iii. 175.)—The Calcutta newspaper of 1786-87 A.D., mentioned by A. S. A. (p. 175), was printed. I recollect that the first English newspaper which appeared in the North-West Provinces of the Bengal Presidency (viz., the "Agra Akhbār") came out somewhere about 1833, and was lithographed, not printed. The British Government acquired those provinces at the very beginning of the century; so, seeing that printing was practised in Calcutta in 1786-87 A.D., it is strange that it was not practised in those provinces in 1833 A.D.

Civilis.

"Borough English" (5th S. ii. 308, 456; iii. 152.)—The alleged barbarous origin of this custom is discredited by Littleton, Blackstone, and Robinson; nor does there seem to be sufficient reason to believe that such a right was ever claimed by an English lord. The origin given by Bailly seems preferable. The late Mr. G. R. Corner, F.S.A., in a paper printed in the sixth volume of *The Sussex Archæological Collections*, suggests that the custom arose by the will of the lord, and to extend the time of wardship. He mentions one hundred and forty manors in Sussex where the custom obtains, in which county, he adds, the custom may almost be considered as the common law with respect to the descent of copyhold lands and tenements. He says that he has found one hundred and thirty-five places in other counties where the custom obtains, and one of these is the Borough of Stamford. E. B.

New University Club.

Dr. South and Dr. Waterland (5th S. iii. 85, 134.)—The anecdote narrated in the *Recreative Review* is, I believe, more authentic in its point than in its *personæ*, all three whereof were its seniors by nearly half a century. Fourscore years ago I heard it told by my father, who was contemporaneous with its principal actor, Sergeant Lee (a renowned humourist in his day). He had been brought home to dinner with a friend, whose improvised hospitalities were resented by Madame somewhat too audibly, as was the anger of her provoked husband—"if it were not for the stranger in the next room"—and, consequent thereof, the sergeant's ready absolution—"remember, you promised not to make a stranger of *me!*"

Edmund Lenthall Swifte.

A Remarkable Edition of Bunyan (5th S. iii. 64, 115.)—I have not been able to find in the British Museum a copy of Bunyan dated 1772, but there is one of the date 1756, which corresponds to the description of that mentioned by Mr. Lewin (p. 115). Respecting the third part, I extract the following from Bohn's edition of Lowndes's *Bibliographer's Manual*, vol. i. p. 312:—

"The so-called third part of the *Pilgrim's Progress*, first printed in 1692, and of which a sixth edition appeared in 1705, is a spurious and contemptible production."

While examining a number of very early copies in the British Museum, I recently found one, containing the three parts, printed at Nottingham, in 1765. In this copy the cuts are somewhat better executed than those which appear in Mr. Eliot Stock's fac-simile reprint of the first edition (Christmas, 1874), to which I presume Mr. Lewin refers, but they are far more amusing in their design. The frontispiece represents the Dreamer asleep, literally with one eye open, while the illustrations in the second part are especially noteworthy. Walter Henry Howe.

The third or spurious part of the *Pilgrim's Progress* was published, with a life of the author, in 1693, 8vo., five years after Bunyan's death.

J. E. B.

Christopher Catt (5th S. iii. 117, 213.)—Is it known that the honest pastry-cook of Shire Lane, Temple Bar, whose mutton-pies made him immortal, and whose house was the original resort of the Kit-Cat Club (*circa* 1700-1720), was a member of the Society of Friends? In the archives of the Norwich Monthly Meeting is an original letter, dated London, "9th of 5th mo. 1711," signed "Chr. Catt," and addressed to his co-religionists in Norwich. The matter of the epistle would hardly be of interest to your readers, being merely religious of the sentimental sort; the handwriting, the style, and the references to Quaker literature supply clear indications of an educated and a thoughtful mind. There is no local allusion in

the letter itself to connect the writer with Norwich, but Kett and Catt, as well as Ketton and Kitton, are well-known Norfolk names.

From Shire Lane, Christopher Catt removed to the neighbourhood of the Fountain Tavern, Strand, which he ultimately occupied. His portrait (No. 137), by Sir Godfrey Kneller, was lent by Mrs. H. W. Hutton to the Exhibition of National Portraits at Kensington (1867). A painting (No. 145) of the members of the Kit-Cat Club, *ascribed to* Sir Godfrey, in the same exhibition, and the property of the Baroness Windsor, is described as a "scene in Christopher Cat's house, Chelsea Walk; Steele, Lord Orford, Addison, and his step-son little Lord Warwick, Sir G. Kneller, and others at tea."

Addison undertook the superintendence of the education of young Lord Warwick, probably some time between 1701 and 1704. His former pupil did not become his step-son till August, 1716, when he was no longer "little." The description of the picture is, therefore, not quite accurate. Did Christopher Catt remove from Chelsea to town on becoming noted for his pies, or did he retire to Chelsea after attaining prosperity? The former seems the likely alternative, if the information connected with the picture is to be followed at all. V.H.I.L.I.C.I.V.

Miscellaneous.

The Rev. R. Charlton, the Rector, writes:—"In an effort in progress to restore the ancient church of St. Oswald, Althorpe, Lincolnshire, I have lately discovered a well-preserved memorial brass with an effigy and legend of William de Lound, whose appointment to the rectory dates as far back as 1355. The brass was found let into the slab of a tomb upon which the south wall of the chancel now proves to have been built, the edge of the tomb slab having been for centuries the seat of the richly carved and canopied sedilia. The legend in the abbreviated character of the period runs:—'hic . jacet . wills . de . lound . quondam . clericus . cancellarie . domini . regis . cujus . animæ . propicietur . deus.' I would, on application and receipt of a small donation to the restoration fund, be happy to forward to any address a rubbing from the brass in question."

The Rev. W. T. Tyrwhitt Drake, Great Gaddesden, Hemel Hempsted, has a cornelian seal, crest, a hedgehog over the letters A. C. H., which was purchased by his late brother, C. F. Tyrwhitt Drake, of the Palestine Survey Expedition. Mr. Drake will be happy to restore it to any member of the H. family who will communicate with him respecting it.

Mr. J. B. Waring, whose last work, *Ceramic Art in Remote Ages*, was noticed in our Christmas number, 1874, died on Tuesday at Hastings.

Notices to Correspondents.

Authors and Quotations Wanted.—Where shall I find a hymn on the Nativity commencing thus?—

"Long time ago in Palestine,
Upon a wintry morn."

Who is the author? S. D. L.

"When his horse triumphant trod
The burghers' richest robes upon,
The ancient words rose loud, 'From God
A man was sent whose name was John'";

(referring, I believe, to John Sobieski). T. C. Lewis.

"Thou art gone forth beloved,
And it were vain to weep," &c. T.

"The Old Maid's Will."—I can remember only the two following couplets:—

"My winter apples and my summer pears,
Be thine, oh! Celia, to reward thy cares.
* * * * *
I honoured both the preacher and the day,
And never giggled when he bid me pray."

Can any one supply the remainder of another poem, of about the same date, which came from Warwickshire?—

"They were so one that neither one could say
Whether did rule or whether did obey;
He ruled because she would obey, and she,
In so obeying, ruled as well as he." E. R. W.

"In the barn the tenant-cock
Close to Partlet perched (or placed) on high,
* * * * * *
Jocund now the morning's nigh."

Jonathan Bouchier.

Northumberland House.—Hic et Ubique, asking "In what year was this house, so ruthlessly destroyed by the Metropolitan Board of Works, built, and by whom?" is referred to the accounts of the building which appeared in the newspapers at the time of its demolition.

Charles Stewart (Dublin).—We can recommend your adopting no better course than advertising, with full particulars, in our columns.

J. C. (Hans Place).—"Be the day weary, be the day long," &c. See *ante*, p. 74, but especially 4th S. i. 231, 353, 519.

Abhba inquires whether any and what volumes of *The Churchman's Year-Book* have appeared since 1856.

Roysse (Bronze Heel-ball).—Ullathorne & Co., Gate Street, Lincoln's Inn Fields.

O. T. D.: Dix (Clerical Club, Dublin) is requested to forward his name and address, and Stagonias (Bath) to do the same.

John W. Jagger (Bradford).—A reference to Butler's *Lives of the Saints* will settle every question.

Wm. Freelove (Bury St. Edmunds).—We shall be glad to hear from you.

"Grampian."—Apply to Dr. Charles Rogers, Grampian Lodge, Moor Park, Forest Hill.

A. White (West Drayton).—Next week.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

Chappuis' Daylight Reflectors are adaptable to any window, skylight, area-grating, &c., and will be found most effective to diffuse daylight, and dispense with gas, thereby saving expense, and adding to the comfort and healthiness of the premises. The prices vary from 3s. per square foot and upwards, according to quality. Prospectuses to be had at the factory, 69, Fleet Street.—[Advertisement.]

LONDON, SATURDAY, APRIL 3, 1875.

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Notes.

CORRESPONDENCE BETWEEN DE FOE AND JOHN FRANSHAM, OF NORWICH (1704-1707).

In fulfilment of my promise (5th S. ii. 37), I send a copy of the letters mentioned in my communication in July last. They are all that remain, but do not comprise the whole correspondence, as the collection is headed—

"*Part of the Letters that past between Mr. Daniel De Foe and myself from* 1704 *to* 1707."

(I.)

"Sir,—I have sent you a List of the Subscribers to your Book* w^ch I have procur'd in our Town pursuant to the request you made me. I could have wish'd it longer and can assure you there was nothing wanting on my part to have made it so but when I consider First how few there are amongst Tradesmen of w^ch our City chiefly consists that set any great value upon Books, secondly of such as do how many have resolv'd never to subscribe for a Book again having been bit in former Subscriptions, Thirdly that the greatest part of this City would have subscribed for the contrary subject, and lastly of them that like the undertaking how many of them that like their Money much better; I say when I consider these several Classes I flatter myself that you 'll think I have done tollerably well.

"I heard you were within a few miles of Norwich and had it not been for the impertinence of a News-Writer had made us a visit. I wish you had put your designe in execution upon a double account, one the pleasure of your conversation, the other the increasing the List for an Authors presence you know do much. If you had been here as this day you might have read in Dyers Letter the following paragraph, 'The Weaver in Spittlefields that was taken up for dispersing a poem call'd the Address is admitted to Bail by my L^d C. Just. Holt, but his Tenant M^r De Foe is absconded so that a Messenger can't get to speak w^th him notwithstanding he falsly asserts the contrary in his Review.' Tis possible (seeing it seems that you have not his Letter in London) that this may prove a piece of News to you w^ch is all that you can be at present furnisht with by

"S^r, your humble Serv^t
"JNO. FRANSHAM."

(II.)

"Sir,—It was with no small Sattisfaction that I read your Justification in your Review* w^ch I doubt not on the other hand pro?'d as great a Mortification to Dyer. I had read it to several Gentlemen (before I receiv'd your Letter) in the chief Coffee-house here where we have it as oft as it comes out and is approv'd of as the politest paper we have to entertain us with. I had some difficulty to prevail with the Master† of the house to take it in but now he finds I advis'd him well there being no paper more desir'd. If there be any that you have a mind to convey to Norwich if it be left at my Brō: Franshams and you let me know I'll take care to have it down.

"Dyer lets us know yesterday that the Observator was found Guilty and hopes that he will be exemplarily punish'd but were there such scales as could weigh Incendiaries exactly into w^ch put a Tutchin in one scale and a Dyer in the other and I doubt not 'twould appear that the lowest scale contain'd the lightest man.

"I have nothing of news to impart but only that 2 or 3 nights since one of our worthy Justices being at the Coffee-house above nam'd was inform'd by some of the company that there was a very topping address in the Gazet from Marlborough. Ay quoth the Justice has the Duke sent an address? pray M^r M— I see you have got the Gazet in your hand be so kind as to read me the Dukes address. The Gentleman pursuant to his request read (without the Title, to humour the mistake) the address from Malbrough, w^ch done his worship said twas a fine address truly, and so (to the great sattisfaction of the company) went away with the opinion that it was sent by the Duke notwithstanding the many high encomiums given his Grace therein. I write you this story not as a subject for your Society to discant upon but only to afford you some diversion in your privet conversation, and whenever your multiplicity of business will permit you to make returns of like nature they will be gladly receiv'd by

"S^r yours &c.
"Norw^ch Nov. 10, 1704." "J. F."

(III.)

"Mr. Fransham,—I can now tell you that the dead doing Tool of Occasional Conformity having been brought into the House on Thursday was sevennight last rec'd on Tuesday a fatal blow in the House of Commons by being offer'd to be consolidated or tack'd as they call it to the Land Tax Bill, w^ch notwithstanding a very great struggle was carryed in the negative by 117 voices.‡

* *Jure Divino.*

* Nov. 4, 1704. See Wilson's *Life of Defoe*, vol. ii p. 291.

† Mr. Brady.

‡ Wilson, vol. ii. pp. 293-5.

It has been to-day before the House as a Bill, and they have made some amendments to it, but we are in hopes that it has had a Death's wound in the last Stroke. Last week I rallyed some Forces against it and brought out some thoughts on that subject in print. I have sent about 25 of them to you and should be glad to hear how our Friends approve it. I have not done this that I would impose any thing of mine on you, but as my purpose of writing is to furnish our Friends with arguments to defend the cause against a clamorous noisy Enemy, so it must he necessary that they should see them as much as possible, and for this purpose we are establishing a method to send them in small parcels amongst Friends all over England. And yet I am so far from making a profit of it that if any are so poor as not to afford it or too narrow spirited to sparc 6*d*. I am very free to give them to such rather than they should not be improv'd by any thing I am able to do, and you have my free consent to give them to any body you think fit. I wish I could afford to print twenty thousand of these and give them all over the nation.

"If you approve the method and think it worth while you shall have a parcel like this or a few over or under always sent you when I do any thing I think worth your while.

"I have now in hand a small piece against Sr Humphrey Mackworth's Bill for employing the poor,* which unless you contradict I 'll send you some of, because it concerns you all as Manufacturers and employers and it is fit when you are to be ruin'd you should know it.

"In the Review of today you will find the story of the Justice of peace who thought the Malbrough address was by the Duke. I wish you would send me his name and the story at large. I hope 'tis told to your Sattisfaction. Pray let me know if you receiv'd the Books.

"I am, Sr, your sincere Friend

"De Foe."

(IV.)

"Mr De Foe,—Your Consolidator (which I could have wish'd much longer) I have just now got through, which contains (according to the opinion of a high Solunarian Gentleman I had some discourse with about it) too much Wit for Mr De Foe to be the author of it; he will have it wrote by a Genius superior to any Crolians, which shews that let a man be never so great a Bigot to his party let him but have a Tast of starling sence and ingenuity such a one must be forc'd to confess that it abounds with masterly strokes of both. I thought to have proceeded no farther in relation to this Book, but can't forbear telling you one Instance more of the approbation it met with here. Another Gentleman of my acquaintance said he was so well pleas'd wth reading it that he would have gone through had it contein'd as much as Fox's 3 Volumes.

"I receiv'd as mention'd in yours 6 of them, 12 of Gill's case † and 24 of the Supplements.

"Gill's case you perceive by my last I had read before yours arriv'd and had given such a representation thereof to some topping Dissenters that they were very glad to hear I had some coming to dispose of amongst them.

"The Bearer of this was very desirous of having charge of it; all that I can say to recommend him to you is that I believe he is a very honest man, and one that has as great a value for the memory of King William as any man in the kingdom, and that he is one of the Subscribers for Jure Divino and the Review. That of this day concerning persons horn deaf I cannot subscribe to. I wish you had the convincing of me hy word of mouth, till which time I shall not think of entring the argument.

"You have follow'd the Heels of Truth so close in your Consolidator that the danger of a kick gave some pain to

"Sr yours &c.

"J. F."

(V.)

"Sir,—I have your obligeing Letter. You can give me no greater pleasure than to hear that any thing I can do or have done in this world is usefull and helps to forward that good which every honest man ought to wish and wch I believe I was brought into the world and am suffer'd to live in it only to perform.

"This is the Token for good to me that the work I am upon is of him whose immediate hand by wonderful steps have led me through Wildernesses of Trouhles and Mountains of popular Fury to see this day in which I may in some way or other honour him whose cause I espouse, and who is the support of that Truth and peace of which I am the mean and unworthy advocate.

"I am still farther delighted in observing hy what secret steps in his providence he has furnish'd me with or directed me to such sincere propagators of this blessed work as you are whose hearts he have touch'd with a sence of the obligation we have all upon us to assist in the establishment of his Interest in the world.

"This is the glory of his infinite Wisdom that hrings to pass the great ends appointed by his foreknowledge by the agency of us his most despicable Instruments and the interposition of the minutest Circumstances.

"To him be all the praise both of his own work and our little, little, very little share in it, and let the success of his service encourage all the Lovers of Truth to stand up for the Lord against the Mighty, who knows but now is the day of our deliverance.

"As to the contents of your Letter, I am glad you receiv'd the several parcels, but I hear not whether 100 Reviews sent you every time since according to your order came to hand.

"I thank your care about the Jure Divino money, and hy the Review of to day you will see in what forwardness it is.

"There is a paper come out weekly call'd Truth & Honesty, in wh if you think fit the story of your Mayor may be inserted, and I can manage it there.

"I am your Sincere Friend

"D. F.

"I hope to day's Review will please you."

(VI.)

"Mr De Foe,—The cause of my present writing is this, a Gentleman of our Town and a great admirer of your Writings obtein'd of me sometime since a promise of sending you a Letter by him at his next going to London, for which place he sets out this day and carry's with him accordingly such a Letter which he is pleas'd to call his credentials which he 'll deliver into your hands if you 'll be pleas'd to direct a penny post Letter to him at the 4 Swans in Bishopgate Street where he lodges or at the Garter Coffee house behind the Exchange where he is 2 or 3 times a day, and in it let him know where he shall meet you any day near Change, or if it suits not your convenience there any where else you shall name.

"And now to make his company the more acceptable to you (which his own merit would sufficiently do by a little acquaintance) I shall give you a brief character of him, with a short history of what has been and is still transacting in our Town relating to him.

"His name is Thomas Dunch, a Wine Merchant, a person of clear Ideas, a member of the Church of England, and in fine so staunch a Whigg as to be accounted

* *Ib.*, 308-315.

† See Wilson, vol. ii. p. 345.

the Head of that Interest here by the Tory's who for that reason only have acted in that unaccountable manner as follow.

"He was upon the 14th Instant by the Freemen of the Ward put up one of the Candidates for Alderman, the other was one of our present Sherifs. The first had the Majority of 21 Votes, yet was a Scrutiny demanded & granted which being gone through Mr Dunches Majority was thereby increas'd notwithstanding wch the Jack-Daw-Gentlemen of the Court were so affraid of admitting him that they refus'd to swear him on his demand to be sworn, and to justify their arbitrariness pretended to bring presidents (even less to the purpose than the Commons were relating to the Ailesbury men) to shew that if the Court did not approve of the Freemens choise they could order them to proceed to a new Election. When these presidents and power came to be examined into they appear'd to be founded on some obsolete charters but totally destroy'd by our last which it seems expressly says That upon the death of an Alderman the Freemen of the Ward to wch he belong'd shall by the Mayor be requir'd to proceed to a new Election and the person elected by the Majority shall be sworn Alderman for Life. Yet these Gentlemen particularly the Mayor and the other Sherif (who is said to have the whole management of him) have thought fit to enter Mr Dunch (thus duly elected) in their Book as a person Contentious, Seditious and pernicious and therefore not fit to be admitted amongst such Men of Peace and Moderation, so that he is now gone up an elected but unsworn Alderman. What he has farther to do he knows best.

"I thought it proper to give you this brief account of this Gentlemans affair not knowing but it might prove a subject in your conversation and for that reason you'll pardon the prolixity of

"Sr yours &c.,
"J. F.

"P.S.—If I have misstated the case in any particular (as I do not know I have) upon reading it to Mr. Dunch if there be occasion he will set it right.

"Norwch March 29th 1705."

"The Letter carryed by Mr. Dunch.

"Mr De Foe,—The Gentleman who delivers you this Letter would have it of me under the notion of a credential, but you that read Mankind so much will by a little conversation quickly perceive that he's a person that wants no recommendation. His Merit is not like that of the Occasionall Conformity Bill, it wants no crutches, his Character I have allready acquainted you with and therefore need nothing farther than to wish you an agreeable conversation which knowing both the Gentlemen so well is not the least doubted by

"Sr yours &c.,
"J. F."

Fr. Norgate.

17, Bedford Street, Covent Garden.

(To be continued.)

IZAAC WALTON.

Of the "Father of Angling" ("the all of treachery he ever learnt") very many would gladly know more of the early history.

It seems strange that it cannot be quite satisfactorily ascertained who his first wife was, although there is scarcely any doubt that Walton refers to this lady (but in a curiously indirect way) in the following passage in the Introduction to his *Life of Richard Hooker*, 1665, 12mo. He says:—

"About forty years past (for I am now in the seventieth of my age) I *began* a happy affinity with William Cranmer (now with God), grand nephew unto the great Archbishop of that name, a family of noted prudence and resolution. With him and two of his sisters, I had an entire and free friendship."

The writer of two papers on Walton which appeared in the *Leisure Hour* twelve months since, in referring to the above, says: "It is conjectured that this 'affinity' refers to his first marriage." And previously the writer says: "Walton was twice married; his first wife's name is unknown, but it is conjectured that she belonged to the family of Archbishop Cranmer." Fifty years before these sentences were penned for the *Leisure Hour* more certain conclusions had been formed in the matter. The editor of a new and very beautiful edition of Dr. Zouche's *Life of Walton* (1826), in a foot-note to Dr. Zouche's assertion that Walton's mother was niece to Archbishop Cranmer, remarks that "the assertion is unquestionably false; the notion of his relationship *in blood* with that prelate is completely confuted by his own words." *Vide* extract from the Introduction, quoted above. Walton's "Address to the Reader" is dated 1664, thus placing his first marriage sometime about the year 1624. This connexion was obligingly pointed out to the editor by the Rev. Dr. Barrett, and it seems conclusive that his first wife was grand-niece to the Archbishop (and consequently one of William Cranmer's two sisters) and that his "affinity" to that first and brightest ornament of the Reformation, though equally creditable to Walton, was only by marriage with his first wife, of whom there is no further memorial extant than that obtained from the parish register of St. Dunstan's, Fleet Street: "1640, Aug. 25, Rachell, wife of Izaack Walton, buried." By this marriage he had at least two children, who died in infancy. "1632, Oct. 12, Henry, sonne of Izaak Walton, was baptized"; "Oct. 17, Henry, sonne of Isaac Walton, was buried out of Chancery Lane." "1633-4, March 21, Henry, sonne of Isaac Walton, was baptized out of Fleet St." "1634, Dec. 4, Henry, sonne of Isaac Walton, was buried." These extracts serve to show that, previous to 1632, Walton had moved into Chancery Lane, and was in the following year removed into Fleet Street. For personal reasons, I should feel most grateful if any one could furnish me with any hitherto unpublished particulars of "honest Izaack's" origin, for, beyond the fact that his father's Christian name was Jervis, and that he was in easy circumstances, we positively know nothing, as I would fain discover whether I can claim any sort of "affinity," however remote, with him. Surely those readers of "N. & Q." who belong to the good town of Stafford, and who revere his "hea-

venly memory," might ferret out some scrap to delight his admirers. C. Elkin Mathews.
Codford St. Mary.

WESTMINSTER VOTERS IN 1749.

A recent investment of sixpence secured me—

"A | Copy of the Poll | for a | Citizen | for the | City and Liberty of Westminster; | Begun to be Taken at Covent-Garden, | Upon Wednesday the Twenty-Second Day of November; and | Ending on Friday the Eighth Day of December 1749. | Peter Leigh, Esq^r, High Bailiff. | Candidates, | The Right Hon. Granville Levison Gower, Esq^r; | commonly called Lord Trentham; | and | Sir George Vandeput, Bart. | London: | Printed for J. Osborn, at the Golden Ball, in Pater-noster Row; | and sold by the Booksellers of London and Westminster. | MDCCXLIX. Pr. 2*s.* 6*d.*"

The list of voters, including their various callings in life, extends to 260 pages 8vo., the last page giving a *résumé*, or "Total of the Poll," from which it seems that 9,465 votes were taken, 4,811 for Lord Trentham, and 4,654 for his opponent; and that the polling-places were Covent Garden; St. Anne's; St. George's, Hanover Square; St. Margaret's, Westminster, and St. John the Evangelist; St. Paul's, Covent Garden, and St. Martin le Grand; St. Clement Danes, and St. Mary le Strand, Westminster; St. James's; and St. Martin's in the Fields.

A few names of title or note appear on the record, as, Sir Hugh Smithson, of Grosvenor Street, Bart.; Lord Egmont, of Pall Mall, St. James's; The Right Hon. Arthur Onslow, of Leicester Street, Esq.; Sir Clement Dormer, of Dover Street, Knt.; Horatio Walpole, jun., of Bruton Street, Esq. (is this *the* H. W.?); Horatio Walpole, of Arlington Street, Esq.; The Right Hon. William, the Marquis of Hartington, of Albemarle Street; Sir John Ligonier, of Audley Street, Knight of the Bath; Sir Chaloner Ogle, of Park Street, Knt.; Edward Wortley Montague, of Grosvenor Street, Esq.; Sir Paul Methuen, Grosvenor Street, Knight of the Bath, &c.

Among the mass of voters, however, perhaps the chief point of interest now relates to their numerous trades and occupations, the names of many of which, if not the trades themselves, being probably obsolete in the metropolis. Those which struck me as being thus obsolete, I have noted as comprising, Peruke-makers (a very legion of these *artists!*); Tyre-smiths (besides Wheelwrights); Higlers; Cordwainers (distinct from Shoemakers); Patten-makers; Faggot-binders; Cockade-makers; Scale-beam-makers; Firkin-men; Brush-weavers and Plush-weavers; Leather-clog-makers; Breeches-cleaners; Leather-pipe-makers; Cypher-makers; Silver-turners; Limners; Pewter-scourers; Painters and Enamelers; Gold and silver orrice-workers; Chair-men; Button-mould-makers; Piece-brokers; Water-sellers; Callenders; Steel-makers; Harpsichord-makers; Stocking-men; Jelly-men; Glass-painters; Fan-painters; Chimney-doctors (besides Chimney-sweepers); Blue-makers; Bridle-cutters; Horse-milliners; Pattern-drawers; Bit-makers; Ring-makers; Vellum-binders; Figure-casters; Casters in gold and silver; China-men; Orange-men; Brandy-men; Stuff-men; Buckle-makers; Back-makers; Sedan-chair-makers; Shagreen-case-makers; Statuaries; Framework-knitters; Ass-men; Dog-breakers; Hog-men; and Operators in Teeth.

Among the curiosities of the contest, I perceive that "Bagnio-keepers" and "Bagnio-men," a "Lifeguardsman," and actually a "Peny Postman" went to the hustings; and that on the 7th of December, 1749, at St. George's, Hanover Square, the Right Hon. Lord Viscount Trentham, of Grosvenor Street, cast his vote for his adversary, Sir George Vandeput, Bart., also of Grosvenor Street, who, not to be behindhand, returned the compliment by voting for my lord. The copy I purchased has the autograph, in firm, large handwriting, of Pr. Leigh (most likely the Peter Leigh who was High Bailiff of Westminster at the time when the polling took place). It carries a blue etiquette, bearing "No. 694, Woburn Abbey," and the arms of the ducal house of Bedford are on the covers. If, therefore, it be a volume missing from the shelves at the Abbey, it is entirely at the disposal of the Librarian, on communicating with Crescent.
3, Homefield Road, Wimbledon.

Nothing New under the Sun.—In an article in the *Times* (3rd March) on Westminster Abbey, the following remarks occurred:—

"Very few gems of purest ray serene are now hidden in the depths of popular ignorance. . . . . There is a tendency in our time to excessive laudation. The tremendous publicity which attends every public act or every creation of the intellect tends to create a great number of distinguished individuals. A General who has marched with a division a certain number of miles against a Negro foe receives 'ovations' which could not be surpassed by the welcome of Wellington after Waterloo, while the details of his campaign are known at once more fully than we shall ever know the British conquest of India or even the Peninsular War. So it is with books and pictures and statues and everything else. . . Authors do not attack each other as in the old Grub Street days; they know better. It must be a very ill-conditioned and unpleasant person who does not find his tribute of praise come from one quarter or another."

Molière, writing upwards of two centuries ago, had exactly the same complaint to make of his own age, as will be seen by the following lines in *Le Misanthrope* (written in 1666), Act iii. sc. 7:—

"*Alceste.* He! madame, l'on loue aujourd'hui tout le monde,
Et le siècle par-là n'a rien qu'on ne confonde.
Tout est d'un grand mérite également doué:
Ce n'est plus un honneur que de se voir loué;

D'éloges on regorge, à la tête on les jette,
Et mon valet-de-chambre est mis dans la gazette."

Coming down about a hundred and twenty years, we find Cowper (in 1780) complaining of an attempt made by the authors of the *Biographia Britannica* to confer immortality on illustrious nobodies:—

"Oh fond attempt to give a deathless lot
To names ignoble, born to be forgot!
In vain recorded in historic page,
They court the notice of a future age:
Those twinkling tiny lustres of the land
Drop one by one from Fame's neglecting hand;
Lethæan gulfs receive them as they fall,
And dark oblivion soon absorbs them all."

Let me end my note with a query. Has Shakspeare anywhere noticed this tendency of mankind to "excessive laudation"?

Jonathan Bouchier.

Interment: Immersion.—Chemistry is beyond my intelligence; Biology and Social Economy have formed no part of my studies: this only do I comprehend, that the condition of the living countervails that of the dead; the closure of vaultage in our churches and exclusion from our cemeteries becoming more and more indispensable. The instincts of human nature, nevertheless, claim their proper influence; the humblest among us will be ill contented to see their dead kinsfolks burned, while the relics of the "well-to-do" are reposited along cathedral aisles or amid cemeteries in cinereal urns.

Meditating on these opponent purposes and feelings, I lighted the other day on a *mezzo-termine* of *Interment and Immersion*, which fore-met by nearly two centuries my friend Seymour Haden's desiderated suggestion, worthy, I think, of a revival in "N. & Q.":—

"12 April, 1702. My brother-in-law Granville departed this life this morning after a long languishing illnesse, leaving a son by my sister and two grand-daughters. Our relation and friendship had been long and greate. He was a man of excellent parts. He died in the 84th year of his age, and will'd his body to be wrapp'd in lead and carried downe to Greenwich, put on board a-ship and buried in the sea betweene Dover and Calais, about the Goodwin Sands, which was done on the Tuesday or Wednesday after. This occasioned much discourse, he having no relation at all to the sea."—*Diary of John Evelyn*, 1641-1705.

The like oceanic burial rendered the last offices to our renowned artist, Sir David Wilkie; whether at his own desire, I know not. He had died at Gibraltar, where, perhaps, none other than Romish ground could be obtained for his resting-place.

Edmund Lenthall Swifte.

Gray.—I have purchased in Rome an elegant quarto edition of Gray. The title-page is as follows: "Poems | by | Mr. Gray. | Parma | Printed by Bodoni | MDCCXCIII." The Dedication is as follows:—

"To the Most Noble, | And Most Illustrious | Frederick Hervey | Earl of Bristol, | And | Bishop of Derry | An Enlightened Lover of Letters,—A Generous Patron of the Arts, | And a Passionate Admirer of the Poet."

On the next page is the following:—

"My Lord, I shall ever remember with pleasure the instruction I receiv'd from your Lordship's most learned conversation, during the short time you staid at Parma to admire the inimitable works of the divine Corregio.

"But I feel, with the deepest impression of gratitude, your spontaneous offer to be my Augustus, should cruel Fate deprive me of my Maecenas the Chevalier Azarra, who was then so dangerously ill.

"May Heaven preserve, for many, many Years, the precious life of my most liberal Protector!

"In the mean time to your Lordship I consecrate this slender production of my press as a mark of Respect, Veneration, and profound Gratitude,

"My Lord, |
your most obedient | and
humble Servant |
J. B. Bodoni."

The above is in elegant MS. characters. A biographical notice and a copy of Gray's will, follow; but they appear to be mere transcripts from Mason and other editors. The book is printed on thick drawing-paper, and the type is equal to any that was ever produced at the Clarendon, Oxford, or by Baskerville of Birmingham. Is anything known of Bodoni, of his patron the bishop (who resided some time at Ouchy, Suisse), or of the Chevalier Azarra? Has Lowndes noticed this fine edition of Gray? The *Elegy* does not contain the exquisite stanzas "Him have we seen," and "There scattered oft."

A friend of mine possessed a 4to. English edition of Gray, with pen-and-ink (imitation) drawings; but as he is in a foreign land, I cannot do more than thus briefly allude to it. It was from the library of Mr. Lambe, the Vicar of Norham.

James Henry Dixon.

Rome.

"Morra."—A game so called is a great favourite with the Italian populace. A full description of it can be found in Mr. W. W. Story's *Roba di Roma*. That a game very similar to *morra* is known among the Chinese will be seen by the following extract from a recent Californian newspaper:—

"The annual banquet given by the Chinese *employés* of Lewis Bros., cigar manufacturers, came off on Saturday night. . . . . One of the Lewis Brothers opened this course with a short speech, at which the Chinese filled small cups with rice brandy, and, rising to their feet with a hearty 'Heigh-ho!' drank the health of the members of the firm. In another moment the Chinese at the different tables began a noisy mathematical game, which is played by each man displaying some of his fingers and yelling a number. His opponent is obliged to yell another unit and display a number of fingers, which, added to the fingers first displayed, together with the second number called, will equal the first number called. These numbers are yelled in a loud, screeching voice, accompanied with wild and rapid gesticulations, and the

first who slips in his calculation is obliged to drink."—*San Francisco Chronicle*, Feb. 22.

J. Brander Matthews.

Lotos Club, New York.

Warwickshire Bells.—

Beaudesert. 3 Bells.

1st. + AVE MARIA GRACIA PELNA *(sic)*

2nd. + IHESVS NAZSARINVS REX IVDEORVM.

Both small cylindrical bells with Lombardic lettering.

Clifton. 4 Bells.

2nd. A.B.C.D.E.F.G.H.I.K.L.M.N.O.P.Q.R.S.T.V.W.X. 1640.

Wroxhall. 3 Bells.

2nd. + PRAES. + . THE . + . LORDE + ALWAEIS.

3rd. SCA . MARIA . MEO . ASSIT . PRINCIPIO.

Black-letter with Lombardic crowned capitals; the type is very large; a shield-bell between ♭ . ♭.

Wooton Warwen. 6 Bells.

2nd. ABCDE . FGHIK . LMNO . PQRS . 1591.

In very large Lombardic letters, highly ornamented, some have the spread eagle.

Cambridgeshire—Hatley S. George. 2 Bells.

1st. + QVI . HABET . AVRES . AVRIENDI . AVDIAT.

RC . MIL^{S} . DC.

ANNO . DOM . MDCLXXXII . × TOBIE . NORRIS . CAST . ME.

2nd. + VENITE . ET . AVDITE . OMNES . QVI . TIMETIS.

DEVM . TC . BAR^{E} . DC.

ANNO . DOM . MDCLXII . + TOBIE . NORRIS . CAST . ME.

Both of them have on waist a large shield quartered 1 and 4, a cross saltire; 2 and 3, an eagle displayed. This place is not mentioned in Raven's bells of that county.

Henry T. Tilley.

Caius College, Cambridge.

Mourning Dress at a Christening.—So far as my personal experience goes, it is not customary to wear mourning at a christening. But, as we have Royal authority at the present for so doing, I think that I may place on the folk-lore register of "N. & Q." the following incident. At a recent baptism in the county of Rutland, a woman regretted that she was unable to be godmother to the child because she was in mourning for her daughter, who had died eleven months previously, and she "could not think of leaving off her mourning, even for a day, until the twelve months were out."

Cuthbert Bede.

Pillories.—Chambers, in an excellent article on Pillories, in his *Book of Days*, mentions two as still standing, one at Colehill, in Warwickshire, a second kept with the town-engine in an unused chancel of the Parish Church at Rye. I can add a third, which lies in a lumber-room over the Town-hall at Marlborough. It is in excellent working order, as I proved by personal trial, and seemingly of recent workmanship. Doubtless some of your readers can add to the number, and also give recent instances of its use. I have failed to gather any traditions about the one at Marlborough It was as late as 1837 that the use of the pillory was abolished by Act of Parliament.

F. Storr.

Marlborough.

Cure for the Bite of a Mad Dog.—The following receipt is to be found in the Add. MSS. B. M. Camb. Cott. vol. ix. p. 21 :—

"An infallible Cure for the Bite of a Mad Dog, brought from Tonquin by Sir George Cobb, Bart. Take 24 grains of native Cinnabar and 16 grains of Musk. Grind these together into an exceeding fine Powder, and put it into a small tea-cup of Arrack, Rum or Brandy: let it be well mixed, and give it the Person as soon as possible after the Bite. A 2nd dose of the same must be repeated 30 days after. But if the symptoms of madness appear on the Persons, they must take one of the doses immediately, and a 2nd in an hour after: and, if wanted, a 3d must be given afterwards. N.B. The above recipe is calculated for a full grown person: but must be given to children in small quantities in proportion to their ages. If in the madness they cant take it in Liquid, make it up into a Bolus, with honey after the 2 first doses, let it be repeated every 3 or 4 hours till the patient is recovered. This repetition is to be omitted unless necessary. Note. Take all imaginable care that the Musk be genuine."—*London Evening Post*, Thursday, July 4, 1754.

W. F. B.

Oxford University Dinners in the Sixteenth Century.—Thomas Coggan, in his *Haven of Health* (A.D. 1586), says that in his time at Oxford "they used commonly at dinner, boyled Biefe with pottage, bread and beere and no more. The quantity of biefe was in value an halfepenny for one man, and sometimes if hunger constrained they would double their commons."

This affords a striking example of the frugality of the students in those days, and of the decreased value of money in these.

H. Fishwick, F.S.A.

The First Steel Pen.—Sir Josiah Mason, in his speech on the laying of the foundation-stone of his scientific college in Birmingham, Feb. 23, said the first steel pen ever made was made by Mr. Samuel Harrison, the inventor of split-rings, for Dr. Priestley. See *Birmingham Daily Post*, for Feb. 24.

T. C. Unnone.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

Sleepers in Church Pews: Rousing-Staves.—In "N. & Q." 2nd S. 266, is an account of a usage at Dunchurch to arouse sleepers in church by a jog with a sort of fishing-rod, forked at the end, carried by an official for the purpose. I met by accident the other day with an account of an

equally primitive custom having the same object, in Chambers's *Edinburgh Journal* for 1863, p. 38 :—

"In Denmark and Sweden, there was a mode of keeping people wide-awake in their pews, authorized by the ruling powers, and in general use as late as 30 years ago. The instruments of attention to which we refer were called the Rousing-Staves. They consisted of two long sticks, with round knobs at the end, neither very light nor smooth; and with each or both of them, the clocker or beadle of northern churches, a man in considerable authority, had a right to punch or poke up any person who might appear to be sleeping during the long Lutheran service. The rousing-staves were an institution much dreaded, and often complained of, particularly by the fairer part of the congregations, as a spiteful clocker could make them tell with some effect on fragile pieces of finery, in the shape of caps and bonnets. The danger in which those treasured articles stood was believed to keep many an eye from closing, clockers in the north having much the same repute as beadles among ourselves. But like everything long murmured against, the rousing-staves were at length put out of use, and consigned to the curiosity department of old churches, where they may still be seen by inquiring travellers."

Is any such custom as this known to have prevailed in our own country? It is not likely to have been authorized by any canons of the Church, for down to the time of the Reformation, the congregation, as a rule, either stood up during the service or sat on the ground, or in some instances on low stools. This is abundantly proved by illuminations in MSS. of the fourteenth and fifteenth centuries, by old paintings and extracts from parish books and other authorities cited in a recent work of great research, by Alfred Heales, F.S.A. (*History and Law of Church Seats or Pews*, 1872, vol. i. pp. 4–60). The author clearly shows that although some few cases in which "pews" are mentioned occur at an earlier period, they refer to movable benches or settles, and that fixed pews, as we now have them for the congregation, as distinguished from the clergy or great persons, did not come into general use till the time of the Reformation, or even later, and were probably connected with the long sermons from the pulpit which that great event gave rise to. Before that time, the hearers were not very likely to go to sleep on the cold stone or earth floor, and might have toppled over if asleep on a stool.

The practice of nodding in church, therefore, probably did not become general enough to cause scandal till the long sermons and snug pews of the times after the Reformation; and this may have introduced the "Rousing-staves" above-mentioned as things of local usage, though not authorized by any church canons that I have been able to discover. It is doubtful whether they would be considered, in legal language, "an ancient and laudable custom" in these days; but the unceremonious manners of that period may be judged of by a passage cited by Mr. Heales from *Canterbury's Crueltie*, by Peter Smart, 1643, p. 14, where Smart charges Bishop Cosin thus :—

"Who will say to others, even gentlewomen of the best rank sitting in their pues; Can ye not stand, you lazie sowes? taking them by their arms, and tearing their sleeves to raise them up when the Nicene Creed is sung; thus Dr. Cosin did."

JOSEPH BROWN.

Temple.

MACBETH.—Is there any edition of Shakspeare which contains a variation from the usual reading of Macbeth's well-known speech beginning,—

"She should have died hereafter"?

In the *Life of Mrs. Oldfield*, by W. Egerton (1731), the author, after some moralizing, says :—

"This made me say of human life itself, with Shakespeare,—

'To-morrow (and) to-morrow and to-morrow
Creeps on in *stealing* pace from day to day
To the last *moment* of recorded time,
And all our yesterdays have lighted fools
To *their eternal night!* out, out, *short* candle."

I have noted by italics the peculiarities of this version, which I should have considered as arising from the bad practice of quoting from memory what is intended to appear in print, had it not been that I have recently seen an engraving from the *Lady's Magazine*, for June, 1786, of a "design for a monument dedicated to the memory of Mr. Henderson," which bears this inscription :—

"Out, out, short candle,
Life's but a walking shadow,
A poor player."

I do not know whether this monument was ever erected, but it is singular that more than half a century after the first instance I have cited the "*short* candle" is again presented to us, and under circumstances that almost compel us to suppose that the text—some text—must have been consulted; for it seems scarcely possible that a work of the magnitude and importance this design represents could have been ushered into the world with a misquotation. The first folio (fac-simile reprint) has "brief candle"; so has Rowe (1709). Was "short" substituted in any edition that appeared early in the eighteenth century? It seems hardly credible that such a reading should ever have secured editorial sanction. CHARLES WYLIE.

A SONG BY GLUCK.—I have the manuscript copy of a song by Gluck, the title-page of which is—

"Ariette composée par le célèbre Gluck, pour feu Marie Antoinette, d'Autriche, Reine de France, et dediée avec permission à son Altesse Royale Madame la Duchesse D'Angoulême, avec un accompagnement de Pianoforte, Violon, et Guittare par Louis Von Esch."

And in small letters, at the bottom of the page, is written—

"Le pie'ut affect *(sic)* par M. le Duvanulmis de Castlenau, Cap^ne de Cavalerie au Service du Roy de France, Copiste de Musique de son Altesse Royale la Princess Charlotte."

The first words of the song (which is in the key of G) are, "Vous ressemblez à la rose naissante."

I have made inquiries at some of the principal music warehouses in London, and nothing is known of such a song. Can any of your numerous correspondents enlighten me in the matter, as I have reason to believe that it was never published, and that mine is the only copy in existence?

J. Matthias Field.

Lyme Grove, Bowdon.

Ancient Roman Coin.—In 1869, at Garrigill, Alston Moor, a beautiful gold coin of Julia Domna was found with human bones about four feet underground. On the reverse side is an almost nude female figure, the little drapery about her being partly drawn back, and overhangs the top of a small column standing beside her. In her right hand she holds a ball, and in her left a palm branch, and inscribed "VENERI . VICTR." Can any one explain this singular device? The coin has a fine bold head of the Empress on the obverse side, and is in fine preservation. H. T. Wake.

Cockermouth.

"Histoire Monastique d'Ireland." Par Louis Lucas. Paris, 1690.—Where can I have access to this work?

Henry Augustus Johnston.

Kilmore, Richhill, Co. Armagh.

"Demands Joyous."—In 1511 a book in English under this title, which may be interpreted as Amusing Riddles, was printed by Wynkyn de Worde. Chambers, in his *Book of Days*, says that only one copy is extant. Where is this copy, and is it possible to have inspection of it for half an hour? W. T. M.

Shinfield Grove.

Portraits.—I have a pair of oval portraits, painted apparently about a hundred years ago, of a Dutch gentleman and his wife. I have always understood him to be one of the Princes of Orange, and am very anxious, if possible, to identify them. They are both signed "G. Callensfels.—F." He holds in his hand something like a letter, on which is inscribed "Aen Haer Hoogh Moog., &c., &c., &c., P." If you can render me any assistance, I shall esteem it a favour. F. B.

Red Lion Square.—In Pennant's *Account of London*, p. 165, mention is made of a clumsy obelisk in Red Lion Square, upon which the following lines were inscribed:—

"Obtusum
Obtusioris Ingenii
Monumentum
Quid me respicis viator?
Vade."

To whom or what does this singular inscription allude? Can it have any reference to the tradition existing formerly among the inhabitants, that the body of Oliver Cromwell was buried in the centre of the square? William Platt.

Conservative Club.

Superstition about Broken Looking-Glasses.—In the Paris *Figaro* of Jan. 22, I find the following in the "Soirée Théatrale," or theatrical gossip:—

"Mlle. Vannoy possède une qualité bien rare: elle n'est pas superstitieuse. A l'acte de Chinon (the piece spoken of is *Jeanne d'Arc*), elle porte un miroir à main. Jusque là, rien d'étonnant, mais j'ai remarqué que ce miroir est cassé. Or, tout le monde sait: une glace cassée, sept ans de malheur.

"Eh bien! Mlle. Vannoy n'a pas sourcillé."

Have we this superstition in England? Does a broken looking-glass with us too portend seven years—not hard labour—but ill luck?*

F. Chance.

Sydenham Hill.

Isle of Thanet: Snakes.—I wonder if there be any snakes in the Isle of Thanet now. Julius Solinus assures us that there were none there in his time; and what is more wonderful the soil was so noxious to them, that if any of it were carried to places where they abounded, it would soon destroy them all. C. J. Solini *Polyhist.*, c. xxv. I only wish some of it could be brought here, for snakes are my abhorrence, and adders, the worst kind of them, swarm in these woods.

Edmund Tew, M.A.

Bishop George Wishart and his Descendants.—George Wishart, narrator of the exploits of the celebrated Marquis of Montrose in a Latin work, died Bishop of Edinburgh in 1671. He left four sons, Hugo, Patrick, Robert, and James, a captain in the army; also two daughters, Jean and Margaret, the former wife of William Walker. His brother (I believe), Gilbert Wishart, minister of Dunnichen, had a son John, who was Commissary of Edinburgh, and repurchasing the family estate in Forfarshire, became of that Ilk. The barony of Logie-Wishart is no longer in the family. Could any reader of "N. & Q." supply information as to whether the Bishop has any living descendants, and whether the Commissary is now represented? Charles Rogers.

Grampian Lodge, Forest Hill.

"Pomponius Mela de Situ Orbis, Libri Tres. Edit. Ioh. Camers. (Coloniæ, ad insigne cuniculi. ? 1512.)"—This book is No. 2527 in the catalogue of the library of Dr. Kloss, sold 1835,

* Since writing the above an English lady has told me that breaking a looking-glass is by some considered unlucky; and an Italian lady informs me that they have the same superstition in Italy, but neither lady ever heard that the ill-luck was regarded as likely to last for any definite period.

and is mentioned in Panzer's *Annal. Typog.*, ix. 112, No. 67.

The copy I have is, I believe, the one sold from the above library, and "Melancthon's own copy with interlineations and marginal notes." I cannot find the printer mentioned elsewhere, and not having a copy of Panzer to refer to, I shall be obliged for any information.

I may mention that on the title (ornamental) there is a coney (cuniculus); and among the ornaments in the printer's device at the end of the book are two others, on their hind legs, supporting a closed volume. W. Hy. Rylands.

Thelwall, Cheshire.

"Joannes Carolus Comes d'Hector."—In the churchyard of S. Giles, Reading, there is a tombstone with the following inscription:—

"Hic jacet
Joannes Carolus Comes d'Hector
Præfectus classium Regis christianiss:
Regii et milit, Sancti Ludov ordin princeps.

Fortitudine, prudentia, et summa activitate
emicuit
Brestensis portus gubernator
innumeras classes miranda celeritate
paravit
68 annos Principis gloriæ viriliter
consecravit:
Religionis amantissimus.

Virtutibus pollens
ad meliorem vitam transivit
18 mens. Aug. 1808
Ætatis suæ 86
Requiescat in Pace
Hoc monum: poni curavit mæstissima soror
Comitissa de Soulanges."

Can you give any information about this old officer; say why he came to fix upon Reading as his (probable) dwelling-place; or state who was the "Mæstissima soror Comitissa de Soulanges"?

J. Kay Booker, M.A.

Lower Norwood.

The "Waltham Blacks."—In a letter from Sir M. Coghill to Southwell (December, 1725), it is stated that the enmity between Primate Boulter and Archbishop King was chiefly caused by the indignation of the latter because the former had ordained and given an Irish living "to one Power, who was one of the Waltham Blacks." It is added, that if Power "had not turned informer and evidence against them, he had been hanged himself." Could any of your readers tell me who the "Waltham Blacks" were? W. Lecky.

Athenæum.

Replies.

CLACHNACUDDEN: CLACHAN-CLOCHAN.

(5th S. ii. 149, 214, 451.)

This is the name of a noted stone, of a lozenge shape, and situated near the Town Hall of Inverness. Mr. Kilgour would have it to be *properly* Clach-na-chattan, the stone of Chattan (Chattan pr. cattan for *cudden*), but in this he differs from several; as Dr. Stratton, Dr. Charnock, the writer of Black's *Guide*, and Col. James Robertson (*Gaelic Top.*, p. 272), who all seem to hold *cudden* to be *cuddinn*, Gaelic, meaning tubs or stoups, vessels of wood for carrying water; the stone having received this special designation from, it is said, servants in fetching water resting their tubs upon it. If, however, the view maintained by Mr. Kilgour be correct, and it cannot be held as altogether improbable, it is submitted that this stone, which is rather of a boulder shape, lying horizontally, than one of another kind often set on end, might be *that* whereon the chief of this tribe, or clan, was inaugurated,—one of those *Tanist Stones* on which, says Dr. Wilson, the new chief, on his election, was placed and "sworn to protect and lead his people" (*Preh. Annals*, p. 97). It might also be the gathering place of this clan, and that, too, where courts were held to legislate and administer justice to all over whom the chief, or mormaer, had jurisdiction. But such single stones, monoliths as they are called, as this did not betoken their sites to be places of divine worship, as seems Mr. Kilgour's idea. Such places were often, no doubt, called *clachans*, which in the Scottish-Gaelic, literally interpreted, signifies "*the stones*," or, if Col. Robertson's view can be adopted, "the *circle of stones*." Supposing the former the correct import, there is an assumption in the use of it of the existence, not of a monolith, but of probably several stones—stones of which, in respect of their nature, and of the manner in which they were placed, there is, perhaps, no very certain information. That might be, as Dr. Wilson seems to suggest (*Prch. Annals*, 110), in a circle or ring, and erect; only, as opposed to such a view, it must be observed that, as matter of fact, not one of these places where stone-circles existed formerly, or do now, is known to be, or to have ever been, called *clachans*. Can this be explained by the Col. Robertson school of theorists?

It falls to be observed, however, that all the mysticism prevailing about this term *clachan*, and what objects its application to a particular site denoted, would seem to arise from writers, and among these Dr. Wilson, regarding its use always in a purely literal sense, and often with the intent in urging it of aiding a favoured theory. No doubt, this is the same word as *clochan* in the Irish Gaelic, the only difference in form being the

use of an *a* instead of an *o*. Cloc, cloch, clogh, means a stone, and *clachan* may signify a plurality of stones; but in Ireland *clochan* has long been used technically in at least three different ways, always, however, in regard to stones—to stepping-stones, often placed in brooks—to stone castles, and, thirdly, to the well known ancient rude stone-built houses, or huts, of the bee-hive, or circular dome-roofed form, where no cement was used, and one stone was laid so as to overlap that immediately below it until the apex of the roof was reached, which one stone served to close. And when the Scottish Highlanders made the inquiry, referred to by Dr. Wilson (*Preh. Annals*, p. 110), *Am bheil thu' do'n clachan?* ("Are you going to the stones?" literally), they meant most certainly not a *circle* of stones, but a stone house, the kirk, chapel, oratory, or cell. These houses, kirks, &c., or dwellings, in Pagan as well as in Christian times, were constructed, when of stone, after the manner just mentioned; of this there is no doubt. It is ascertained, however, that many, or possibly most of them, were reared of wood, and that both structures, that of wood and that of stone, were inclosed and protected—the intent being various—by an encircling wall of stone and earth, or of either material, separately. And it is far from improbable that some of the standing stone circles now visible, composed of boulders planted apart from each other, are vestiges of these walls, the more handy removable portion of the materials, such as was placed between the principal stones, having been carried off for various conceivable purposes. A wall sometimes surrounded the *sanctum* itself closely, while a second, which was much more extended in diameter, encompassed the adjacent huts, and inclosed the whole (Farne Island, and Goodmunham, York). And supposing these walls, each, to have been composed or strengthened by large principal stones, the *concentric circles*, so interesting, may be thus accounted for. Moreover, it is not improbable that this term *clachan*, in its original application, was limited to these stone cells; thus, in the nomenclature of the times, distinguishing them from the wooden and wattled ones. None of these places of worship were without the necessary adjuncts for lodgings, for the most part huts of single apartments, and often numerous. These, as it may be assumed, would be erected of the like materials as the cell; and hence, if of stone, they became *the clachan*; in other words, the stone-dwellings or Kirktowns. Such stone structures as those mentioned are numerous in parts of Ireland, as the west and south-west coasts and the islands off these; and they are even not uncommon in Scotland, yet all in a dilapidated condition, as in the West Highlands and the Hebrides. On these ruins, reference may be directed to O'Curry's *Lectures on the Manners and Customs of the Ancient Irish, Glossarial Index, voce* "Clochan," and the opinions therein to be found of the author of *The Ogygia*, of Mr. Du Noyer (*Arch. Inst. Journal*), and of Dr. Sullivan,—to Dr. Geo. Petrie's *Eccles. Architecture of Ireland*, pp. 128–9, *et passim*, to Joyce's *Place Names*, p. 352, to Muir's *Old Church Architecture* (West Highland portion), to Dr. Wilson's *Preh. Annals*, and Martin and Dr. Maculloch's *Western Islands of Scotland*.

R.

It is just possible, but not at all probable, that *cudden* in this word might be convertible with *chattan*; but to me the real meaning of Clachnacudden is completely set at rest in 5th S. ii. 214. The etymon of (Clan) Chattan, however, has never to my mind been satisfactorily given. Chatt, Celtie or Gaelic, Cad, Cath=battle, and *an*= a district, *i.e.*, the Clan or people of the war district, seems to me the only solution. "Cattienchlain is clan of Catti or Cassi of Bucks," &c., Whitaker's *Manchester*, i. 66; "Cattienchlain inhabited Bucks," &c., Chatfield's *Antiquities*, 242. See also, *Philological Society's Papers*, 1865, 131; 1867, 260, 269, 275, 303; Beale Poste, *Anc. Brit.*, 161, 242; *Words and Places*, 322, 381; and Latham's *Nationalities of Europe*, 328.

Chris. Chattock.

Castle Bromwich.

Clachnacuddin, or Clachnacutin, is simply "the *stone of the tubs.*" It is at present placed on the Exchange at Inverness (not near a well, as Dr. Stratton states), but was formerly in the middle of the street at the foot of the town's cross. This was in the days when water-works and pipes were unknown; and persons carrying their supply of water from the River Ness were wont to rest their water-tubs upon the stone. From this circumstance it obtained its name, and being a well-known object, it came to be regarded as a sort of palladium of the town. It has no connexion whatever with Clan Chattan, as Mr. Kilgour suggests; and to have used it as their place of rendezvous, the Clan Chattan of Strathnairn and Strathdearn must have come far out of their way; those of Badenoch, of course, very much farther.

Alexander Mackintosh Shaw.

Chapel of St. Michael (5th S. iii. 187.)—Before the crypt near Aldgate was destroyed, the London and Middlesex Archæological Society published in their *Transactions*, vol. iv., the account of which I send you a copy. The following abstract may be interesting to your readers:—

"The crypt does not appear to have been known to Stowe, although he dwelt in the house over it, or over the well adjoining, and he mentions that in the time of Edward VI., one of the rebels from Essex was executed 'upon the pavement of my door.'

"The existence of this crypt is mentioned by R. and J. Dodsley in 1761 as the Crypt of St. Michael's, an

ancient parochial chapel; also by Rev. J. Entick in 1766, and by Maitland in 1772, who says it is under the house of Mr. Gilpin, chemist. Mention is made of it in the *Gentleman's Magazine*, April, 1789, where it is described as a chapel, with its floor at the level of the street, and sixteen feet of the shafts are erroneously said to be buried.

"In 1789, a good view and description was published by John Carter; it is mentioned by B. Lambert in 1806, and in *London and Middlesex* by Brayley, &c. in 1815; it is said to have been discovered in 1789, and to be under No 71, occupied by Tipper and Fry. Thomas Allen, in 1828, gives views and a plan, but falls into the error of supposing 10 feet of earth covered the floor, instead of 2 feet; and in this error he is exceeded by Robt. Wilkinson, in *Londinia Illustrata*, 1822, where we have a view from a drawing by Shepherd (now in the possession of J. E. Gardner, Esq.), which would lead us to suppose that the entire height of the building was about 20 feet.

"Whatever was the superstructure, its form must have been very irregular, for the length of the western wall was 48 feet 6 inches, but that of the eastern wall was only 36 feet 6 inches, and the greatest width was 16 feet 6 inches. The rectangular part contained six bays, divided by two central columns, 2 feet 5 inches in diameter, and only 5 feet 4 inches high, including cap and base. The triangular portion at the north formed two irregular bays, divided by a wall. At the intersection of the transverse and diagonal ribs of the square bays, were boldly carved bosses, and against the walls, corbels supported by grotesque heads.

"The greatest length of this crypt being from north to south, seemed to tell against its belonging to a church, and the execution carried out here would lead us to believe that it was beneath some public civil building. In the Guildhall of London is an old book called *Liber Dunthorn*, which contains a description, in Latin (well translated in Strype's *Stowe*), of the boundaries, in the 13th century, of the soke of the monastery of the Trinity. After describing the east limit, they come up from the south, and say, 'then it goes forth towards Fenchurch, and so there is on this side our houses a lane, through which we went unto the house of Theobald Fitz Ivo, Alderman (in 1264) which lane now is stopped because it had been suspected for thieves in the night; therefore, because a way was not open there, we come back again by a lane towards the church of St. Michael, and as far as Lime Street to the house of Richard Cavel.

"Thus the site of St. Michael's Church is brought into a very limited space, viz., to the north of Fenchurch Street, to the east of Lime Street, and to the west of the present Ironmongers' Hall, or between Billiter Square and Lime Street Square, and far to the west of our crypt.

"In Aggas's map of 1560, just at this point, an enclosure is shown, with a cross in its centre, and this is probably the yard of the church.

"The church of St. Michael may have been destroyed, when Norman erected the Trinity in 1107, or ruined by the fire of 1135, which destroyed the priory and nearly all the ward of Aldgate.

"It is useless to search any printed history of London, for even Stowe wrote 300 years after the time at which the perambulation of the soke was recorded. Several such crypts exist by Aldgate."

Alfred White, F.S.A.

West Drayton.

Hammersmith Antiquities: The Pye Family (5th S. iii. 107, 152.)—I thank Mr. Solly very much for the trouble he has taken, and I trust it will not appear ungracious if I say I am not quite disposed to acquiesce in his mode of disposing of the four Ladies Pye he so summarily dismisses. Nos. 1 and 2 may have been Roman Catholics, &c., but they might have lived at Hammersmith. It does not (to my mind) follow that they or Nos. 4 or 6 lived with their husbands during all the marriage, and Noble (p. 103) shows 4 did not. It is easy to understand that if the lady alone lived in the house, it would properly be called Lady Pye's house. I am assuming the correctness of Mr. Solly's statements, which he doubtless is certain to have duly vouched for. Burke, however, says the children of 2 went abroad, not that she did go; and Noble says No. 2 was buried at Durton in 1640. I cannot, with all deference to Mr. Solly, admit her, No. 9, to be a Lady Pye at all. How could the widow of a Sir H. Wright be called anything but Lady Wright? If she survived Dr. Pye, she may have been Mrs., but not Lady Pye. Surely what Mr. Solly means by "N. M." I confess my utter ignorance, without he means Noble's *Memoirs*. I thank him for his suggestion as to the chapel in Tothill (Tottle) Fields, near Orchard Street, the same (I conclude) which Noble calls St. Stephen's Court, Westminster; but on inquiry I cannot find any such now existing, nor any burying-place. Noble (p. 102) says the presentation to the chapel was to a sinecure. Was not Old Pye Street called so after him?

St. Stephen's Court was a turning in the south-east corner of New Palace Yard (Smith). Noble (p. 110) says the vault existed. I also am obliged to Mr. Solly for his reference to Noble's *Memoirs of Cromwell* (1787), and it will be seen I have availed myself of his kindness, though I cannot say I think it bears out all his statements. A friend referred me to Le Neve's *Knights of the Stuarts*, edited by G. W. Marshall, 1873; but it is not in the British Museum nor at Lambeth nor South Kensington. I believe it is at Trin. Coll., Dublin. I ought to have said in my former query I had in vain tried to get the present Mr. Pye to answer it; he confessed he could not. I have also consulted Harrison's *History, &c., of London*, 1775; Northouck's *History of London, &c.*, 1773; *Maps of London*, by Newcourt, 1658, and Ellis, 1774; Smith's *Antiquities of Westminster*, 1807; and Malcolm, *Londinum Redivivum*, 1807. I wish Mr. Solly had furnished his authorities more fully; will he kindly do so? As Henry V., VI., &c., were descended from Thomas Pye de Kilpec, perhaps some other reader can assist me.

B. B.

Thibet to China (5th S. iii. 168.)—The traveller for whom M. inquires, and who is believed to have been the first Englishman who visited H'lassa, was Thomas Manning, son of the Rev. Wm. Manning (my grandfather), Rector of Diss, Norfolk, and

who is best remembered as the friend and correspondent of Charles Lamb, and to whom so many amusing letters of the poet were written :—

"There is M******" (says Elia) "who goes about dropping his good things as an ostrich lays her eggs, without caring what becomes of them."

"When you come to see me" (16, Mitre Court Buildings) "mount up to the top of the stairs—I hope you are not asthmatical—and come in flannel, for it's pure airy up there. Mind, I have got no bed for you, that's flat: sold it to pay expenses of moving, the very bed on which Manning lay: the friendly, the mathematical Manning!"—(*Letters*, by Talfourd, i. p. 174.)

He was born at his father's first rectory, Broome, Norfolk, Nov. 8, 1772, and distinguished himself at Cambridge by mathematical attainments, where he published a work on algebra in 1796. Owing to scruples as to oaths, he did not, however, proceed to a degree. He turned his attention to medical science and languages, especially Chinese, with a great desire to visit the Celestial Empire. He reached Calcutta, but being frustrated in his attempts to penetrate to China, he nevertheless contrived to get into Thibet, and was received at H'lassa by the Lama. This was at the end of the year 1811. His MS. journal of his residence there is in my possession, and is interesting, but not so full or lengthy as could be wished. He subsequently joined Lord Amherst's Embassy to China. His interview with Napoleon at St. Helena, and the ready tact with which he alluded to the Emperor's past position as the grantor of his passport, has been already noticed in "N. & Q.," 2nd S. x. 143.

His final return to England was in 1829, and he resided in an eccentric manner for some years at Dartford. He employed himself in literary work, and enjoyed the friendship and correspondence of many of the most eminent men of the time. He was familiar with fifteen languages, and Oriental scholars received much assistance from his experience. The proof sheets of the Reports on the Poor Laws, published by order of the House of Commons, were revised by him. His last days were spent at Bath, where he died, May 2, 1840. His valuable Oriental library was presented by my father to the Royal Asiatic Society. A memoir of him appeared in the *Gentleman's Magazine* for July, 1840.

C. R. Manning.

Diss Rectory, Norfolk.

Ordre "Pour le Mérite" (5th S. iii. 149.)—The discrepancy between the two statements concerning this order, noted by Mr. Morris, is capable of an easy explanation. The order, as present existing, consists of two divisions, one chiefly employed for the reward of military services, the other, the *Friedens Klasse*, conferred for literary, artistic, or scientific eminence. The ribbon is the same for both classes, but the badges differ entirely. I have myself seen Prince von Bismarck wearing the badge of the former class; but it is not at all probable that he is also a member of the *Friedens Klasse*, of which Carlyle was lately nominated a member. The badge of the military members must be familiar to all who have seen the many photographs of German generals and princes in our shops during the late war with France; it consists of a gold cross resembling that of the Order of St. John, but is enamelled blue, not white, and is uncrowned. In the angles of the cross are the four black eagles of Prussia, and the royal cipher, and the words "Pour" "le" "Me" "rite," appear in gold on the four arms of the cross. It is worn from the neck close to the collar of the coat. This class of the order has a very large number of members. The *Friedens Klasse*, on the other hand, is confined to sixty persons—thirty natives and as many foreigners. Among the Englishmen who have been nominated, but who (absurdly, as we must think) have not been "permitted to wear it," are the following: Faraday, Owen, Rawlinson, Airy, Sabine, Darwin, Lyell, Herschel, Wheatstone, and Thomas Moore. There need not, therefore, have been such a flourish of newspaper trumpets when it was conferred upon one Englishman more, though that Englishman were Thomas Carlyle. The ribbon is of black silk, with a narrow silver stripe near either edge. The badge of the *Friedens Klasse* consists of a large circle of blue enamel, bearing the golden words, *Pour le Mérite;* it is ornamented on the outside with four royal crowns, and encloses as many reversed ciphers of F. II., and in the centre of the whole is a circular plate of gold, engraved with the Prussian eagle.

J. Woodward.

Montrose.

Etymology of "Acorn" (5th S. iii. 128.)—M. T. has rightly suspected the false-analogy derivation from *âc* (oak) and *cern* (corn), neither of which components could possibly be found in our modern English word. One of the *c*'s might perhaps have been dropped, but the opposite phenomenon is visible to the naked eye in the only A.S. compound of *âc* and another word with an initial *c;* I mean *âc-cwyn*=oak species (Dutch *kunne*=sex). That a weaker form should, ultimately, grow into a stronger (*acern*, *acorn*) from natural causes, is against all evidence of linguistic phenomena. Moreover, it is perfectly well known what the A.S. *â* will throw off in modern English; it may become *o* (as in *bone*), or *oa* (as in *loaf*), or *ou* (as in *soul*, *dough*. &c.), *i.e.*, invariably the long sound of our fourth-placed vowel. I say *invariably*, because I am thinking of the atonic *an* from *ân.* which is only an apparent exception—a case of circumstantial development.

The curious facts, 1st, that in High German *Eichel* (acorn) is clearly connected with *Eiche* (the oak); 2nd, that in neither of the Low German

varieties (English and Dutch) such connexion can be shown to exist; 3rd, that in Dutch, by the side of the literary *eikel*, from *eik*, there is a provincialism *aker*, or *aard-aker* (for *aeorn*),—these lead me to connect our English word with the Gothic *akran*=fruit. I am compelled to withhold further evidence; but I may be permitted a query in return. On what grounds, except, again, on that of false analogy, have the neo-Latin philologers connected our *samite* with *satin* (I mean etymologically)? Alex. V. W. Bikkers.

This word seems to have nothing to do with either *âc* (oak) or *cern* (corn). The Anglo-Saxon and its kindred languages will lead us to the right derivation. We have the following forms: A.S. *æcern*, O.H.G. *akarn*=glans, Goth. *akran*=fructus. These are related to Goth. *akrs*, O.H.G. *achar*, A.S. *æcer*=ager, seges, and the Latin *ager* itself seems to be of the same root. The original meaning of acorn, therefore, appears not to have been *glans*, but *fructus*. In Gothic, St. Mark xii. 2, "*akranis* this veinagardis" means "of the fruit of the vineyard." Also in the present Low Germ. there exists still the word "eckern"=glans. Had the origin really been âc-corn, the word would, probably, appear in a different form to-day.

Fr. Rosenthal.

Universitæt, Strassburg.

Oliver Cromwell's Head (1st S.; 2nd S.; 3rd S. *passim*; 5th S. ii. 205, 240, 466; iii. 27, 52, 126.)—There are two perfectly distinct questions relating to this subject; firstly, who now possesses the skull which was exposed on Westminster Hall as that of Cromwell? and secondly, was Cromwell's head ever so exposed? The latter is really the chief matter of interest. There is much to make it probable that his body was privately buried shortly after his death, and some weeks prior to the pompous funeral. There are two distinct statements, the one given by Oldmixon, that "his body, wrapp'd in lead, was sunk in the Thames" (*History of the Stewarts*, p. 429); the other, that in accordance with his dying wish he was buried by the Barksteads at Naseby (*Harl. Mis.* ii. 269). What seems wanting is evidence as to the body in the coffin taken up in Westminster on the 26th of January, 1661, by John Lewis, the mason, at a cost of five shillings; from which the gilt nameplate was abstracted by Sergeant Norfolk, which was reported to be taken, on the 28th of January, to the Red Lion public-house in Holborn, and thence to Tyburn on the 30th of January. What evidence is there that the body in this coffin, which was wrapped in green cere cloth, was that of Cromwell? In the case of King Charles, though his faithful attendant, Sir T. Herbert, had scarcely left the body day or night, yet when the coffin was brought to Windsor, the Duke of Richmond was not satisfied that it contained the body of the King till it was opened by a plumber in his presence. Is there then any trustworthy evidence that the body hanged at Tyburn was that of Cromwell? Papers of the time say of course that it was *the odious carcass which had been digged up at Westminster*, and doubtless people at a distance, who only saw the cart as it passed along, shouted, and fully believed that it contained the corpse of the *horrid tyrant;* but is there anything to show that it was really identified? Edward Solly.

Font at Catterick Church (4th S. ix. 533.)—The "antiquarian feelings" of H. M. C. will probably be relieved by the knowledge that the font of which he speaks has been thoroughly cleaned. Several coats of paint were removed, the last one being a bright green, and underneath was the marble of which the font was made. The arms of the families are now in their original condition, and the error of the "heraldic dauber" may have arisen from Canon Raine, in his *History of Catterick Church*, attributing the arms of Cleburne to the Fitzhughs by reason of the similarity of their bearing, and on account of the Ravensworth property of the latter. The Fitzhughs, however, had no connexion with Catterick or the North Riding of York after the fifteenth century; while Killerby, near Catterick, was held by the Cleburnes until late in the seventeenth century, which is probably about the date of the font in question. The tombstone of Grace Cleburne, of Killerby, the wife of Gerard Lowther, is within the altar rail of this church. Charles James.

Philadelphia, U.S.

A Plea for the "Textus Receptus" (5th S. iii. 224.)—Does the suggestion to read "faint" for "fat" imply, as A. H. seems to consider it does, that Hamlet should be represented as being *always* faint? Previous to the speech of the Queen the stage direction "they play" (fence) is twice given, and the offer of the napkin indicates that there had been considerable exertion and excitement. There would be nothing extraordinary if such circumstances were accompanied by a sudden faintness, which is what seems alluded to.

It is difficult to believe that the "glass of fashion and the mould of form" could have been *fat*, and if the word is retained, it will, I think, be rather from the fact that it is found in the text than from the objections A. H. urges against the substitution of *faint*. Charles Wylie.

Ambassador: Embassy (5th S. iii. 65.)—Barbazon derives *ambassadeur* from *immittere*, "envoyer, inspirer, aposter, lâcher la bride, c'est-à-dire, donner plein pouvoir." The word seems to be derived from *ambactus*, mentioned by Ennius, Cæsar, Vossius, and Scaliger. Roquefort renders ambadit—

"Etendue de juridiction territoire avec haute et basse

justice; d'*ambactus;* en anc. Flam. *ambacht;* ambassadeur, envoyé, député; en bas Lat. *ambasciator;* ambacte, ambachte, ambates: officier, client, serviteur, vassal, domestique, dévoué; *ambactus;* en anc. Flam. *ambactman, ambachtman.* Ce mot est Latin et de la bonne Latinité, malgré ce qu'en disent les amateurs de bas Breton. Cæsar, lib. vi., *De Bello Gallico,* a dit: ut quisque est genere copiisque amplissimus, ita plurimos circum se *ambactos* clientesque habet; hanc unam gratiam potentiamque noverunt. Voyez Saumaise, sur l'Hist. Auguste, p. 486."

Wachter gives *ambacht,* officium ministerium quodcumque, nobile et ignobile, A.S. *embeht, embiht*; Francis et Alam., *ambahti,* island, *embati,* Lat. Barb. *ambascia,* Gloss. Keron. officium, *ambhate,* ferel. in Ind. *embati,* offirium; *ambachten,* ministraro, Gothic *andbahtijan.* Marc., x. 45. A.S. *embehtan,* Franc. et Alam. *ambahtan,* Gloss. Keron. ministraverit *ambahtit,* subministrat, *untarambahte.* Conf. Dufresne under *ambasiatia, ambasator, ambascia, ambasare, ambassiare, ambasiata, ambassata, ambasciaria, ambasciator, ambayssator, ambasciata.* Conf. also Salmasius, Wendelinus, Paulus Merula, Lindenbrogias, Junius, Ainsworth, Littleton, Webster. R. S. Charnock.

Gray's Inn.

Eating a Mermaid (5th S. iii. 168.)—In *Sketches of the Natural History of Ceylon,* by Sir J. Emmerson Tennent (London, Longmans & Co.), the author, speaking of the mermaid or dugong (*Halicore dugung*), says :—

"One which was killed at Manaar, and sent to me to Colombo in 1847, measured upwards of seven feet in length, but specimens larger have been taken at Calpentyn, and their flesh is represented as closely resembling *veal.*"

S. Barton-Eckett.

Burial Customs (5th S. i. 166.)—A correspondent of the "bye-gones" column of the *Oswestry Advertiser,* March 10, in an extract from the old Parish Register of Tregaron, Cardiganshire, gives the following from a table of fees :—

"For digging of every grave where there is a coffin to be layd, there is due two shillings and sixpence, and when there is no coffin there is but due 2 pence.

"At the death of every marryed man and woman, there is . . . to ye Clerk of ye man's wearing apparel his best hatt and his best shoes and stockings; and from every woman her head flannen or hood, and her best shoes and stockings, besides what is due for digging of their graves."

He also adds that the sexton remembered that his grandmother was buried without a coffin. A. R.

Croeswylan, Oswestry.

Sir Tristram (5th S. ii. 488.)—The book referred to by Manwood, and which is often called the *Booke of Sir Tristram,* but more frequently the *Book of St. Albans,* is *The Treatyses perteynynge to Hawkynge, Huntynge, and Fisshynge with an Angle,* by Juliana Berners, Barnes, or Bernes,—at least it is generally attributed to her. It is called the *Book of St. Albans* because the first edition of it was printed at that place in 1481. It was reprinted at Westminster by Wynkyn de Worde in 1486. A fac-simile of this edition, edited by Joseph Haslewood, was published at London in 1811, and it is presumed that all the large public libraries possess copies.

The following passage from *The History of Prince Arthur,* Lond., 1634, will explain why the work in question is called "The Booke of Sir Tristram"; I quote from Wright's edition, Lond., 1858, as I do not possess an early one :—

"Tristram learned to be an harper, passing all other, that there was none such called in no countrey. And so in harping and on instruments of musike hee applied him in his youth for to learne, and after as he growed in his might and strength, he laboured ever in hunting and hawking, so that we never read of no gentleman more that so used himself therein. And as the booke saith, hee began good measures of blowing of blasts of venery and of chase, and of all manner of vermeins, and all these termes have we yet of hawking and hunting. *And therefore the booke of venery of hawking and hunting is called the booke of Sir Tristram.*"

Gaston de Berneval.

Philadelphia.

"Gleanings among the Vineyards": "Wine, the Vine, and the Cellar" (5th S. iii. 20.)—The former was published by Mr. Beeton in March, 1865. It is a duodecimo of 170 pages, containing an account of Continental vineyards. The latter was published about 1864 or 1865, and having been pretty thoroughly advertised, a reference to the *Bookseller* or the *Publishers' Circular* for those years would develope the publisher's name, which I have forgotten.

Gaston de Berneval.

Philadelphia.

"The Oath" (4th S. x. 9.)—This play was written by James Sands of this town, who died here 22nd November, 1815, aged forty years. He was also author of the following novels :—

Monckton, or the Fate of Eleanor. 3 vols.
Count de Novini, or the Confederate Carthusian. 3 vols.
The Eventful Marriage. 4 vols.
Dangerous Secrets. 2 vols.

Mr. Sands likewise contributed a great number of ingenious poetical pieces, essays, letters, &c., to different periodical publications. J. Manuel.

Newcastle-upon-Tyne.

"Candlemas Gills" (5th S. i. 508.)—On this subject Mr. John Hewitt, historian of Wakefield, writes to me :—

"On Candlemas day, at Horbury, every ratepayer is entitled to receive a 'gill of ale,' that is half a pint, or what is more commonly called a 'glass of ale,' at a public-house in the township. For the curiosity of the thing, I got a Candlemas gill myself last February, at the 'Fleece Inn,' where many before me had done the same. Some ratepayers, I find, are in the habit of collecting other persons gills, and thus obtaining an extra share. The custom originated in this way. About a hundred years

ago Horbury Common lands were enclosed, before which time every householder had the privilege of pasturing, or rather could have on these lands, free of charge, cows, sheep, geese, &c. But when the privilege was taken away from them, and certain portions of this land set apart for 'town property,' and let to tenants bidding the highest rents for the same, out of this rental the Lord of the Manor, or Enclosure Commissioners, ordered three halfpence worth of ale to be given to each ratepayer on Candlemas Day, the cost to be defrayed from funds of the Town's Trustees. The custom has been faithfully observed."

WILLIAM ANDREWS.

Caughey Street, Hull.

"BRACTEÆ" (5th S. iii. 119.)—"Bracteæ" are not "coins" at all, but thin circular plates of metal made each with a little loop for suspension as personal ornaments, like "orders," "charms," "keepsakes," &c. They date from the fourth and fifth centuries to mediæval times, and bear runic inscriptions, and very rude fantastic devices, some being founded on coin-types. Some appear to have been given to children on cutting their first teeth, and bear such legends as "luck to my child," &c. See Stephens's *Runic Monuments*, p. xxxiv., and many representations of "bracteæ" in the same great work. J. T. F.

Hatfield Hall, Durham.

BISHOPHILL SENIOR (5th S. iii. 148.)—MR. WARD has certainly made a mountain out of a molehill; at least, so it must seem to any one who is familiar with the old Northern city. The explanation is simple enough. There is a locality in York called *Bishophill* (see Drake's *History of York*, vol. ii. p. 259, "the site of *Old Baile*, and the district extending towards *Ousebridge* is still called *Bishophill*"), where a church was erected, and being dedicated to the Virgin, was styled St. Mary, Bishophill, to distinguish it from St. Mary, Castlegate. Subsequently, another church was built in the same locality, and also was dedicated to the Virgin: accordingly, this church was called St. Mary, Bishophill, Junior, to distinguish it from the church already existing hard by, which then became known as St. Mary, Bishophill, Senior. Of course, the churches gave their names to their respective parishes.

EDWARD H. PICKERSGILL, B.A.

These are neither more nor less than two adjoining parishes of which the churches are both dedicated to B. V. M., one of which is "nova," of more recent institution than the other. But the church-tower of St. Mary Junior is rich in "Herring bone" and "long and short work," not according with its name. W. G.

This and "Bishophill Junior" were otherwise called Old and New St. Mary's, Bishop Hill, one having been founded before the other. They are both on "Bishop Hill," which has been supposed to be the hill on which the first bishop pitched his tent, and which was soon graced, first by one, and then by another Christian temple. See Dixon and Raine's *Fasti Eboracenses*, p. 3, n. J. T. F.

Hatfield Hall, Durham.

"THE TOAST" (5th S. iii. 68, 247) was written by Dr. William King, of whom notices will be found in a number of biographical dictionaries, and in Nichols's *Literary Anecdotes*, vols. ii. and viii. Mr. Nichols also wrote a biographical sketch of him, which was prefixed to his works published in 1774, in 3 vols. *The Toast* was privately printed at Dublin in 1732, reprinted at London in 1736, and again in 1747. There was a key in MS. in Nassau's copy, and also in that of Isaac Reed. A transcript from the latter was published, and will be found on pp. 106-115 of Davis's *Second Journey round the Library of a Bibliomaniac*, Lond., 1825.

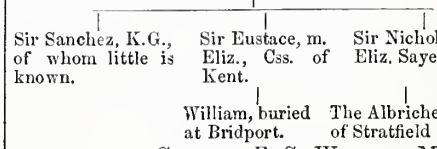
GASTON DE BERNEVAL.

Philadelphia.

MORTAR INSCRIPTIONS (5th S. iii. 106.)—I know little of mortars or the inscriptions thereon, but it occurs to me that *Labor* and not "*Amor* vincit omnia" would be far more likely to encourage one employed at the very hard task of pounding, and I ask J. T. F. if he is not so far mistaken.

W. WHISTON.

SIR SANCHEZ DABRIDGECOURT (5th S. iii. 108), one of the first founders of the Garter, was a Hainaulter. As to the way to spell the name, it is very difficult to speak. I suppose the form which T. J. M. and I, after him, use, is the English form of the French name, which would probably be D'Aubrichecourt or D'Albrichecorte; but there are more spellings still. These may be found in Beltz's memoir of the knight in his *History of the Garter*, p. 90. The conjectural pedigree which Beltz gives is this:—



CHARLES F. S. WARREN, M.A.

Bexhill.

There are two Knights of the Garter of this name. The first is "Sir Sanchet Daubrichcourt, a valiant Knight of Heinalt," who was one of the knights at the foundation of the order. He sat in the twenty-fifth stall. The inscription on his garter plate is given in *The History and Antiquities of Windsor*, published at Eton by Joseph Pote, bookseller, 1749, at page 313, "Mons Sanchete de Daubrichecourte, fond. Edward III." The second Sir John Daubrichcourt was the first

knight made in the reign of Henry V., and is placed 111th on the list of the knights given in the above work. He sat in the second or prince's stall. G. G.

Carrington's (Poet) Grave (5th S. iii. 128.)—The inscription on the "Carrington Stone," as it is locally termed, was cut by a tailor called Morris, who resided at Devonport. Carrington the poet was buried at Combe Hay Church, near Bath, where there are two monuments erected in memory of him, one by a literary society at Bath, and the other by his son, W. M. Carrington, who has also lately placed a handsome memorial to his father in the old church at Shaugh, where you can look away over the country the poet loved so well. L. C. T.

Carrington died 2nd September, 1830, at his son's house in Bath:—

"As he always expressed the utmost horror of being buried in any of the great charnel houses of Bath (as he used to term the burial grounds of that populous city), he was interred at Combhay, a lonely and beautiful little village about four miles from Bath."—See Memoir in *Gentleman's Magazine*, March, 1831.

Samuel Shaw.

"Maw" (5th S. iii. 149.)—E. H. A. will find in Chambers's *Book of Days*, v. ii. p. 779, an interesting account of this old English game of cards. F. D.

Nottingham.

Meaning of "Hure" (5th S. iii. 152.)—Mr. Skeat would never be able to guess our Lancashire riddle, "Aw hure but thead." The article which is all hure (*i. e.*, hair) but the head is a cowtie, a hair rope with a wooden knob at the end. P. P.

The Siege of Lathom House (5th S. iii. 249.)—The journal of Capt. Edward Halsall, with the account of this siege, is contained in a MS. in the Ashmolean Library. It was published in the *European Magazine* for 1793, with the following preliminary notice:—

"The following curious historical paper was lately published in the East Indies. As it affords every mark of authenticity, we presume it will be acceptable to our readers."

From this notice and the absence of any reference to the original, it would seem that the editor was not acquainted with the MS. Nothing is said as to the source in the East Indies from which the document was derived.

In 1820 the journal was inserted in the *Kaleidoscope*, a literary weekly paper published in Liverpool, discontinued about 1832. It is there stated to be copied direct from the MS., and occupies nine 4to. pages of three columns each.

It appears, therefore, to have been printed three times. The author, Edward Halsall, belonged to the family of that name, settled for many generations at Halsall, near Ormskirk, about five miles from Lathom House. He was an earnest and it would appear not over-scrupulous Royalist, since he is identified with a certain "Don Edward Halsall, an Englishman of the Duchy of Lancaster, Knight," who, according to a letter printed in Rymer (vol. xx.), was arrested at Madrid in June, 1650, on suspicion of having been concerned in the murder of Anthony Ascham, Cromwell's Envoy in Spain.

There is another and much briefer account of the siege in Seacome's *Memoirs of the House of Stanley* (Liverpool, 1741). J. A. Picton.

"Aurelian" (5th S. iii. 249.)—The book Mr. Sykes inquires after is *The Aurelian; or, Natural History of English Insects, together with the Plants on which they Feed.* By Moses Harris. Folio, 1766. A new edition was published in 1840, under the editorship of Professor Westwood.

Edward Peacock.

The drawings in Moses Harris's work are bad copies of the beautiful etchings of Ammiral which had been published shortly before 1778 in Holland. The plagiarism escaped notice for some time, and gained for him a considerable reputation as a delineator of insects. B. E. N.

My copy of *The Aurelian*, &c., is a French translation of 1794, which, though it has the original in parallel columns, has only a French title; this, however, speaks of "la société des Aureliens Anglois."

C. F. S. Warren, M.A.

Harris's *Aurelian*, &c., is now published by Messrs. Chatto & Windus.

B. Montgomerie Rankin.

Clan Leslie (5th S. iii. 27, 194.)—C. S. K. is in error when he styles General James King, Lord Eythen, as "of *Barracht*." The last King of Barracht was James King, who was *first cousin* to James King, Lord Eythen. I am quite aware that Douglas, in his *Peerage*, styles Lord Eythen "of Barracht," and says, "he was afterwards designed of Birnes." But any one who has studied Douglas much knows that it is full of errors. No doubt he confused *Colonel* James King, younger son of the above James King, with *General* James King, Lord Eythen, who purchased Birnes from the Ogilvies 1637, but was never "*of Barracht*." E. K.

New Works Suggested by Authors (5th S. ii. 385, 496; iii. 137.)—

"A large volume might be composed on literary impostors."—D'Israeli's *Curiosities of Literature* (1867), p. 489.

"Some curious inquirer may afford us a catalogue of great ministers of state who have voluntarily declined the augmentation of their private fortune while they

devoted their days to the noble pursuits of patriotic glory! The labour of this research would be great, and the volume small."—*Ibid.*, p. 448.

"We want another Swift to give us a new edition of his *Polite Conversation*. A dictionary of barbarisms too might be collected from some wretched neologists, whose pens are now at work."—*Ibid.*, pp. 389 *et seq.*

"A good English *Horace* is still a desideratum, and if ever supplied, it will probably be the result of the combined labours of many hands."—*Encyclopædia Britannica* (1856), vol. xi., art. "Horace," 630.

NEOMAGUS.

DANTE AND HIS TRANSLATORS (5th S. ii. 364, 430, 515; iii. 17, 118.)—My edition of the Divine Comedy is that of Leghorn, 1813, and there the disputed passage omits the article before *raggio* (*Del Purgatorio*, c. iii. 28-30). The note, in the third volume, on this passage says definitively that Dante—

"Parla secondo la Filosophia de' suoi tempi, che ammetteva più Cieli, solidi, e di cristallo."

I should not have thought any other construction could have been put upon it. Yet when I find Cary, Mrs. Ramsay, Longfellow, and even Miss Rossetti, translating it as if the crucial line ran thus:—

"Che l' uno l' altro il raggio non ingombra,"

and EREM. and M. H. R. asserting that, if the article be omitted their rendering is correct, I am bound to speak with diffidence. My own view is, that the omission of the article makes no difference whatever in the sense; and I expect to find that it was added in later manuscripts as an emendation. On the two grammatical questions on which issue is joined, I for one should like to hear the judgment of the best Dantéan scholars of the day. 1. Was it good Italian to write—

"Che l' uno raggio non ingombra all' altro"?

2. Was it good Italian to write—

"Che l' uno all' altro cielo raggio non ingombra"?

meaning the same as "il raggio." For my part, I should say "no" to the former, and "yes" to the latter. JABEZ.

Athenæum Club.

THE GRIERSONS OF DUBLIN (5th S. ii. 468; iii. 20, 55, 60.)—Since writing my note on this family I have come across the following passage in Boswell's *Life of Johnson* (1827 edition, page 173). Boswell mentions that in 1770 there was a cessation of correspondence between Johnson and himself, but says to supply this blank he will insert some *Collectanea* of Dr. Maxwell of Falkland, who thus writes:—

"My acquaintance with that great and venerable character [Dr. Johnson] commenced in the year 1754. I was introduced to him by Mr. Grierson, his Majesty's printer in Dublin, a gentleman of uncommon learning, and great wit and vivacity. Mr. Grierson died in Germany at the age of twenty-seven. Dr. Johnson highly respected his abilities, and often observed that he possessed more extensive knowledge than any man of his years he had ever known. His industry was equal to his talents; and he particularly excelled in every species of philological learning, and was, perhaps, the best critic of the age he lived in."

This Mr. Grierson was son of the "learned Mrs. Grierson" (see page 55). NEOMAGUS.

George Grierson, the husband of the learned Constantia Grierson, succeeded Andrew Crook as king's printer for Ireland in 1732. It is said that the patent for this appointment was procured by Lord Carteret, then Lord Lieutenant, in recognition of the pre-eminent merit of his wife, who died in the following year, at the early age of twenty-seven. Mr. Grierson had been established in the printing business some years previously, and on his death, which occurred in December, 1759, his widow (he having married a second time) removed from Essex Street to Castle Street, where she carried on the bookselling business; and his son Hugh Boulter Primrose Grierson having been appointed king's printer, continued the business of printing and bookselling at the old establishment of his father in Essex Street. See *Dublin Journal*, Dec. 11th, 1759. Many very superior works and editions issued from the press under the auspices of different members of this family, and the office of king's printer was continued in it until 1846, the firm name then being G. J. & T. Grierson.

GASTON DE BERNEVAL.

Philadelphia.

SCALIGER (5th S. ii. 488; iii. 154.)—I feel much obliged to BIBLIOTHECAR. CHETHAM for the information kindly given in reply to my inquiry. "The Voyages of Ca da Mosto along the Western Coast of Africa in 1454, translated from the Italian text of 1507," is given as under consideration for publication by the Hakluyt Society in 1857. The two voyages of Alvise da Cada Mosto to Africa in 1455 and 1456, with the voyage of Piedro de Cintra to Sierra Leone in 1462, written by Cada Mosto, have been published in Portuguese, English, and French, but no mention whatever is made in any of these of his account of Calicut.* E.

PENANCE IN A WHITE SHEET (5th S. ii. 468; iii. 154.)—In case of incest or incontinency the penitent did open and public penance in the cathedral or parish church, or market-place, in a white sheet, barelegged and bareheaded, and made open confession of sin. "Such as sinned in adultery go about the church with a taper in their shirts," Bradford says (*Works*, i. 50), and this was a relic of the "open penance" at the beginning of Lent to which allusion is made in the preface to the Commination Service. Grindal ordered the offender to be "set directly over against the pulpit

* Kerr's, Astley's, Prévost's, Boucher de la Richarderie's, *Portuguese Voyages in the Fifteenth Century.*

during the sermon or homily, and there stand bareheaded, with the sheet or other accustomed note of difference, and that upon some board raised a foot and a half at least above the church floor" (*Works*, i. 455). Lyndwood says in "solemn penance" on Ash Wednesday the penitents stood at the church door barefooted, and with eyes turned to the ground" (*Prov.*, p. 339). It was enforced by Archbishop Peccham in 1281. For the open penance "and godly discipline" in the primitive church, see Palmer's *de Orig. Liturg.*, ch. xxiii.; *Morinus de Pœnitentia; Melch. Cani Relatio;* and Riddle's *Christ. Antiq.*, Bk. IV. ch. iv. Persons who had been convicted of heresy did penance carrying a faggot (2 Latimer, 326). Paul's Cross was sometimes appointed as the place of penance (Cranmer, ii. 372; Stowe's *Chron.*, 1574; Ed. Howes, p. 678). Bucer and his party strongly urged the use of open "penitential discipline" (3 *Zur. Lett.*, 547). Their spirit breathes in the title, preface and curses of the commination. In the Visitation Articles for Peculiars of Canterbury, 1637, an order is made for "you the churchwardens at the charge of your parish to provide a convenient large sheet and a white wand, to be had and kept within your church or vestry, to be used at such times as offenders are censured for their grievous and notorious crimes" (2 *Rep. Rit. Comm.*, 575). In 1554 the penitents came in sheets with tapers and rods, and the preacher struck them with the latter (Machyn's *Diary*, 73, and note p. 340).

Mackenzie E. C. Walcott.

[See "N. & Q." 4th S. xii. 169, 213, 298, 416; 5th S. i. 16, 58.]

Origin of the Term "Cardinal" (5th S. iii. 64, 233.)—If Mr. Tew had read the extract from Cave carefully, he would have seen that Mr. Randolph could not have fallen into the mistake which he indicates as possible. The word "vulgo" would have set him right. Upon the use of the term in the appointment of Anastasius, its *etymological "origin"* is *incidentally explained.*

Careless readers have supposed that when God made the rainbow a token of His covenant with Noah the "bow" was then, *for the first time*, "set in the cloud." Allow me from this illustration to put a physical query,—Has the complete circle (the sun's form) ever been seen from a balloon? Could it possibly be so seen from any relative position of the sun, the spectator, and the cloud?

Herbert Randolph.

Worthing.

Schomberg's Dukedom (5th S. iii. 9, 96, 153.)—Referring to my copy of "*An Exact Catalogue of the Nobility*, &c., by Robert Sale, Gent., Blanch Lion Pursuivant, London, 1697," I find the creations as follows: Baron of Teyes, Earl of Brentford, Marquis of Harwich and Duke of Schomberg (English honours), 9 Maii (1689), 1 William and Mary, Baron of Tarragh, Earl of Bangor and Duke of Leinster (Irish honours), 3 Mar. (1691), 4 Will. and Mary.

And the arms: Argent, an inescutcheon, sable, over all a carbuncle of eight rays, or, with a crescent for difference. John H. Chapman.

In *One English Compendium; or, Rudiments of Honour* (1760), the name of "Frederick Schonberg, Duke of Schonberg," appears amongst the list of those who were elected Knights of the Garter in the reign of King William and Queen Mary. Amongst the knights elected in the reign of Queen Anne appears the name of "Mynhart Schonberg, Duke of Schonberg."

Sidney Barton-Eckett.

"Drunken Barnaby's Four Journeys" (5th S. iii. 49, 120, 152.)—I have an edition of 1723, the title to which is—

"Drunken Barnaby's Four Journeys to the North of England, in Latin and English Metre. Wittily and Merrily (tho' an hundred years ago) compos'd; found among some old musty books that had lain a long time by in a corner, and now at last made publick together with Bessy Bell. Hic est quem quæris ille quem requires, Toto natus in Orbe Britannus mart. Barnabus Ebrius. The third edition illustrated with several new Copper Cuts. London, printed for S. Illidge, under Serle's Gate, Lincoln's Inn, New Square, 1723."

Wm. Freelove.

Bury St. Edmunds.

Shakspeare's Lameness (5th S. i. 81; iii. 134.)—Speriend would cast upon me and those who think with me the task of accounting for the epithets "poor" and "despised" in Shakspeare's 37th Sonnet, if "lame" do not refer to some physical evil. The task is a very easy one, and a very few words will discharge it. I say that since Shakspeare was a man of considerable worldly substance, and also of good repute, he was neither "poor" nor "despised," save in a metaphorical sense; consequently, if "lame," "poor," and "despised" are to be taken all literally or all metaphorically—and we have seen that the two latter are metaphorical—clearly "lame" must be metaphorical also. I therefore throw back on Speriend the task of reconciliation. Meanwhile I venture to call his attention to this point. In the 111th Sonnet, Shakspeare makes a grievance out of the odium attaching to the player's vocation, and which, as a player, he supposes himself to share; and he apologizes for his "public manners," and throws the blame on fortune, "That did not better for [his] life provide than public means." Now Timon (*Timon of Athens*, iv. 1) invokes the "cold sciatica" to

> "Cripple our Senators, that their limbs may halt
> As lamely as their manners."

To me it is as plain as a pikestaff, that when in

the 37th Sonnet Shakspeare says he is "made lame by fortune's dearest spite," he is metaphorically describing the lameness of his manners, for which, in the 111th Sonnet, he taxes fortune. Now, when we have got as far as this, it is quite easy to take the last step, and say that in the 89th Sonnet the "lameness" spoken of there as a "fault," an "offence," and a "disgrace," is the same as that treated of in the 37th, viz., those public manners, the vulgarity of the actor, which were a brand upon him, and marked him as the *stagey* man in all societies. Speriend will do well to consult Mr. Fleay's article in *Macmillan's Magazine* for March. Jabez.

Athenæum Club.

"The Lives of the Three Normans." By I. H. (5th S. iii. 128.)—The John Hayward who signs "the Epistle Dedicatory" is undoubtedly the I. H. of the title-page. The work is reprinted in part in the second volume of the *Harleian Miscellany*, 1744. A note in the 1809 edition says: "Sir John Hayward's *Lives of William the Second and Henry the First*, seem to have been undesignedly omitted by Mr. Oldys, and will therefore find a fit place in the supplemental volumes." Another note answers briefly Mr. Purton's question as to who John Hayward was. He may consult for further particulars the biographical dictionaries of Chalmers and Rose.

"I. H.—John Hayward, LL.D., and one of the historiographers of Chelsea-college, by the appointment of King James I., from whom he also received the honour of knighthood. Bishop Nicolson observes, that the author of these *Lives* calls them Descriptions rather than Histories (see Epist. Ded. [to Charles, Prince of Wales]), and so indeed they are: being only short Portraitures, in such a witty and humoursome style, as might better serve to divert a young prince, than instruct him. Strype farther adds, that Hayward must be read with caution, and Kennet terms him a professed speech-maker."

Sparks Henderson Williams.

Kensington Crescent, W.

Mottoes of Magazines (5th S. iii. 145):—

"Familiar in their mouths as household words."—*Household Words.*

"In Vino Veritas."—*The Wine Trade Review.*

"'Sir,' said Dr. Johnson, 'let us take a walk down Fleet Street.'"—*Temple Bar.*

W. J. Macadam.

Althorpe Road, Upper Tooting.

"This is an art
Which does mend nature: change it rather; but
The art itself is Nature."
Shakspeare.—*The Garden.*
G.

"The City" (5th S. iii. 85, 155.)—As bearing on the use of the word "city" for a small group of houses, I would note that the word "town" is so used. I know a group of three farm-houses in North Devon, in the title-deeds of which the space in the midst of them, and common to all, is designated the "Town Piece." The word "town" is used in Scotland also for a small group of houses, nay, even, I believe, for one. Civilis.

A street or lane in the village of Wheatley, in the township of Ovenden, near Halifax, is called "Wheatley City." J. L. C. S.

Miscellaneous.

NOTES ON BOOKS, &c.

The Works of Alfred Tennyson. In Memoriam. (H. S. King & Co.)

The most perfect, the most handy, and the cheapest edition of Tennyson, "The Cabinet Edition" is now complete, in its ten portable volumes, and fine legible type. It is an edition to keep, and also one to give away, for a handsomer gift of books could hardly be thought of. The present volume needs no description. It is rich in great thoughts greatly expressed, and is adorned by a portrait of the friend in honour of whose memory the poet raised this monument, which the world will never willingly let die.

Researches in the Phenomena of Spiritualism. By W. Crookes, F.R.S. (Burns.)

On Miracles and Modern Spiritualism. Three Essays. By A. R. Wallace. (Burns.)

The first work named above consists chiefly of reprints, in which Mr. Crookes asserts the existence of a force hitherto underrated, and defends himself from accusations of any sort for so believing and so asserting. Mr. Wallace's book consists of essays that have been read to audiences, or already printed. The most important is the one which appeared in the *Fortnightly*, "A Defence of Modern Spiritualism." Mr. Wallace says that before his attention was turned to Spiritualism he was a philosophical sceptic, a thorough materialist, having no conception of any other agencies in the universe than matter and force.

Shakspere: a Critical Study of his Mind and Age. By Edward Dowden, LL.D. (H. S. King & Co.)

Prof. Dowden has in this interesting volume attempted "to connect the study of Shakspere's works with an inquiry after the personality of the writer, and to observe . . . the growth of his intellect and character from youth to full maturity." It is said that no sculptor or painter executes an imaginary head without unconsciously conveying into it something of his own likeness. The very horses of Canova are reported to have in them the easily recognized expression of the artist by whom they may be said to have been created. Prof. Dowden does not recognize Shakspeare in his personages, but in the complex nature of the poet he discovers a love-idealist like Romeo, and a speculative intellect like Hamlet's, and a

temper like Prospero's; but he does not see in the complete Shakspeare an actual likeness to either of these personages. "To approach Shakspere on the human side is the object of this book." Every reader will have a sympathizing interest in marking with what ability Prof. Dowden accomplishes his object.

English Gipsy Ballads.—Messrs. Trübner & Co. will shortly publish *English Gipsy Ballads*, consisting of poems in the Rommany tongue, with accurate metrical English translations. The lyrics are by E. H. Palmer, Professor of Oriental Languages at Cambridge, C. G. Leland, Miss Janet Tuckey, and a few are added from other sources, Mr. Hubert Smith, author of *Tent Life in Norway*, contributing rhymes and subjects for rhyme.

Mr. Henry Stone, of Banbury, has invented a box in which, by means of a bar moving in a sloping groove, the contents (MSS., &c.) are as firmly fixed as on a file, but neither pierced nor torn. Any paper can be taken out, examined, and put back again without disturbing the remainder, and they are effectually secured from dust. The box has the appearance of a book, and for the careful sorting and preserving of manuscripts or printed papers will be found most valuable and convenient.

This paragraph appeared in the *Hampshire Independent* of March 27th last, and seems worthy of being transferred to "N. & Q.":—

"A Numerous Progeny.—Our obituary contains a notice of the death of Mrs. Elizabeth Buckett, mother of Mr. John Daish, of Shanklin, and of Mr. Joseph Daish, of Newport. The deceased was in her ninety-eighth year, and she was the mother of 12 children, the grandmother of 74, the great-grandmother of 150, and the great-great-grandmother of 11, making a total of 247 descendants. The grandmother of the deceased died at the great age of 101 about fifty-two years ago, and at that time there were five generations of the family living, as was also the case now up to the date of the decease of Mrs. Buckett. The family, both as regards its longevity, and the number of its living representatives, is certainly a remarkable one." Gort.

"The Universe."—Mrs. Wills has forwarded to "N. & Q." two letters in support of her late husband's claim to be the author of *The Universe*, the poem commonly attributed to Maturin. The first is from John Hastings Otway, Esq., chairman of the co. Antrim. Mr. Otway says that he has "a recollection (not very strong) of hearing that the poem was by the late James Wills"; he adds, "I think I heard it from himself." The second letter is from Lieut.-Col. Smith, who says that his mother and family, generally, always believed that Mr. Wills was the author of *The Universe*. Lieut.-Col. Smith concludes by saying, "I give you the hearsay of my mother's drawing-room, but of course I have no proof of anything to offer."

A Book by John Spencer.—In my collection of Huntingdonshire books I have a curious work of 119 pages, consisting of letters, tractates, &c., written by John Spencer, between the years 1616 and 1641. My copy is without binding and title-page, and I should feel much obliged for a copy of the latter. Cuthbert Bede.

The following announcement in *The Universal Chronicle*, November 3-10, 1759, p. 359, col. 3, may interest some of our readers:—"Marriages. At Newbury, in the county of Berks, the famous Hannah Snell, who served as a marine in the last war and was wounded at the siege of Pondicherry, to a carpenter of that place."

Notices to Correspondents.

"In the barn," &c. (5th S. iii. 260.)—The Rev. T. W. Webb writes:—"Mr. Bouchier has revived a recollection of my childhood. The missing line of his quatrain about the cock is—

'Carols loud—the shepherd's clock.'

But I do not seem to remember the epithet 'tenant,' though I cannot certainly replace it. I think, however, my version was 'village.' I have no idea where the lines may be found. Perhaps I had them from some child's reading book."

F. N. C. Mundy's Poems.—Mr. J. J. Briggs, King's Newton, Derby, writes:—"A short time ago there appeared in 'N. & Q.' (4th S. xi. 237, 288) some interesting remarks upon Mundy and his much admired poems. May I ask whether any reader of this publication is able to inform me where the original MSS. of the 'Fall of Medwood' and 'Weed Forest' are? A MS. in my possession of both poems has all the appearance of giving the originals."

Northumberland House (5th S. iii. 260.)—Hic et Ubique will find something in Walpole's *Anecdotes of Painting* under "Stone" and "Christmas."

Ralph N. James.

W. M. M. asks if there is any collection of, or any work treating in Spanish of the great amount of, Spanish folklore mentioned as existing by Mr. Hare in his interesting *Wanderings in Spain*.

Inquirer.—The places were so named because princes or envoys from the countries after which the places were called resided in them during their visits to London.

"Like the lost Pleiad, seen no more below" (5th S. iii. 180, 210.)—Byron's *Beppo*, stanza xiv. Este.

W. MacCabe.—*Subjects* only, and not *names*, are inserted in the general indexes.

F. E. Gerich.—"Colidasa." See Knight's *Cyclopædia* (Biography).

N. W. Jarvis.—The lines may be found in Ben Jonson's miscellaneous poems.

R. M. H.—It is so pronounced as to rhyme to "safe.'

W. W. Murphy.—Forwarded to Mr. Thoms.

B. E. N.—Always pleased to hear from you.

W. H. B.—The seven kings of Rome.

"Beroald Innes."—Please send your query.

W. Purton.—Next week.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

"A boon to the Sheffield public is the introduction of Chappuis' Luminarium Reflectors, two of which I saw erected outside the offices of the London and Yorkshire Bank yesterday afternoon. It was curious to see what difference they made. I entered the premises, and by the courtesy of the managers was shown the effect with and without the Reflectors. The improvement was something astonishing. Hitherto every part of the building was lighted by gas all day long; now not a single jet is in use. Not only will the saving in gas be considerable, but the benefit to health will be incalculable."—*Sheffield Daily Post*.—[Advertisement.]

LONDON, SATURDAY, APRIL 10, 1875.

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Notes.

THE AUTHOR OF PIERS THE PLOWMAN.

The very curious episode which Langland inserts in the beginning of the sixth Passus, Text C, of his poem reveals, as I read it, a great deal more of himself and his manner of life than commentators seem to have discovered. They take it seriously as matter of fact, whereas I think it is evidently a very humorous travestie of himself in the court of *Reason* and *Conscience*, in which he makes himself cut a very ridiculous figure. It is characteristically introduced without any regard to unity of time and place. Supposing himself to be asleep on the Malvern Hills, dreaming that Reason, prompted by Conscience, is preaching to the people, he awakes, and finds himself living with his wife on Cornhill, amongst the lollers and low heremits of London, *dressed as they were*, but not on good terms with them, "because," he says, "I used to lash these fellows in song with such ability as I possessed." Being brought face to face with Reason and Conscience, he is questioned by the former as to the life he is leading. It was, he says, a hot harvest; he was hale and strong, with limbs to labour, fond of good cheer, nothing to do but drink and sleep, when, thinking of his dream, "romynge in remembraunce," Reason thus called him to account: "Can't you serve, or sing in a church? cock or pitch hay; mow it or stack it; bind sheaves, or reap?" Or do any kind of work? a dozen of which are mentioned, going as low in the scale as tending swine or geese. To these questions he replies: "In very truth, so help me God! I am too weak to use a sickle or a scythe, too long in the back to stoop so low, to work as a labourer for any length of time." "Have you then land to live upon?" persists Reason, "or rich relations who support you? for you seem to me to be an idle man, wasting away your strength and time doing nothing. Or do you get a living by begging at people's hatches, or in churches on Fridays and festivals? This is the life of a loller; not held in much esteem where right rewards every man according to his work. Or it may be you are maimed, or disabled in body or limb, which might plead your excuse?" To this he says: "When I was young *many years ago*, my father and my friends put me to school, where I was well instructed in holy-writ, and learnt what is best for the body and safest for the soul; by this I stand, and never since my friends died who sent me to school, have I found any way of life which suited me so well as this, in these long clothes" (undoubtedly a friar's cope, as shown at Pas. x. 203-11, Text C). "If I am to get a living by labour," he continues, "it must be by that labour which I have learnt best; and I do get a living in London and on London, my tools being the *pater noster* and my *primer; placebo* and *dirige* my *psalter* and my *seven psalms;* these I sing for the souls of them that help me, and they who find me food make me welcome for a month at a time, now with him, now with her. 'Tis thus I beg without bag or bottle but my stomach. And let me tell you, Sir Reason! it seems to me no man ought to compel a clerk to labour as a servant, for by the Levitical law, ordained by God, tonsured clerks (the Levites, who shaved off all the hair), being of natural understanding, were not to swink, or sweat, or swear at inquests" (perhaps the inquisitions for blood), "nor were they to serve in the vanguard or hurt an enemy; for all that have the tonsure are heirs of heaven, and Christ's own ministers in quires and churches. Clerks should serve Christ, and unshaven knaves be carters and labourers. For no clerk should have the tonsure who is not come of free men or franklins, and born in wedlock. It is for bondmen's, bastards', and beggars' children to labour, and for those of noble birth to serve God, and help good men according to their degree; some to sing masses, others to sit at home, to read and write and have reasonable remuneration; but since bondmen's sons have been made bishops, and base born men archdeacons, and sopers" (those who bribe or give sops?) "and their sons have been made knights, for money, and lords' sons their labourers have put their estates in pledge, and for the country's good and the king's wor-

ship have ridden against our enemies, since monks and monials, who ought to relieve beggars, have made their kinsmen knights, and purchased knights' fees, popes and patrons respect not poor gentle blood, and take *Simon's Son** to keep the sanctuary; life-holiness and love have long since departed hence, and will leave us till these things wear themselves out or are changed. Prythee, therefore, Reason, rebuke me not, for *Conscience* tells me what work Christ would have me to do. Prayers of a *perfect* man, with judicious penance ('discret,' not too severe), is the labour most pleasing to Our Lord. Man does not live by the fruit of the earth, or by bread alone; witness the *pater noster*, "Thy will be done, find thou us all things" (our daily bread, nothing about labour). Conscience thus appealed to, says, "I cannot pretend to say that all this is not true, but it does not appear to me *perfectness* to be begging or ministering in cities *unless it be under obedience to the prior*" (the prior of the convent where he got all his learning). This home thrust of Conscience he does not attempt to parry, but humbly says, "That is true; I know that I have lost and misspent my time, but I still hope, like the merchant seeking goodly pearls, to find at last the pearl of great price" (dowel or righteousness), "which will make up for all that is lost, when I shall, by God's grace, begin a time which will turn all my times to profit." "I advise you," says Reason, "to lose no time, but begin a better life at once." "Aye, and persevere in it," adds Conscience. And then he went to church, and *began to go to church*, God to honour, to beat his breast before the cross, and say his *pater noster*, weeping and wailing for his sins, till he falls asleep and dreams, saying, "I will tell you much more than I have yet done of my dream on the Malvern Hills," where he finally awakes. The whole passage may be regarded as a sort of *fable*, of the inconsistencies of which the author rather makes a parade, introducing it only in the last form of his poem—a reverie, as though he had said to himself, "Had I been among the crowd, I wonder what Reason would have said to me?" The moral of the fable is, I think, as regards the character of its author, that of the whole poem. He is always dreaming of righteousness, and accusing himself of doing nothing. Under excited religious feelings, his first impulse is to go to Holy Church, who received him, and to whom he pledged himself at his baptism, but from whom he has been estranged; but he scarcely gets within her portals before he sleeps and dreams again. Thus, at the beginning of the nineteenth Passus of this text, awaking from the glorious vision where Truth, Righteousness, and Peace embrace each other, he goes to church, to mass, and to receive the Eucharist; but whilst others are making their offerings, he sleeps and dreams again. He never gets nearer to communion than this. At the end of the poem, he dreams that he is tempted by the false promises of the friars, but he gets away from them, and goes, not to church, but on pilgrimage with nature (natural religion) to find Piers the Plowman, or righteousness incarnate.

WILLIAM PURTON.

[See "N. & Q." 4th S. xi. 500; xii. 11, 97, 252, 309, 338.]

* This name was given in contempt to their opponents by one of the parties in the fierce controversy which had long raged on the subject of the tonsure, on which the poet affects to discourse so learnedly, making himself a sort of *Levite*, something between a priest and a layman. He objects apparently to those above as well as those below his own standing receiving it. The confusion of all ranks, in church and state, resulting from the Pope's dispensations as to legitimate succession, consanguinity in marriage, and usurped presentations to bishoprics and benefices, is probably not exaggerated; the humour of it is bringing all this up to justify his own idleness and irregular ministrations.

CORRESPONDENCE BETWEEN DE FOE AND JOHN FRANSHAM, OF NORWICH (1704-1707).

(Concluded from p. 263.)

(VII.)

"Mr De Foe,—In one of your Letters you were pleas'd to promise me a correspondence tho' accounts were now ceas'd between us, but I am affraid you have forgot it or the hurry of affairs have not given you permission, however I hope now you have labour'd so heartily and gain'd your point for the publick good in the act of Bankruptcy you are a little more at leisure and will acquit yourself of the promise above, and not to make it only a complemental correspondence I will give you a subject relating to the said act. Know then that I have all along during this Bill's being the subject of all conversation been a vigorous defender of the reasonableness and justice of it, endeavouring to make the equity of it appear as clear to others as it did to me and in these little Rencounters I have sometimes occasion to defend my Friend the author of the Review and particularly last night upon my reading the Abstract of the Act and approving it I met with opponents who had receiv'd some prejudice agt you (who they suppos'd was the contriver of it) by some of your creditors in these parts viz^{t} Mr Emperor and Mr Gibbs both whom indeed I have heard reflect upon you, but it was no great Surprise to me as well knowing that there are great numbers of persons in the World that fix the same epithet upon those that can't as on those that will not pay their Debts. However I say these Gentlemen with whom I was last night in discourse having heard the above nam'd persons storys were credulous enough to believe that in your case practice and principle did not exactly correspond. Amongst other things in your defence I read them your Review w^{ch} contein'd advice to the Bankrupts after the Act pass'd. Can it possibly be suppos'd said I that the author of this paper can have justly any thing dishonest fixt upon him—does not he here allow the Title of an Honest Man to be the most glorious that can be given and consequently the contrary to be the worst, and yet knows it belongs to himself. Can he thus in the Face of the World triumph in his Honesty which is an appeal to all that know him, and yet be conscious that he may easily be prov'd the

contrary—have he not in his reply to L[d] Haversham* declar'd to all the World that he has uncompounded reduc'd his Debts from £17000 to under £5000, is not that an evident proof of his honcsty? Yes reply'd the Gentleman, supposing the Fact, but where's the proof of that? His creditors in these parts are altogether unacquainted w[th] it. No doubt, said I, M[r] De Foe has proper reasons for their coming amongst the number of the last to be paid, but I have heard tho' I can't assert it from my own knowledge that one of his creditors in Yarmouth have been fully sattisfy'd his Debt w[ch] was considerable. If you could give me any proof of that, reply'd the gentleman, I shall never doubt of his being just, for I readily agree his writings are very much so.

"If you think fit to enable me to give him a positive answer I shall receive it with a great deal of Sattisfaction because I shall be thereby likewise better able to vindicate a person whose defence is at all times undertaken with pleasure by

"S[r] yours &c,

"J. F."

(VIII.)

"Sir,—I have several times been going to reply to your long Letter but have been interrupted by continual hurry of business and have so little time to correspond w[th] my Friends that I every day loose them who cannot bear w[th] it.

"I am sorry to see you assaulted about my Integrity, and wonder you should expect any man can be persuaded to believe a man honest whom they loose by.

"I appeal to all the World, and in it to my worst Enemy's for these articles of my Honesty, and let any man in Trade shew better if they can.

"1[st] If my Disaster was not from plain known inevitable causes w[ch] humane wisdom could not foresee nor humane power prevent.

"2[dly] If I did not first leave off early according to my advice now to others, nay while my Estate was sufficient to pay all men their full demand.

"3[dly] If I did not immediately offer a full surrender of all I had in the World in Sattisfaction to my Creditors.

"4[thly] If after they had driven me to all extremities till all was consumed and I had not 5[s] in the World but by Providence and my own Industry in the World I began to rise again I did not pay every one according to my utmost ability.

"5[thly] If notwitbstanding this it has not cost me £5000 since I have been in these Troubles to maintain my Liberty to work for them and to defend myself against such as would have all their Debt before others and indeed before I could get it.

"As to people paid at Yarmouth I can not but admire you should suffer yourself to be prevail'd upon to bring that as a proof of my honesty w[ch] is a snare laid for me that finding some people paid more than others they may have room to complain and pretend to take out a Commission of Bankrupt to recover it again.

"The thing is true in Fact, and as true that these people to whom I have been so particular are now the only people who pursue me so close that I must at last I doubt quit the kingdom unless reliev'd by this late Act of Parliament in w[ch] I am not yet sure that I shall find neither.

"I have not time to enlarge on this melancholy story, w[ch] is perhaps the severest ever you heard. I desire to submit, but methinks people that call themselves protestants should be content to take all a man have and not pursue him to death.

"I am now to acquaint you and all my Friends that Jure Divino at last is finished and waits only your order how many and whether bound or in sheets it shall be sent.

"There is also a picture of your humble Servant prepar'd at the request of some of my Friends who are pleas'd to value it more than it deserves, but as it will cost a shilling I shall leave it free for those that please to take it or leave it.

"I am Your humble Serv[t]

"May 24, 1706." "D. F.'

(IX.)

"Sir,—I have been several times going to give you some account of my being in this part of the world and some abstract of affairs here as what I thought would be both usefull and diverting to you and our friends in your parts.

"I have been here three months and in a most difficult time. The Treaty of an Union has been receiv'd here with a different gust from what we in England expected, and indeed from what any rational people might expect.

"The Kirk at first seem'd very ready to comply with it, and M[r] Roswell and M[r] Taylor, two dissenting Ministers from London who were here before me did their endeavour to answer all scruples, and indeed I was in hopes they had effectually answer'd the end of their coming.

"But we soon found an alteration, and I must acknowledge chiefly from some hot men in the Assembly who when they came to Town set all in a Flame.

"The Jacobite Interest had done their best before, and possest the people with their Trade and a multitude of wild chimera's, and one Mr. Hodges wrote a Book full of Invectives against the Union and the English Nation, which being sent from England was industriously spread over the whole Kingdom.

"But when these discontents met with proportion'd encouragement from the Ministers a louder cry was added to it that the Church was in danger—tis hard to describe the fury of the people here. The Treaters went in danger of their Lives and S[r] Patrick Johnson late L[d] Provost and till then the peoples Darling was assaulted in his House by the Rabble and had not the Guards reliev'd him before they broke the Door I believe he had been a second De Wit.

"I thought myself in no danger having offer'd nothing to any body offensive but the name of an Englishman had been sufficient and mine much more, however some Friends here that thought me in more danger than I thougbt myself secur'd me and I began to think of comeing to England again.

"But the Government brought the Forces into the City and took such precautions that this Tumult was appeas'd and something of peace restor'd. I call it something of peace for really it was but a something for the people on all occasions exprest their Inveteracy and that in a most furious manner when they durst. If the Commissioner at any time staid at the parliament House later than ordinary so as to come down in the dark he was allways insulted with Stones and Dirt and Curses the Guards hurt w[th] stones from the tops of Houses and once one of his Gentlemen beaten very cruelly in the Street.

"All this while Duke Hamilton was Huzza'd and followed with the Blessings and prayers of the crowd following his coach every day.

"In this manner they have gone on in parliament just as Nehemiah did with the Wall of Jerusalem with the sword in one hand and the mattock in the other.

"The Country follow'd this Example and in Glascow the Rabble have excersiz'd all manner of Insolencies to their Magistrates and to every body else that appear'd for the Union till at last they carried it up to open

* Wilson, vol. ii, p. 401.

Rebellion and a Body of men march'd to an appointed Rendezvous hut the Country not being so hasty as they that Plott has miscarried and a detachment of Dragoons sent against them have taken 5 of their principals who are now safe in the Castle.

"Great endeavours have been since used to inflame the presbyterians in the West and a party of them did once in arms march 24 miles to Dumfries and solemnly hurn the articles at the Market-Cross there and after that posted a protest against the union up upon the Cross.

"Some endeavours have been us'd to open the eies of these deluded people and perhaps I might have told you particulars hut I am not writing to set out myself. I shall only tell you I have done all my share and with better success than I expected.

"Things are cooler now everywhere, though yet there are some apprehensions in the West, and if our Friends should be so mad as to joyn the Jacobite party the strength here is too weak to oppose them and I wish that they be not drawn in.

"During these agitations the parliament and Government go on vigorously enough at least considering the Ferment of the Country how they are every day bullyed and worried w^th^ pamphlets Addresses Representations and protests, there is indeed a happy Majority in the House hut it is next to miraculous that they are not . . .* and hurried into dispair of success and so to give up the cause.

"They are now pursuing the articles and examining the particulars. The plot of the party now is if possible to push them upon some amendments in the articles such as they think England will not nor cannot comply with and so break all to pieces in England.

"Indeed this project have had but too much success and having had the honour to be allways sent for to the Committee to whom these amendments were referr'd I have had the good fortune to break their measures in two particulars viz^t^ the Bounty on Corn and the proportion of the Excise.

"Thus far things are now carryed the proceedings of the Kirk are more calm and regular but the presbyteries in the Country act w^th^ no manner of consideration and an address the other day from the presbytery of Hamilton to the parliament narrowly escap'd in parliament being censur'd as seditious and heing burnt by the Hangman and I must own it deserv'd it.

"I endeavour in the Review as I suppose you will see to put the hest Face on the proceedings of the Kirk and to distinguish hetween their actions as a Body and the actions of their Members in order to prevent the ill use will be made of these things among our high Flyers in England. Thus according to my poor Talent I endeavour to reconcile you to these people and by all possible means keep up the character of their management tho' I must own tis a very difficult task.

"I cannot enlarge I dare not prophecy the Event hut tis pity the two Nations should be divided any longer this people are a Sober Religious and Gallant Nation, the country good, the Soil in most places capahle of vast improvements and nothing wanting hut English Stocks English Art and English Trade to make us all one great people.

"The Court are just now in apprehensions of more Tumults great concourse of people being observed to come arm'd to the Town.

"I am S^r^ your Friend & Serv^t^

"D. Foe."

"Edinburgh Dec. 28, 1706."

* A word omitted here in the MS.

(x.)

"Mr. Fransham,—It is a long time since I had the least hint from any body that you or any of my Friends in Norwich were in the Land of the Living.

"I take this occasion to let you know that your old Friend and humble Serv^t^ is yet alive in Spite of Scotch Mobs Swedish Monarchs or Bullying Jacobites and is going to London to shew his Face to the worst of his Enemies and hid them defiance.

"I took the freedom to write to you from the antient Kingdome and suppose you receiv'd it but never had the favour of a return w^ch^ made me suppose you thought the charge of that correspondence not worth while.

"I should he glad to hear you are well and if it pleases you now and then to exchange a Scribble as usual with

"Your very humble Serv^t^

"D. Foe."

"Gainsbro' Dec. 20, 1707."

Fr. Norgate.

17, Bedford Street, Covent Garden.

THE EGYPTIAN HALL, PICCADILLY; AND MR. WILLIAM BULLOCK.

This building was originally designed in 1812, by Mr. P. F. Robinson, architect, for Mr. William Bullock, of Liverpool, as a receptacle for a museum that went by his name, which was afterwards dispersed by auction. The elevation is completely Egyptian in character. The details are taken from Denon's work on the *Egyptian Monuments*, and principally from the great temple at Tentyra, or Denderah:—

"The two colossal figures that support the entablature of the centre window" (writes James Elmes, in *London in the Nineteenth Century*, 1827, p. 157) "are novel in idea and application, picturesque in effect, and add variety to the composition; while the robust columns hencath them seem built exactly for pedestals to the sturdy Ethiopians above. The large projection of the superior cornice, rising from the colossal sculptured torus that bounds the entire design, is grand and imposing."

It is now almost unnecessary to point out that the composition of the design itself is quite at variance with the principles of genuine Egyptian architecture; windows, wherever they do occur in Egyptian buildings, which is but rarely, are exceedingly small and narrow apertures.

In December, 1812 (*Gentleman's Magazine*, vol. lxxxii. part 2), it is announced that

"Mr. W. Bullock is arranging the materials of a splendid work relating to the most recent discoveries in natural history, with engravings coloured from the original specimens."

This work does not appear to have been published.

In this building Mr. Bullock formed an exhibition, which he called *The London Museum and Pantherion*, to which he published *A Companion*, 12mo., 1813, boards. This collection continued open until 1819, in March of which year Ackermann, in his valuable but now little known *Repository of Arts, Literature, Fashion, &c.*, vii. p. 178, announced the

"approaching dissolution of Bullock's Natural History

and the Arts—a collection which comprises all the illustratory elements for the study of every department in the wide range of natural history, and which assisted, more than any other institution in the empire, to diffuse of late years a taste for the study of those branches of knowledge which, from being overlaid with the phrases and conjectures of schoolmen, were, until of late years, rather subjects of abstruse speculation than acquirements considered within the reach of fair and ordinary exertion. This exhibition brought the departments of natural history in a simple and perspicuous manner under public view.—We can now only touch upon it (the Museum) to lament its announced dispersion and removal to the Continent."

Amongst the remarkable objects exhibited in this "London Museum," was, in 1816, the military carriage of Napoleon Bonaparte, taken after the battle of Waterloo. It was brought over by its owner, Major von Keller, and it, with its very remarkable contents, are described in the *Repository*, vol. i. (second series), pp. 99–103, with a coloured plate showing its capture, and nearly that of the great general himself. This carriage, together with its wonderful appointments, has formed for some years one of the numerous attractions at Madame Tussaud's Exhibition.

In the same magazine for May, 1819, p. 303, it is stated that

"the sale of the London Museum of Natural History will continue every Tuesday, Wednesday, Thursday, and Friday, till the end of the auction. We understand that professors of natural history from France, Holland, and Turin, have arrived in London to be present at the sale."

And in *The Mirror*, iv. 202, it is recorded that

"The collection was the result of thirty years' unremitting exertion, under the auspices of the most scientific characters, not only in England, but in various other parts of the world, and which had been formed at an expense considerably exceeding 30,000*l*. The whole was sold in eighteen days, in 2,248 lots."

In the *Repository*, vol. viii. p. 153, the building was announced to be used as "Bullock's Egyptian Sale-rooms," for which purpose

"he had fitted it up on a scale of great extent and magnificence. . . . . The premises contain upwards of sixteen hundred feet in length of wall; they are laid out and tastefully arranged for the display of every article in general demand. . . . . The large apartment is now fitted up in a style of great magnificence, corresponding with the architectural character of the building; it is perhaps one of the finest Egyptian rooms in existence, and is 60 feet in length, and 40 feet in height."

The works were to be sold by private sale, and to be exhibited for two months free of cost, after which a charge of ten per cent. per annum would be made. An etching is annexed to the description of the above-noticed Egyptian room, which room, I may add, was designed for Mr. Bullock by my father, the late Mr. John B. Papworth, architect. I possess a proof impression from the plate of this etching, and also of another of a room adjoining, which was also designed by Mr. Papworth, and in an Italian style. This room still remains in its general design as when executed in 1819, or at least did exist up to a few years since. I am not aware if this plate was published.

In June, 1820, M. Jerricault exhibited his large picture representing 15 of the crew of the Medusa, French frigate, saved on the raft, out of the 150 who escaped thereon after the shipwreck. A detailed description of the picture is given in the *Repository*, vol. x. p. 48, ending with the remark that "Mr. Bullock seems to have made the Egyptian Hall an emporium for the rising school of French art."

In 1821 (same work, vol. xi. p. 375) there was exhibited in this Hall—

"the *model* of the magnificent tomb discovered and explored by the enterprising traveller, Belzoni, in his arduous researches in the year 1817 near the site of the ancient city of Thebes. . . . A magnificent sarcophagus, of oriental alabaster, was found in the centre of one of the halls, the cover had been removed and broken," showing "that Belzoni's party was not the first to enter since the time of the Persian invasion."

The tomb itself was purchased by Sir John Soane, and is now in his Museum in Lincoln's Inn Fields. It is thought that at this time Mr. Bullock had the design of forming an exhibition of Egyptian edifices, for he had models made of the Temples, one of which, that at Denderah, was beautifully executed by Mr. Thomas D. Dighton; this model coming later into the possession of Mr. J. B. Papworth, was presented by him about 1835 to the Royal Institute of British Architects, and is now to be seen in their rooms.

In February, 1822, Mr. Bullock—

"after many unsuccessful attempts, at length succeeded in forming one of the most novel and interesting exhibitions ever offered to the notice of this or any other capital. It is in all respects quite unprecedented, for though many years ago some Greenlanders were conveyed to England, yet having been taken by force or stratagem from their relatives and friends, they could never be detained, and presented to the public."

This new exhibition of Mr. Bullock's consisted of a family of Laplanders with a herd of living reindeer. This animal had never before been procured; this herd, therefore,—

"is seen under the most advantageous circumstances—attended by a man, woman, and child, of the country to which they belong, and placed in a scene that by means of the artist's skill appears native to them."

Mr. Bullock published an amusing pamphlet respecting the reindeer and the family; from which it appears that the man, Jens Holm, was about four feet eight inches high. The deer were decorated in the manner of their country, and drawing light carriages and sledges (*Repository*, xiii. 108). WYATT PAPWORTH.

(To be continued.)

THE CUCKOO'S FIRST NOTES.—The following extract is taken from an old family MS. I do not

notice that the subject of it has had a place amongst the cuckoo folk-lore which you have collected. The writer, referring to May 11th, 1771, says :—

"It was on the Saturday eight days before Whitsuntide that instead of robbing poor Birds of their Nests, with the other Boarders at Mr. S——'s, I chose to take a solitary Walk (in the afternoon) towards Prees Heath; and to enjoy my own ruminations. When a mile or two upon the road, I for the first time in that year heard the cuckoo. I had somewhere read that if upon that occasion the person take his or her Stocking off, in a certain place of the Foot will be discover'd a Hair exactly of the colour of his or her Sweetheart's. This had made too deep an impression on me, not to be now remember'd: I was in a field, in the Foot-path, which was close to a Hedge; nobody to see me; and, of course, a very convenient opportunity offer'd itself for the experiment. I instantly sat down, drew off my Stocking, and to my most extreme surprise, found what Gay has expressed, both in hue and in form, in his fourth Pastoral, which he calls 'Thursday; or the Spell,'—the 21st and 22nd lines will explain it. The hue of it struck me most wonderfully: I placed it upon my Hand, viewing it with as much rapture as if I had met with a rich Jewell. It was a calm Evening, yet while I was gazing with delight on my treasure, a slight breath of air carried it away; nor could I regain it. Had it not been for this accident, I should have had it among my other curiosities at this moment. How it came there I can form no sort of idea; it is wholly unaccountable; but 'by all the Gods 'tis true'!"

Gay's lines, which occur in what is now called *The Shepherd's Week*, are as follows (lines 15–24, Hobnelia *loquitur*):—

"When first the year, I heard the cuckoo sing,
And call with welcome note the budding spring,
I straightway set a running with such haste,
Deb'rah that won the smock scarce ran so fast,
'Till spent for lack of breath quite weary grown,
Upon a rising bank I sat adown,
Then doff'd my shoe, and by my troth I swear
Therein I spy'd this yellow frizzled hair,
As like to Lubberkin's in curl and hue
As if upon his comely pate it grew."

John E. Bailey.

"Wretchlessness of most Unclean Living."—It has been suggested to me by one of your most constant contributors that the following note, which I made some years ago, on the history of the curious word *wretchlessness*, may have an interest for many of your readers. I had occasion, for other purposes, to consult the oldest copies of the Articles in the Bodleian Library, and, being struck with the gradual process by which this word had assumed its present absurd form, noted the following varieties of spelling.

In the Forty-two Articles published by Richard Grafton in 1553, the word is spelt *rechiclesnesse;* while in the copy attached to the Short Catechism, which was issued by Edward VI. in the same year, it is spelt *rechlesnesse*. In the first edition of the Thirty-nine Articles, published by Jugge and Cawood in 1571, the same spelling occurs as in the Short Catechism. In the subsequent editions, from 1581 to 1630, it is variously spelt, as *recheisnesse, rechlesnesse,* or *rechlessenesse*. In the edition of Bonham Norton and John Bill, in 1630, we meet for the first time with *wretchlesness*, but the old spelling, *rechlesnesse*, appears again in the edition of Robert Barker in 1631. In the edition of the same printer in 1632, the word is spelt *retchlesnesse;* and in 1640, *wretchlesnesse*. From that date the present mode of spelling the word seems to have taken firm possession of the copies.

Of course, it is unnecessary to remark that the original word was *recklessness*, the Old English *ch* having the same sound as our *k*. The Latin equivalent of "wretchlessness of most unclean living" is "vel in æque perniciosam impurissimæ vitæ *securitatem.*" So completely, however, had the old meaning of the word been lost, that in Bishop Beveridge's Commentary on the Articles, the original *recklessness* has assumed the form of *wretchfulness*, and is illustrated by a story from St. Augustine as to the wretched condition into which a monk of his monastery had fallen.

Thomas Fowler.

Lincoln College, Oxford.

The Scotch Word "Gey."—Dorothy Wordsworth, in her *Scottish Tour*, found a Highlander in the Glenfalloch district telling her "that it will be *gay* and dangerous sailing" on the lake, &c. Her brother afterwards found an Edinburgh ostler using the same form of expression, which seems not to have been intelligible to either of the tourists. In a note, Principal Shairp, the editor of the book, says, "This is none other than the well-known Scottish word *gey*—indifferent, tolerable, considerable." The Principal here has missed the expression actually used, which was not *gey*, but *geyan—gcyan* dangerous sailing, that is, *rather* dangerous. It is easy to see how it fell on Miss Wordsworth's ears as "gay and." *Geyan* is thoroughly Scotch, used in Teviotdale, and is, of course, an amplified form of *gey*. J. H.

"La Mode" in 1536.—

"Robert Whethell brags freshly in the Court in a cote of crymosen taffata cut and lyned w^t^ yellow sarsonet, a shert wrought with gold, his hosen skarlet, the breches crymosen velvet cut and edged, and lyned with yellow sarcenet, his shuys crymosen velvet, and likewise his swerd girdell and skabberd, a cloke of red frysado, a scarlet cap with fethers red and yellow. He hath many lokers on."—(Thomas Warley to Honor Viscountess Lisle, May 2, 1536. *Lisle Papers*, xiv., art. 43.)

Hermentrude.

"Bishop" and "Évêque."—Both these words come from *episcopus* (ἐπίσκοπος), and yet neither has *one single letter* belonging to the other. The changes are about as follows: *episcopus, cpiscop, piscop, biscop, bishop;* and *episcopus, epise, epesc, evesc, évesque, évêque*, which has only one letter in common with *episcopus*. F. Chance.

Sydenham Hill.

Queries.

[We must request correspondents desiring information n family matters of only private interest, to affix their ames and addresses to their queries, in order that the nswers may be addressed to them direct.]

Coronation Rites and Ceremonies.—Has ny study ever been made of those in use among he past and present kingdoms of the earth? This ubject has an interest at the present moment, ecause while we find in a Parliamentary paper n Natal (just issued) some brief notice of the proceedings adopted by an English official on the investiture of a new King of the Zulus in Africa, we have in the same week a letter published by the *Daily News* describing a Chinese coronation. The latter is of necessity meagre, for the jealous seclusion of the Court at Peking obliges an European to collect his information at second hand. Nevertheless, the facts there given are most interesting. No crown is used, but the Emperor mounts the dragon-throne, and sits facing the south (why the south?). There are the ceremony of the Kow-tow, or nine knockings, the sealing of a proclamation, and apparently certain separate rites to inform severally the Imperial ancestors, the Heavens above, and the Earth beneath. If we had the whole of these quaint usages in full detail before us, could we explain their significance, trace their origin, and determine their antiquity? It seems to me that coronations are of all ceremonies those most likely to preserve the customs of the past, and that they ought, if examined, to show us the various modes which men—in unlettered ages—chose for carrying out the most solemn proceeding in the State, coupled always with a religious or superstitious element, by which the favour of Heaven might, it was hoped, be secured. In Siam, quite lately, the King has been crowned with the ancient Abisheka rites ordained by the Brahmins, and particularly described by the late Dr. Goldstücker. Would the same ceremonies be used by the Ruler of Birmah; was the unfortunate Guicowar of Baroda similarly installed; and, in fact, are the various Rajas of Asia always crowned with identical usages? if not, do we know wherein the differences consist, and how they originated?

Again, if we turn to the Turks, can any one inform us what sort of ceremonials are practised when the Sultan mounts the throne, and whether they contain any usages anterior to Mohammedanism? The Shah, again, has doubtless rites for that occasion peculiar to himself, and perhaps among these might be found traces of the customs in use in ancient Persia, or among the successors of Alexander. Who are the depositaries of the usages proper to be adopted in this country, for example, or by any other Christian nation; and how far is the entire ceremony among us made up of partly Christian and partly Pagan rites? In our weddings we know we can still trace Roman practices. Do we copy anything from the Cæsars when we place a sovereign on the throne?

Coronations are infrequent, exceptional events, not as common even as eclipses; hence no one yet seems to have thought of placing a few of them together for comparison. Yet if this could be done, the early notions of mankind on kingly attributes and kingly authority, together with the rude safe-guards adopted to secure the people from tyranny, and the succession from violent disturbance, and many other kindred points besides, might receive unexpected elucidation.

H. G. Kennedy.

17, Sloane Street, S.W.

Davy Holbeche of Oswestry.—Early in the reign of Henry IV., "one Davy Holbeche, a lawyer, steward of the towne and lordship of Oswestrie," according to Leland, founded a free school in Oswestry, and "gave x *li* land to it." In Jones's *Breconshire* it is stated that "Owain Glyndwr was pardoned at the intercession of David Holbetche, Esq.," and the following note is added: "Holbetche was made a denizen or free citizen of England in the eighth of Henry the Fourth.—*Cotton's Records* by Prynne, p. 458." The school founded by Holbeche is one of the institutions of Oswestry, but we have no records to show for whose benefit it was founded, or who, under the founder's will, was to present to the mastership. Up to 1634, the bailiffs and burgesses seem to have had the patronage of the school; and during that year a commission sat, at which it was proved that bribes had been taken, so the presentation was transferred to the bishops. But in or about 1680, the Corporation of the town prepared a memorial, in which they showed that the Bishops' nominees had acted even worse than the old bailiffs, and they asked for a restitution of their rights. Is there any possible chance of discovering any further information connected with the foundation of the Oswestry Grammar School? It is one now deservedly rising in importance, and will probably speedily have a new governing body appointed for it.

A. R.

Croeswylan, Oswestry.

The River Luce, Wigtownshire.—Can any one acquainted with Gaelic dialects suggest an etymology for the name of the River Luce, in Wigtownshire? The valley in which it flows is called Glenluce, and there was once an Abbey of Glenluce with a monastery attached. It has been suggested that Glenluce meant the Valley of Flowers, from *lios*, a flower; but independently of the improbability of this wild country being distinguished for flowers in the early days when rivers acquired names, I should expect the river first to have been named, and then the glen would

take its name from the river. Now, the name Flower would never have been given to a river. This name Luce is scattered widely not only over Scotland, but all Europe. Thus, besides Luss and Lewes, we have Luz, Lusatia, the Lusitani, a river Lusius in Arcadia, &c. J. C. Moore.

"Gruesome."—Can any of your readers give me information about this word; or, as Mr. Julian Hawthorne spells it in his novel, *Idolatry*, "grewsome"? Is it modern, or is it old and Scotch, and which spelling is correct? I fancy Sir Walter Scott uses it, but cannot recollect where. In this out-of-the-way place books of reference are scarce, but there is a quarto Johnson's *Dictionary* (Tegg's ed., 1833), and the word is not to be found there. The spelling in *Idolatry* may be a printer's error, for in that novel (vol. ii. p. 201) occurs the following sentence: "One tires of the best society, *uncondemented* with an occasional foreign relish, even of doubtful digestibility." The word in italics surely should be "uncondimented"; but it is new to me. H. Skey Muir, M.D.

Alderney.

Louis XVI. at the Guillotine.—Who was the painter of a small picture I have of the above subject? It is 24 in. by 16 in. In the centre of the picture is the guillotine, and one of the three executioners holds the cord; at the steps of the erection stands the King, who has just taken off his coat, which one executioner has on his arm; behind the King is the third executioner, apparently cutting off some of the King's hair. The King is addressing his last words to the people, and the priest, with the crucifix in his hand, is turning to the King. Behind the priest kneels a notary on one knee, supporting his writing with the other. On the left, the Comte d'Oyat is giving the word for the drums to beat. He is on a large grey horse, and two or three other officers are at his side. In the background are the soldiers, the trees, and the palace walls. Is it a copy or sketch for a larger picture? I shall be glad of any light that can be thrown on it.

G. Wakeling.

Brighton.

A "Christening Palm."—We have in our family a cloth, its dimensions being, as well as I can remember at the moment, somewhere about five feet long by a little less broad, made of crimson satin, lined with pink silk, now much faded, with a double edging of what seems to be silver lace. I am told that it is called in Dorsetshire a "christening palm," and that years ago it was customary for the children of a family to be enveloped in one of these "palms" when brought to be baptized. I would ask, as I cannot find any traces of such a custom at the present day, when was it discontinued, or, rather, at what period did this custom, if custom it be, obtain? Any information on this subject would be most acceptable. J. S. Udal.

Junior Athenæum Club.

The Late Mr. Creed.—I should feel obliged for any particulars respecting the life of Mr. Creed, to whom we are indebted for a very extensive and curious collection of MSS., drawings, engravings, newspaper-cuttings, &c., for a History of Inns, Taverns, and Coffee-houses, which were sold by auction in one lot, by Messrs. Southgate & Barrett, of 22, Fleet Street, on May 27, 1859. I am anxious to know if he was in any way connected with the *Mirror*, the date of his death, and what has become of his other collections or exhibitions and places of amusement, which I believe he formed. Were they dispersed by auction at his death? G. O.

Streatham Hill, Surrey.

Translations by Philip Smyth.—Some English translations of Greek epigrams by Philip Smyth are given in Dr. Wellesley's "Anthologia Polyglotta," which were published in an anonymous work, entitled "*A Selection of Greek Epigrams or Inscriptions from Brunck's Anthologia*: To which is annexed a Translation in English Verse, with Notes. For the use of Winchester School. Oxford, 1791." Are *all* the translations in this work by Philip Smyth, and who was he? Dr. Wellesley gives 1789 as the date of the publication of Smyth's translations, but the name of the work in which they appeared is not stated. H. P. D.

Monastic Seal.—I have in my possession an impression of a monastic seal of the usual vesica shape, bearing in the centre a rude representation of the Annunciation, and around it the legend, so far as I can decipher it—

"S' Abatis et conventvs decreke deavsas."

I am assured by my friends at the Bodleian Library that it belongs to some Continental monastery, and I should thank any reader of "N. & Q." who will help me to a solution of its name. Roysse.

Abraham Nelson of Garsdale in Yorkshire.—In 1660 this gentleman published a very pretty attempt to turn the tables upon the Puritans, entitled—

"A Perfect Description of Antichrist, wherein is plainly shewed that Oliver Cromwell was Antichrist, and John Presbyter or John Covenanter his False Prophet (written in 1654)." London, 1660. Sm. 4to.

Is anything known of this Nelson? In the preface he speaks of having endured great hardships and losses for the royal cause.

G. Elliot Browne.

The Rev. Laurence Holden.—In a small book on Nonconformity I find Bolton-le-Moors

nentioned as the birthplace of the Rev. Laurence Holden, Presbyterian minister of Maldon, Essex, who died August 4th, 1778, aged sixty-eight. Was he a man of any note, and is there any memoir of him? I should be glad to have any information respecting him and his family. He had a son, the Rev. Laurence Holden, of Tenterden, in Kent.

A. R. A. Z.

Campbell, &c.—I should feel obliged if, through your pages, I could gain some information on the following:—

(1). Regarding Campbell's short poem of *Lord Ullin's Daughter* ("A chieftain to the Highlands bound," &c.). Is there any legend connected with it? What were the names of the father, his daughter, and the Highland chief who ran away with her? Where did it take place? Is there any book of reference?

(2). The English ballad of *The Bailiff's Daughter of Islington*. Answers as to this, similar to those put above, are what I wish. If I can get some news on these points, I shall esteem it a favour.

J. Keith Angus.

"Solomon's Monkey."—Can any reader throw light over this saying, which, I am told, is a very common one in Norfolk, and is used in answer to the excuse "I thought"? "Then you thought like Solomon's monkey—thought a lie." That Solomon possessed "apes" I am quite aware, but why should they have acquired the reputation of mendacity here ascribed to them? H. M. L.

Roasted Apples.—In Walker's *Original*, p. 373, a paper on this subject commences thus: "Some foreigner said rather wittily that we have no ripe fruit in England but roasted apples." Can the originator of this witty libel be ticketed by any of your readers? C. A. Ward.

Mayfair.

Thomas Scot, 1610.—I have a little volume of poems by Thomas Scot, the engraved title-page of which is unfortunately missing, but the title runs as follows:—

"Philomythie or Philomythologie, wherein outlandish Birds, Beasts, and Fishes are taught to speak true English plainely. By Thos. Scot, Gent." London, 1610.

Can you give me information as to who this Thomas Scot was? I can find no mention of him in any of the books I have consulted.

J. M. Codford.

Symon Patrick, Bishop of Ely.—I should like to know where to find the best account of his life. R. W. C. P.

Beith, N.B.

"Isle d'Ecosse."—Where is this island, the object of one of Aytoun's *Lays of the Scottish Cavaliers*, and what is its present name?

Greysteil.

Duty to the Lower Animals.—Has the present or any former Pope ever promulgated a decree on this subject? If such is the case, I should like to have the date of the decree, and also the terms in which it is couched.

Jonathan Bouchier.

Knighthood.—Has the eldest son of a baronet, either of the entire body or of any particular creation, the right to knighthood during his father's life? I heard of its being exercised in one case, but cannot find any authority.

Joseph Fisher.

Waterford.

Replies.

THE LATIN AND THE GAELIC LANGUAGES.

(5th S. iii. 143.)

At the above reference is a paper by Mr. Kilgour, containing some animadversions on an article in the *Saturday Review* of January 9th, criticizing two lectures by Prof. Geddes of Aberdeen, on the "Philological Uses of the Gaelic Language."* On Mr. Kilgour's paper I venture to offer a few observations, as the subject is one both philologically and ethnologically of great interest. Mr. Kilgour tells us that he has not read either of the lectures. This is to be regretted, as any judgment formed from a few isolated passages is something like an architectural critique on a building founded upon two or three bricks taken out of a wall. I have read both lectures with great pleasure. Although there are a few of the conclusions which are not demonstratively proved, the lectures, as a whole, open up fresh vistas into the "solidarity" of the Aryan tongues, and present many points of great interest.

The particular question to which Mr. Kilgour addresses himself is the statement of Mr. Geddes, endorsed by the reviewer, of—

"The incidental witness which the Gaelic bears to the pronunciation of Latin. In the ecclesiastical and other words which the Gaelic has borrowed from the Latin, the Gaelic, as a rule, keeps the hard sound of *c*. *Sacerdos, Discipulus, Carcer, Officium*, become *Sagart, Deisciobul, Carcair, Oifeag*. It is plain, then, that when these words passed from Latin into Gaelic, the *c* was still sounded hard in Latin."

Mr. Kilgour denies that these words are derived from Latin. One reason he gives for this conclusion is the refined and cultivated condition of Britain at the time of Cæsar's invasion. With this I will presently deal. He proceeds:—

"The true solution of the correspondence in Gaelic and Latin of the words in question is this, that the Gaelic and Latin were beyond all doubt kindred languages; that they both had what were essentially the

* *The Philologic Uses of the Celtic Tongue*, by W. Geddes, M.A., Aberdeen, Milne, 1872. Ditto Second Lecture, 1874.

same vocables to denote a priest and a disciple, and that on these grounds alone there was no necessity whatever for the Gaelic to borrow these words from the Latin, or, indeed, any other words";

—with more to the same effect. In reference to these words I would observe, 1st. That they are (three of them at least) *derivative* terms. *Sacerdos* is compounded of the root *sac* with the termination of agency *er*, and *do* the root of *dare*, meaning one who gives sanctity to rites. Now, although there can be no doubt that Gaelic and Latin belong to the same great family, yet their mode of development is very different. In *Sagart* the terminal *t* represents the *d* in *Sacerdos*. We cannot account for its getting there in any other way. Now a word imported in its derivative form cannot be an original term, particularly as there is no root in Gaelic at all corresponding to *sac* or *sacer*. *Discipulus* is a diminutive, one of several words derived from *disco* (*dic-sco*, from *dic* to point out). *Deisciobul* is simply the derivative with the loss of the case-ending. It is found in all the Celtic tongues, Cym. *Disgybl*, Cornish *Discebel;* but there is no radical in any of the dialects.

Officium is a contraction of *Opi-ficium* (opus-facio),—*Oifig* is the same word minus the case-ending,—but there is no radical source for it in Gaelic. *Carcer* is not strictly speaking a derivative term. It is usually identified with Gr. γοργύρη, an underground dungeon. It is found in all the Celtic and Teutonic tongues, Gael. *Carcair*, Cym. *Carchar*, Goth. *Karkara*, Ger. *Kerker*. It is usually considered an imported word. Wachter observes, "præstat vocem Latinis relinquere. Nam Germanicæ gentes, libertatis quondam studiosissimæ, ante bella cum Romanis gesta, rem et nomen ignorabant." The Gael was not without other words to express the ideas given above. *Cairneach* meant a heathen priest; *Pearsa-eaglais*, a parson; *ministear*, a clergyman; *sacramainte*, the eucharist; *priosan*, a prison; *sgoilcar*, a scholar; *teampull*, a temple, a church. These, of course, with hundreds of other such, according to Mr. Kilgour's reasoning, must be considered original Gaelic words. Probably he will consider *Prionntair*, printer, an original Gaelic term.

But 2nd. The words given above are all ecclesiastical terms, and will be found in the Latin New Testament. The corresponding words were introduced into all the nations where Christianity was preached by the early Roman missionaries. The explanation is perfectly simple, and consistent with historical facts.

But, says Mr. Kilgour in confirmation of his theory:—

"When Cæsar came into Britain, Britain was not a barbarous country. . . We find from his *Commentaries* that a profoundly learned priesthood then existed in Britain, and had no doubt done so for a long time prior to that period. A learned priesthood has always been the foundation of civilization, and a most material element in its advancement, though certain scientists in the present day seem strongly disposed to forget all this."

"Now there is every reason for believing that Gaelic was then spoken, not exclusively, but more or less over all Britain. There is strong positive proof that Gaelic was so spoken over all modern Scotland for about a thousand years afterwards," &c.

The "learned priesthood" were, of course, the Druids, about whom we have such marvellous accounts. It is wonderful what an imposing structure can be erected, like a house of cards, on such a fragile basis, that simple contact with plain truth will prostrate the whole fabric in hopeless ruin.

Did anybody ever hear of a "profoundly learned" priesthood without letters or writing? Cæsar's account of the Druids applies principally to Gaul, which was certainly much more advanced than Britain; but even there he tells us that they did not commit their instructions to writing; and such writing as they had was borrowed from the Greeks. What civilization could there be amongst a people who, according to Cæsar, did not sow corn, but lived on milk and flesh, tattooed their bodies, and covered themselves like the Hottentots with sheep skins; who built no towns, but huddled in wooden huts, and have not left a single relic behind either in buildings or literature? The Fiji islanders of the present day have just as good a claim to be called civilized, and their priests learned, as the Britons of Cæsar's time.

The accounts we have of the Druids, from Cæsar, Pomponius Mela, Strabo, Pliny, and others, when sifted, are of the most meagre and legendary kind. There is not one who professes ever to have seen with his own eyes a real live Druid, and the ridiculous stories with which their pages teem throw discredit on the whole narrative.

Mr. Burton, in his *History of Scotland*, and also in an article in the *Edinburgh Review* for July, 1863, has given the *coup de grâce* to the superstitions about the Druids. He says, *Hist. Scot.*, vol. i. p. 210, 2nd edit:—

"After reading all that is thus piled up with the solemn gravity of well-founded knowledge, it is positively astounding to look back and see on how small and futile a foundation it all rests. When we are told of the interesting mysteries that surround the functions of this potent priesthood, we are led to a real source of mystery—how to account for the perverse ingenuity which framed such a baseless system, and for the marvellous credulity that accepted it as solid truth."

Mr. Kilgour asserts that Gaelic was spoken "more or less" (whatever that may mean) over all Britain. Where is there the slightest evidence of this? When Britain first emerges from the darkness of the pre-historic period, we find all the western part of the island, from the Land's End to the river Clyde, in the possession of a Cymric race; and we know, from various sources, that they had been driven westward by the advancing Teutons. We know also that the Gaelic Scots, or Dalriads,

immigrated from Ireland in detachments between the fourth and seventh century.

We know, also, from the researches of Mr. Skene and others, that the language spoken by the Picts, the earlier race inhabiting the eastern district north of the Forth, was intermediate between the Gaelic and the Cymric, afterwards superseded by the Northumbrian dialect of the Anglian tongue. In fact the Gaelic never prevailed over more than one half of Scotland, the portion west of the Grampians, and north of the Clyde, including the western islands.*

I await with some curiosity the statement Mr. Kilgour is prepared to make "how language—that is words and grammar—had in the main originated. The result," as he says, "would be that the science of philology would be placed on a thoroughly solid foundation." This is a consummation so devoutly to be wished, that I trust he will not withhold from your pages information of so valuable a character. J. A. Picton.

Sandyknowe, Wavertree.

"Like to ye Damask Rose," &c. (5th S. ii. 227, 296, 336, 373; iii. 99.)—Is there not still a doubt concerning the authorship of these lines? Wastell, Quarles, and Dunn have each been named, and the last with so much confidence in authority as apparently to settle the question. I presume, however, to demur to this conclusion. I have at hand a small MS. volume of forty pages, transcribed in the year 1663, entitled, "A Dialogue Betweene Life and Death. Very requisite for ye Contēplacōn of all Transitory Pilgrims and Piousminded Christians. By Richard Wates." Dedicated—

"To the Worshipfull, truly affected, and no lesse meritorious Mr James Biss, Senr, Esqr, the Author wisheth Grace, Mercy, and Peace. Sir, The manifold courtesies received at yor hands deserve far more gratification than my ability either ye one way or ye other is able to give you; yet to be oblivious of all were treble ingratitude and therefore to shunne so absurd an errour, I have in my dutifull affeccon (laying aside Comick Thalia), p'sented to your Worships view Death conquering yt must be Conquered. Although ye subject is not correspondent to festivall times, yet to be thought upon at all times; and so in conclusion no time omitted but to make my wings bigger than my nest were ridiculous, and therefore in ye best of affeccon, I rest

"Yor obliged,

"Richard Wates."

The poetry is illustrated by eight very quaint pictures of Death speaking to Youth, Wisdom, Beauty, Strength, Wealth, and Old Age, &c.

The lines in question belong to a poem entitled *Life and Death*, consisting of six stanzas, of which this is the first; thus,—

"Life and Death.

"Death.

"Like to ye Damask rose you see,
Or like ye blossom of ye tree,
Or like ye dainty flowers in May,
Or like ye morning of ye day,
Or like ye Sun, or like ye shade,
Or like ye Gourd yt Jonas had.
Even such is Man, whose thread is spun,
Drawn out and cut, and so is done.
The Rose withers, ye blossom blasteth,
The Flowers fade, ye morning hasteth,
The Sun sets, ye Shadow flyes,
The Gourd consumes, and man he dyes.

Like to ye grasse that 's newly sprung,
Or Like ye tale that 's new begun,
Or like a bird that 's here to-day,
Or like ye pearled dew in May;
Or like a thought, or like a dream,
Or like ye gliding of a streame;
Even such is man yt lives by breath,
Each moment subject unto death;
The grass withers, ye tale is ended,
The bird's flown, ye dew 's ascended,
The thought is past, ye dream is gone,
The waters glide, man's life is done.

Like to a bubble in a brook,
Or in a glass much like a look,
Or like a shuttle frō weavers hand,
Or like a writing in ye Sande,
Or like an hour, or like a span,
Or like ye singing of a swan.
Even such is man whose life is gone,
Whilst unnblest tongue is telling on.
The Bubble's out, ye look 's forgot,
The Shuttle's flung, ye writing 's blot,
The Hour 's not long, ye span 's but short,
The Swan 's near death, man 's in like sort.

Like to an Arrow frō a Bow,
Or like swift course of waters flow,
Or like ye time 'twixt full and ebb,
Or like ye Spider's tender webb,
Or like a race, or like a goal,
Or like ye dealing of a dole.
Even such is man, who is a breath,
Is here, now there, so life and death;
The arrow 's swift, ye floods soon spent,
The Time no time, ye webb soon rent,
The Race hath end, ye goal soone done,
The Dole soon dealt, yet man first gone.

Like to ye lightning frō ye sky,
Or like a Post yt quick doth hye,
Or like a Quaver in short song,
Or like a journey three dayes long,
Or like a pear, or like a plum,
Or like ye snow when Summer 's come.
Even such is man's more fading state,
Which nought can match, nothing can mate,
The lightning 's past, ye Post must goe,
The Song is short, ye Journey's so,
The Pear soon rots, ye Plum doth fall,
The Snow dissolves, and so must all.

Like ye seed put in ye Earth's wombe,
Or like dead Lazarus in 's tombe,
Or like Tabitha being 'sleepe,
Or Jonas like within ye deep,
Or like ye night or stars by day,
That seeme to vanish quite away.

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* See on this subject the excellent work by Mr. J. A. H. Murray "On the Dialect of the Southern Counties of Scotland" (*Philog. Soc. Transactions*, 1870-2).

Even so death man's life bereaves;
But being dead, man death deceives.
The Seed it springs, Lazarus stands,
Tabitha walks, and Jonah lands.
The night is past, ye stars remaine,
So man yt dies shall live again."

I claim, then, the authorship of this poem for Richard Wates; shall we not call him Watts?

T. W. W. S.

"Royd" in "Ackroyd," &c. (5th S. iii. 151, 212.)—I think Mr. Wedgwood has cut the knot rather than untied it. The resemblance of *Hazelroyd* to the O.H.G. *hasilriuta* is certainly striking, but it is not irresistibly convincing. The Old High German form is nearly a solitary instance, and Graff himself hardly knew what to make of it; being uncertain whether to refer it to the O.H.G. *riutan*, or to the word which corresponds to our word *reed*. In his *Dictionary*, Mr. Wedgwood rightly points out that there are two distinct verbs in English, both spelt *rid*; the former, a provincial word, which answers in sense to the G. *reuten*, to stub up; and the latter, to deliver, which answers to the G. *retten*. The latter is found in A.S. in the shape *hreddan*, and Stratmann gives several examples of it, *s.v. hreddan*, such as *ridde* in Gawain and the Grene Knight, 2246, and *redde* in Ormulum, 19316. The former word, or *rid*, to stub up, is quite a different matter, and if it be proposed to connect *royd* with this *rid*, something may be said for it; but it would be, as I have maintained, quite wrong to say that *royd* means a place *ridded* of wood, because the reader is thereby sure to be misled, and would be sure to think of the word *rid* as it is generally used. My difficulty (which Mr. Wedgwood left untouched) was this: I did not see how a form like *royd* could possibly come from a form like *rid*, and I believe that it could not come from it, and that it did not. But I see now what I did not perceive before, that both the substantive *royd* and the proviucial verb *rid* may have passed into their present forms by being borrowed directly from the Scandinavian, the vowel-change having taken place *before the words were borrowed;* a most important point. Thus, the Icelandic verb *ryðja*, to clear, Danish *rydde*, might be borrowed in the form *rid* on the one hand, whilst the substantive *ruð*, a clearing (having a different vowel), might pass into an old Yorkshire (theoretical) form *rood*, and thence become, in course of time, the present *royd*. The theoretical form is inferred from this consideration, that it has been pointed out to me that the Yorkshire *oy* represents an A.S. long *o*, such as is represented in our Standard English either by *oa* or by *oo*. Thus the A.S. *cól*, Standard English *coal*, is, at Huddersfield, a *coil;* and conversely, the form *royd* points steadily back to an A.S. *ród*, which means a rood, a cross. And here I think we may see our way out at last. It seems to me that the evidence distinctly points to a probability (I offer it only as a probability, and no more) that there are, in fact, two sources of the Yorkshire *royd;* that (1) if Scandinavian, it means a clearing, and (2) if Anglo-Saxon, it means a cross, or else a rood of laud. And it is also extremely probable that the two words were confused, so that I do not at present see how to be quite certain that in any given case (such as *akroyd*) the true source can certainly be determined without further evidence. And I am free to confess further, that the explanation *oak-cross*, or else an *oak-rood*, seemed to me in the first instance so much simpler and more likely than a place whence oaks have been cleared away, that I was led to doubt the latter explanation altogether. I now admit its possibility, but retain my opinion that so difficult a point should not be treated of as if it were a certain matter which we are bound to accept with insufficient explanation; and if, of two possibilities, we are to choose the more probable, it is easier to suppose that *akroyd* means a rood in which oaks are visibly growing, than a clearing out of which oaks have been utterly removed. I am much obliged to Mr. Wedgwood for the further light he has thrown upon the matter, but I do not quite accept his explanation as final.

Walter W. Skeat.

Archbishop Tillotson's Baptism (5th S. iii. 55.)—John Tillotson, as is well known, was of Puritan origin, and doubts have at various times been cast both upon his baptism and on his ordination. Mr. Pickford, in alluding to the gossip of the Revolution era, seems to admit that there is "considerable doubt" as to whether Tillotson was baptized according to Anglican usage. The following extract from the *Halifax Courier* of Saturday, March 20, 1875, may, therefore, not be without interest for your readers. It forms part of an account of the restorative works which are now in progress at the parish church of Halifax:—

"The choir of the Parish Church, with its aisles, has now been almost cleared of the plaster which has for so long a time disfigured it. Many features in the building of the Church have thus been laid bare which are of great interest to the archæologist, and, indeed, to all who love to look back into the ancient history of this town and its Parish Church.

"Visitors to the Church may have noticed that the corners of the choir right and left of the east window are blocked up, the reason being that on one side—the north—a staircase leads to the roof, the opposite side being probably made to match. From the upper part of this staircase, a short wooden stair leads to the top of the ceiling of the church, and upon the two outer faces of the stair have been discovered two large inscriptions, which have for some generations been buried beneath a mass of lath and plaster. Their burial in this way will perhaps account for the excellent preservation in which they are now found. On that side of the staircase which has a southern aspect—right over the communion table—is an inscription in bold gilt letters on a black ground, which is as under:—

Iohanes Tillotson
Archiepus Cantuar
Natus Sowrbiæ
Renatus Halyfaxia
3tio 8pris 1630
Denatus Lambetha
22do Novebris A D 1694
Ætatis suæ 65.

"The arms of the See of Canterbury are impaled with those of the Archbishop. The translation is—'John Tillotson, Archbishop of Canterbury, born at Sowerby, born again at Halifax, 3rd October, 1630, died at Lambeth, 22nd Nov., A.D. 1694, in the 65th year of his age.' The inscription seems to show that the writer had a strong belief in baptismal regeneration. On turning to the registers at the Parish Church, we find that on the day named, young Tillotson was baptized with six others, the entry being 'John Robert Tillotson, Sowb.,' Robert being the name of the father. After the name, a hand thus (☞) is placed, pointing away from the name, and apparently of the same date as the other writing. What significance is to be attached to the hand we are unable to say. This inscription is mentioned by Watson in his *History of Halifax*, and as it was no doubt uncovered in his day, we may infer that it has been hidden under plaster within the last century.

"The second inscription is on that side of the stair which has a western aspect, and is painted in black capitals on a white or light yellow ground. Above and below the inscription, which is as follows, are ornamental scrolls:—

JOSEPHUS WILKINSON
VICESIMUS QUARTS
VICAR DE HALIFAX
INSTITVTVS
SEPTIMO DIE
SEPTEMBRIS
A D 1691.

"The triangular form of the board on which the inscription is painted will account for some of the words being awkwardly contracted. The translation is—'Joseph Wilkinson, twenty-fourth vicar of Halifax, instituted on the 7th day of September, A.D. 1691.' It is not so clear that this inscription was uncovered in the days of Watson, as that careful writer expresses a doubt whether Joseph Wilkinson was instituted on the 7th or 17th day of September. Wilkinson died on the 28th December, 1711, having been vicar of Halifax for twenty years, and he now lies buried in the chancel."

There can be little doubt that to the pious care of the Rev. Joseph Wilkinson the insertion of the pointing hand, as well as the erection of the commemorative inscription, may be attributed. *Renatus*, it may be added, is no more uncommon as a religious equivalent for *baptized* than is *denatus* for deceased. With regard to Tillotson's ordination, it is said to have been conferred, soon after the Restoration, by Dr. Thomas Sydserf, Bishop of Galloway, without the exaction of the usual oaths or subscriptions. V.H.I.L.I.C.I.V.

Sheridan's Plagiarisms (4th S. xii. 424, 454; 5th S. ii. 244.)—Before proceeding to what I have mainly to say on this subject, let me have a by-word on the last reference, and point to the striking similarity between your quotation from Suckling and the famous passage in Lord Lytton's *Lady of Lyons*:—

"Nay, dearest, nay, if thou wouldst have me paint
The home to which," &c.

but the lines are too well known to require them set forth, and I only wish to call attention to the parallel. However, to come to Sheridan, I lately transcribed the following from a New York magazine, a very clever periodical, *Scribner's Monthly*, for September, 1874:—

"That Sheridan made the most of his talent is evident from this amusing anecdote of his second wife, who was found one day by her solicitor walking up and down her drawing-room apparently in a frantic state of mind. He inquired the cause of such violent perturbation. She only replied that her husband was a villain. On the man of business further interrogating her as to what had so suddenly awakened her to a sense of that fact, she at length answered with some hesitation: 'Why! I have discovered that all the love-letters he sent me were the same as those which he sent to his first wife!'"

I am not responsible for this, but have copied it faithfully, and think it as good and characteristic as any of the numerous anecdotes with which Sheridan's name is rightly or wrongly connected.

W. T. M.

Shinfield Grove.

Episcopal Signatures (5th S. iii. 148.)—Bishop Bekynton signs his letter in 1455, "Your chapelan and bedeman, T. Bathōn" (*Correspondence of Bekynton*, ii. 343). Latimer uses the form H. Wygorn, and Hugh of Worcester (*Remains*, 372-3). Cranmer signed in Latin, T. Cantuarien (*Works*, ii. 371). Mackenzie E. C. Walcott.

The mediæval use was the same as the present. In the lithographs published by the Ordnance Survey we find, T. Cant., W. Ebor., W. Winchester, T. B. Ely, W. Norwich, J. Lincoln, in the reign of Henry VI. W. G.

Lowther Tablet, Catterick Church (4th S. ix. 485.)—The tablet, or rather the tombstone, for which H. M. C. inquires is laid within the altar rail of Catterick Church. It is in good preservation, and on a brass-plate inserted in the stone is the following inscription:—

"Gratia Belingamii filia, vidua Cliburni, Gerardi Lowtheri uxor, lectissima fœmina, summæ pietatis, invictæ patientiæ, charitatis in pauperes maximæ, verborum parcior, eximiæ prudentiæ singularis in maritos obsequii mortis adeo memor, ut septem hujus peregrinationis suæ annis nunquam perfaceret, quin linteum sepulchrale circumferet obdormivit in domino anno ætatis suæ 36, A°. 1594."

This Grace was the daughter of Sir Alan Bellingham of Helsington, and the widow of Edmund Cleburne of Cleburne, co. Westmoreland, and of Killerby near Catterick, co. York. The remarks of H. M. C. on "church restoration" are pertinent, and it is to be feared that tablets, brasses, &c., are too often sacrificed for the sake of appearance, or through the carelessness or ignorance of the workmen employed in renovation. Charles James.

Philadelphia, U.S.

Sir Henry Lee, of Quarrendon (5th S. iii. 87) was a K.G. and Queen Elizabeth's personal champion. He was descended from Sir Walter Lee of Wybunbury, co. Chester, the family taking their name from the lordship of Lee, in the said parish, where they resided in the reign of King Edward III. Sir Henry was of the Privy Council to King Henry VII. and King Henry VIII. He also served King Edward VI., Queen Mary, and Queen Elizabeth, being very eminent for his abilities both as a statesman and a soldier.

Sir Henry married Anne, daughter and co-heir of William Lord Paget, K.G., and by her had two sons and a daughter, who died in their infancy. He died Feb. 12, 1610, at Spelsbury, *s. p. v.*, and was buried at Quarrendon. His collateral descendant, Sir Edward Henry Lee, married Lady Charlotte Fitzroy, second daughter of King Charles II., by Barbara Villiers, Duchess of Cleveland, and was on June 5, 1674, created Earl of Litchfield, Viscount Quarrendon, and Baron Lee, of Spelsbury, co. Oxon.

Anne Vavasor was one of the maids of honour to Queen Elizabeth. She was buried at Quarrendon. The inscription on her tomb, preserved by Lysons and others, was :—

"Under this stone entombed lies a fair and worthy dame,
Daughter to Henry Vavasor, Anne Vavasor her name;
She living with Sir Henry Lee for love, long time did dwell,
Death could not part them, but here they rest within one cell."

I fail to find any mention of children. Interesting particulars are given in *Gentleman's Magazine*, vol. lxxxvii. pp. 1, 106 *et seq.*, vol. lxxxviii. pp. 1, 116, vol. xcii. pp. 1, 331; Lipscomb's *History of Bucks*, vol. ii. pp. 402 *et seq.*; Ormerod's *History of Cheshire*, and in the authorities mentioned in them. H. M. Vane.

Eaton Place.

Perhaps Colin Clout may not be aware that after his death, on Feb. 12, 1610, at Spelsbury, co. Oxon (Lipscomb's *Bucks*, vol. ii. p. 402), a bill in Chancery was filed by his cousin and successor, Sir Henry Lee, against Sir Thomas Vavasour and Anne Finche, *alias* Vavasour, for an account of "things alleged to have been detained from him (plaintiff) by the defendant Anne, and left out of the inventory by her to be delivered to the plaintiff, according to the testament or last will of Sir Henry Lee deceased, and his explanation thereof, within two months after testator's decease."

I have not been able to find the bill at the Public Record Office, but it may, nevertheless, be there; it was, probably, filed in 1615 or 1616.

There is an order in the suit by Lord Ellesmere of Oct. 14, 1616 (Lee *v.* Vavasour, *Reg. Lib.*, A. 1616, fo. 23), referring it to two Masters to make certain inquiries. There is also at the Record Office the report of Sir Thomas Ridley and Sir William Byrde, the Masters in question, dated Jan. 28, 1616 (O.S.), made in pursuance of that order (*Masters' Reports*, 1616, F. to N.), which contains much very curious matter relating to Sir Henry Lee's houses and their furniture. I strongly recommend Colin Clout to examine for himself the proceedings in Lee *v.* Vavasour at the Record Office. He is, no doubt, aware that his labours to that end will be very considerably lightened by the intelligent and courteous assistance of the officers of that admirable establishment.

Cecil Monro.

Hadley, Middlesex.

He married Anne Paget, daughter of William first Lord Paget, and died 1610-11. Anne Vavasour, natural daughter of Sir Vavasour, was not buried at Quarrendon, but was in trouble in 1621 for having two husbands alive. Her tomb in Quarrendon chapel was already defaced in 1611 when the Herald, Nicholas Charles, saw it. I shall be glad to give any further information on the above subjects. Anne Vavasour had no issue by Sir Henry Lee. Harold Dillon.

Morpeth Terrace, Victoria Street.

John Fawcett (5th S. iii. 89) was also author of "*Hilton Castle in Olden Days.* A Legendary Tale in Four Cantos," 8vo., Sunderland, 1830.

J. Manuel.

Newcastle-upon-Tyne.

"Sal," "Somershal," "Walsal" (5th S. iii. 147.)—An answer to this question may be seen in Isaac Taylor's *Words and Places*, second edition, London, 1865, p. 486 :—

"List of some of the Chief Substantival Components of Local Names—IX. Dwellings :—'Hall, Anglo-Saxon; sall, Anglo-Saxon, a stone house. *E.G.* Coggeshall, Mildenhall, Kensal, Walsall. Leo, *Anglo-Saxon Names*, pp. 52, 54.'—'Leo, Dr. Heinrich :—*Treatise on the Local Nomenclature of the Anglo-Saxons as Exhibited in the 'Codex Diplomaticus Aevi Saxonici.'* Translated by Williams. 8vo. Lond. 1852.'—*Ibid.*, p. xxiv."

Ed. Marshall.

In "N. & Q.," 2nd S. 163, it is stated that the terminals "sal" and "sel" are contractions for Hall, and in numerous cases I have found on reference to fac. sim. of Doomsday that it is correct, and that too in some of the place-names quoted by Mr. Fitz Herbert. It may have been a contraction when the letter *h* was not so much "exasperated" as it now is; or from the Latin *aula* with its German equivalent *saal*, and French *salle*. Dr. Ogilvie thinks that "All" and "Hall" are both from the same primæval root. As Max Müller states, the earliest spelling is the best thing to go by; and when the early charters in Kemble's Codex Diplo. Sax. and the Doomsday fac. sim.

have the same spelling, it is invariably the correct one. CHRIS. CHATTOCK.

Castle Bromwich.

"LES ANECDOTES DE POLOGNE, OU MÉMOIRES SECRETS," &c. (5th S. iii. 167.)—Brunet, *Manuel du Libraire.* MATHILDE VAN EYS.

The *Anecdotes de Pologne, ou Mémoires Secrets de Jean Sobieski III. du nom*, 12mo., Paris, 1698, Amst., 1699, and Lond., 1700, was written according to Lenglet du Fresnoy, *Méthode pour étudier l'Histoire*, iv. p. 383, by the Sieur Dalerac, a gentleman in the service of Sobieski's queen. The author subsequently published *Les Mémoires de Beaujeu*, 12mo., Amst., 1700, which Rawlinson, ii. 493, describes as a continuation of the Memoirs of Sobieski. EDWARD SOLLY.

EMERSON'S "WORKS" (5th S. iii. 67.)—The best and only reliable edition of Emerson's *Works* is the copyright edition, now published by James R. Osgood & Co., Boston, Mass. They can be procured in any London house having American connexions. GASTON DE BERNEVAL.

Philadelphia.

ISABEL DE CORNWALL (5th S. iii. 210.)—I believe Sandford (quoted by Dr. Tanner, p. 209) is in error in stating that this lady was the wife of Maurice, Lord Berkeley. Smyth, the family genealogist and historian, makes the following statements concerning the wife of the second Maurice, fifth Lord Berkeley, 1243 to 1281.

1. She was not the daughter, base or lawful, of Richard, King of Alemaine and Iherusalem, because the said Richard was "born, as all histories agree," in 1210, the twelfth year of King John, and Maurice, Lord Berkeley, was married to his wife and had issue by her in 1240 : the space of 30 years being too short for Richard to have a daughter, and she to be married and have issue by her husband. Besides which, Richard, the said King, brought his action against this Lord Maurice in 47 Henry III., for setting up a market and fair in his manor of Great Wenden in Essex, which he alleged to be to the detriment of his market and fair of Newport, which it is not likely he would have done for so trivial a matter if this Lord Maurice had been his son-in-law, the Lady Isabel his daughter, and their children his grandchildren.

2. Isabel, the wife of this Lord Maurice, was the daughter of Maurice de Credonia, *alias* Croun, of Lincolnshire, and the Lady Isabel, his wife, sister of William de Valence, Earl of Pembroke ; which Isabel and Earl William were the children of Hugh de Brun, Earl of March and Lord of Lusignan and Valence, and the Lady Isabel, his wife, daughter of Aymer, Earl of Angoulisme, grandchild of Lewis the Gross, King of France, and widow of King John of England, by whom she was the mother of Henry III.

Thus was this Lady Isabel de Berkeley niece to King Henry III., as being the daughter of Isabel his half-sister ; and she is so styled by him in two grants to her of lands in Essex.

J. H. COOKE, F.S.A.

THE WYNNSTAY THEATRE (5th S. iii. 249) was erected by Sir Watkin Williams Wynn, Bart., M.P., a member of the Dilettante Society, at his seat in Denbighshire, where he was in the habit of receiving distinguished guests and many men celebrated in art and science. The theatre was standing a few years since, though in a dismantled condition. It was a pretty building, and many good dramas had been performed on its stage, and no less an actor than Garrick was among its *dramatis personæ*. The chair in which the great tragedian sat is carefully preserved in the house. Amongst the many fine pictures in the present Sir Watkin's collection is an admirable one by Dance of Garrick in the character of Richard III. The remains of the little theatre were destroyed at the time of the disastrous fire, when so many interesting objects were consumed by the flames.

BENJ. FERREY.

MR. ELLIS will find some account of Sir Watkin's theatre (which was in the old hall burnt down in 1858) in the *European Magazine* for 1787. This is illustrated by an engraving. Garrick performed in the theatre, and the Sir Watkin Wynn of that day was himself esteemed as an amateur. I have seen a Wynnstay play-bill of 1780, in which the owner of the mansion figures as "Tom Errand" in *The Constant Couple*, and as "Sergeant Flower" in *The Clandestine Marriage.*

A. R.

Croeswylan, Oswestry.

George Colman the younger, in his *Random Records*, gives an amusing notice of the private theatricals at Sir Watkin Wynn's, at which his father acted as stage-manager. He was there in 1777, '8, and '9. C. B. T.

MANX LETTING DAYS (5th S. iii. 180.)—MR. COLEMAN should have said that all half-yearly payments are made in the Isle of Man on May 12 and Nov. 12, being the feasts of SS. Phillip and James and of All Saints (Old Style). Why these festivals were selected instead of the English Lady Day and Michaelmas is a question which would require much space to discuss. I should like to know whether diversity in this respect obtains in other portions of the United Kingdom.

HENRY CROMIE, M.A.

Lansdown Terrace, Cheltenham.

BISHOP KENNEDY'S TOMB (5th S. iii. 181.)—A. S. A. has, by his interesting paper, recalled to

my mind a most enjoyable day passed at St. Andrews in the autumn of 1867, in company with some members of the British Association, then in session at Dundee.

In my notes of that day's proceedings, St. Salvator's College, and the tomb of the founder, Bishop Kennedy, come in for especial mention. My diary reports—

"That the tomb was brought over by the bishop from Milan, and erected during his lifetime as a burying-place for himself; it remained unmolested for 200 years, when, during the religious struggles of the seventeenth century, the place was knocked to pieces, the tomb defaced, mutilated, and broken open, and six silver sticks, or maces, found therein."

I made a note of these "sticks" for further inquiry, and now, after a lapse of seven years, would ask, through "N. & Q.," the how, when, and where of their history, their origin and use, how they came to be entombed with the bishop, and what is known of them at the present time?

I cannot conclude without sympathizing with A. S. A. in his feelings of mingled sorrow and indignation at the barbarous ignorance and fanaticism which caused the dilapidation of so beautiful a specimen of ancient Gothic architecture.

F. D.

Nottingham.

Pink Family (5th S. iii. 187.)—According to Burke's *Armory*, the arms of Pink or Pinck, of Oxfordshire, are "argent, five lozenges in pale, gules, within a bordure azure, charged with eight crosses pattée, fitchée, or." K. P. D. E.

The blazon of the shield referred to by N. R. differs slightly from that given by Berry as the arms of Pink or Pinck (Oxford). Berry has, "argent, *five* lozenges in pale, gules, within a bordure azure, charged with *crosses pattée*, fitchée, or." H. H. W.

Fleet Street.

Hennezel Family (5th S. iii. 189.)—I knew two of these Henzells (as they always spelled their name), sisters, Elizabeth and Deborah. They came from Newcastle-on-Tyne, and were well up in their connexion with the Tyzachs, with their glass-making ancestry, &c. The family being reduced in circumstances, they became lady's maids, and were very superior women in that line. They were both tall and handsome, but they never married, as they considered the class of men they were thrown amongst to be below them. A brass and tombstone in Leyland Church commemorate Deborah. S. F.

Fletcher, Bishop of London (5th S. iii. 189.)—The arms of this prelate, who was successively Bishop of Bristol (1589), of Worcester (1592), and of London (1595), in which latter see he died in 1596, are given in Bedford's *Blazon of Episcopacy* (8vo., London, 1858, p. 22, plate xii.) as follows, on the authority of a Harleian MS., No. 4199: "Sa., a cross patonce, az., pierced plain of the field, between four escallops of the second," from which it would appear that the arms on a shield in Ludlow Castle, alluded to in Cooper's *Athen. Cantab.*, are incorrect, unless he changed them at some period of his life, which a search among the Herald's Visitations might clear up. It may be noticed here that this Richard Fletcher, while Dean of Peterborough (1583–1589), was the clergyman who disturbed the last moments of the unfortunate Mary, Queen of Scots, when she was preparing for execution at Fotheringay Castle, and who, on her decapitation, exclaimed, "So perish all the Queen's enemies!" while all the rest of the spectators were in tears. A. S. A.

Richmond.

"Posthumous Parodies," &c. (5th S. iii. 249) is by H. Smith. Olphar Hamst.

Indentures of Apprenticeship (5th S. iii. 248.)—They do not contain particulars of the birth, parentage, &c., of the person apprenticed, but only the address and condition of the parties. Except in the case of parish apprentices no register was or is kept. By the 42 Geo. III. c. 46 it was enacted that overseers of the poor should keep a book for entering the name of every apprentice bound out, and that each entry should be signed by two justices according to a form in the schedule to the Act, and the books were made evidence if the indentures were lost. Assignments of the apprentice were also directed to be entered. There is no chance of P. O. C. obtaining the information required by him, except in the ordinary mode of inquiry, and, perhaps, by reference to old directories, which were rather scarce at the time mentioned by him. The lad may have started in business, and his name may possibly appear in a list of trades or names set out in the directory. If the boy were bound to a freeman of London, search might be made in the Chamberlain's Office. Indentures are, in almost all cases, exchanged on the termination of the service. I should think it a hopeless chance. Parish apprentices are now subject to the rules of the Poor Law Commissioners. As to apprentices generally, *vide in loco* in Beeton's *Dictionary of Universal Information* an article written by me.

George White.

St. Briavel's, Epsom.

No general register is kept of such documents, but, if the master is a freeman of London, the indenture is registered at the Chamberlain's Office, Guildhall; and as most tradesmen are members of some City company, of their own or some other calling, the Chamberlain's register is likely to furnish the information required. John Pike.

Indentures do not contain particulars of birth, but simply the full name, address, and age

f the apprentice, and the full name and address f the father or lawful guardian. There is no ublic register or record of such indentures.

Geo. Rippon.

Ivy Lodge, Summertown, Oxon.

William Bullock (5th S. iii. 249.)—An interesting account of him is given by William Jerdan n his *Men I have Known*, 1866, pp. 67-82.

Olphar Hamst.

Engraving of Belisarius (5th S. iii. 68, 113, 258.)—Mr. Randolph's print was engraved by Gerard Scotin the younger, "after the supposed picture by Vandyck at Chiswick." Medweig.

Camoens (5th S. iii. 219, 257.)—Having a small (very small) collection of Camoensiana, I should be interested to know when Sir Thomas Norton's collection was dispersed; also what are the principal poems on "the life and adventures of Camoens himself." I believe I have most of those on Inez de Castro. I should be glad to know the names of the translators of the *Lusiad* into Dutch, Swedish, Danish, Polish, Russian, Bohemian, and Hungarian. W. M. M.

Old Inscription (5th S. iii. 225.)—The lines quoted by S. are a reminiscence of Mæsia's song in Peratio's tale (R. Green's *Farewell to Folly*). Peratio tells his tale to illustrate his opinion that no estate from the king to the beggar is free from the folly of pride. The lines run thus in the edition by White, 1617, black letter :—

"Sweete are the thoughts that savour of content,
the quiet minde is not richer than a Crowne:
Sweete are the nights in carelesse slumbers spent,
the Poore estate scornes Fortunes angry frowne;
Such sweete content, such mindes, such sleepe, such blis,
Beggers inioy, when Princes oft doe mis.

The Homely house that harbours quiet Rest,
the Cottage that affords no Pride nor care,
The meane that grees with country musicke best,
the sweete consort of mirth and musicks fate,
Obscured life sets downe a type of blis,
a mind content, both Crowne and kingdome is."

The above is quoted by Ellis in *Speeimens of the Early English Poets*, third edition, 1803, vol. ii. p. 191, spelling modernized. E. W. T.

The "Waltham Blacks" (5th S. iii. 269.)—This transaction may be found in Bishop Mant's *History of the Irish Church*, ii. 443 *et seqq.*, from which account the Waltham Blacks seem to have been a gang of Hampshire deer-stealers, of such notoriety that it was necessary to put them down by Act of Parliament. See also White's *History of Selborne*, Letter vii. to T. Pennant, Esq.

Charles F. S. Warren, M.A.

Bexhill.

Superstition about Broken Looking-Glasses (5th S. iii. 268.)—The superstition that if you break a looking-glass it will bring you seven years' trouble still prevails in Cornwall.

H. Fishwick, F.S.A.

As a Somersetshire man, I have often heard that to smash a looking-glass is a sign of seven years' ill luck. I should be glad for an explanation of this superstition for my work on the Superstitions of Somerset. C. H. Poole.

Hagley Road, Birmingham.

"In the Barn," &c. (5th S. iii. 260, 280.)—The lines are the first stanza of *Morning*, a pastoral, by James Cunningham. Like Mr. Webb, I have a recollection of my childhood revived, for my mother, who was an admirer of Shenstone and Cowper, often repeated them to me with the other two pastorals, *Noon* and *Evening*, before I could read. I read them first in the *London Magazine* for 1764. They are in *The Poetical Calendar*, by Fawkes and Wotz, 12 vols., 12mo. London, 1764 :—

"In the barn the tenant cock,
Close to Partlet, perched on high,
Briskly crows (the shepherd's clock),
And proclaims the morning nigh."—Vol. iv., p. 83.

My recollection of the fourth line is "jocund that" instead of "and proclaims." I may be prejudiced by early associations, but on reading again these short poems, I think them very good of their kind. H. B. C.

U.U. Club.

Milton's "L'Allegro" (5th S. i. 406; ii. 94, 153, 378; iii. 178.)—Let me note what some of your correspondents gravely ask us to believe: 1. That while every other rustic is engaged in the usual occupations of the morning, the shepherd alone is idle; and not one shepherd only, but *every* shepherd; 2. That these idle Jacks—old and young, married and single—have one and all secured equally idle Jills to listen to their idle tales, at chill daybreak, too! It is plain that the first morning duty of *every* shepherd is to count his sheep. "But why stand under a hawthorn?" it is asked: for the simple reason that the shepherd can only count his sheep as the flock passes a bush or post or other fixed object. The sheep-dog drives the flock while the shepherd stands by the hawthorn and "tells his tale." The phrase is by no means obsolete. It was current in the Custom House, for instance, several centuries ago, and still obtains there. In an official book recently submitted to my inspection, I noticed that the surveyor—certainly a man not more illiterate than other Oxford M.A.'s—had written "retold. H.B.P." under the record of his officer's work, thereby intimating that he had "retold the tale," or, in other words, recounted the number of articles specified by his subordinate.

But we need not seek the phrase in out-of-the-

way corners: not many days since a letter was in my hands in which the writer, speaking of three deaths in a family in rapid succession, said, "Death's customary tale of three has been this time soon told." SIGMA.

Oak Village.

"TAKING A SIGHT" (5th S. ii. 166, 234, 255, 299; iii. 39, 119.)—Pictorial illustrations of this gesture prior to the time of the Georges, are, I believe, not very common. There is a very good one in the frontispiece to *The English Theophrastus, or the Manners of the Age*, London, 8vo., 1702. In this, Truth stripping a fine lady of her false decorations, with one hand removes a painted mask, and with the other pulls away her "borrowed" hair and head-dress, showing an ugly face, and a head as round and smooth as a bullet. Below there are four little satyrs, one of whom is taking a single sight, or making "a nose" at the lady; whilst a second is taking a double sight, or "long nose," towards the spectator.

The ancient representations, Egyptian and Assyrian, which seem to be similar, are, I believe, not meant as derisive gestures at all; they only represent the holding up of the hand, and the approximation of the thumb to the nose is, I believe, accidental.

There are also occasionally drawings to be met with in which at first it might be supposed that "sights" were intended to be represented, but which on closer examination evidently are intended to show "biting the thumb," or "making the fig." There is a good example of this in *Gulliveriana, or the Fourth Volume of Miscellanies*, London, 8vo. 1728. In the frontispiece to this volume there are in the background figures of Swift and Pope, and in the foreground a Satyr and Harlequin shaking hands, the latter applying the tip of his thumb to his lips, and spreading out his fingers, as in the ordinary "sight." The gesture is evidently in this case one of derision, not of defiance.

EDWARD SOLLY.

As to the god Thor "taking a sight," if such a representation be really known to exist on Bracteæ, PROF. STEPHENS, who is an occasional contributor to "N. & Q.," will perhaps himself enlighten us. J. T. F.

"BONNIE DUNDEE" (5th S. ii. 5, 154, 357, 437, 493; iii. 96, 154.)—I have always explained the puzzling *profondeur de tristesse* which Victor Hugo attributes to the lively air of *Bonnie Dundee* by concluding that the great novelist meant to say *Bonnie Doon*. The passage then becomes clear enough. JONATHAN BOUCHIER.

N. BAILEY'S DICTIONARIES (5th S. i. 448, 514; ii. 156, 258, 514; iii. 175.)—I have an octavo edition of the first volume published in 1753, fifteenth edition, and an edition of the second volume, octavo, published in 1737, third edition. The first does not appear in MR. BAILEY'S List, the second is in his List. T. E. D.

Exeter.

Miscellaneous.

NOTES ON BOOKS, &c.

English Constitutional History: a Text-Book for Students and Others. By Thomas P. Taswell-Langmead, B.C.L., late Vinerian Scholar in the University of Oxford, of Lincoln's Inn, Barrister-at-Law. (Stevens & Haynes.)

WE have here, in the compass of one goodly volume, a handy book both for the student at the Universities and Inns of Court, and for the general reader, embracing every topic of constitutional importance, from the days of the Witan to the return of John Mitchell for Tipperary. In such a work it is, of course, impossible to avoid some technicality, but Mr. Taswell-Langmead's book has the merit of being written in clear language, which is equally adapted for students "and others." The influence of the Oxford school of modern history is traceable most strongly in the early part of the book, where we meet with the Ælfred and Eadward of Mr. Freeman's predilection, instead of that Alfred whom Englishmen are proud to call "the Great," and to look upon, however unscientifically, as the author of trial by jury, and every other good thing in the British constitution; and that Edward, to whose laws the oppressed English of later generations so constantly appealed from the "stark" rule of their Norman and Angevin kings. Perhaps this is a gain, from the point of view of philological accuracy, but many of us will still feel as though we had lost an old friend.

We are glad to note that Mr. Taswell-Langmead has devoted some of his best energies to the elucidation of the three great landmarks of our constitutional history, viz., Magna Charta, the Petition of Right, and the Bill of Rights. Indeed, the analysis and summary of the provisions of the Great Charter in chapter iv., accompanied by a reprint of the original text, would alone give the book a permanent value. Each clause that requires special treatment is carefully annotated, and its salient points are ably brought out. The Petition of Right and Bill of Rights are also printed in full, with marginal analysis and footnotes. A special chapter is given to the origin of Parliament, and the political and legal aspects of the Reformation also receive separate notice, special attention being paid to the acts passed in the Parliaments of Henry VIII. and Elizabeth. In narrating, so far as it falls within his scope, the contest between Charles I. and the Parliament, Mr. Langmead is careful to point out how far it was constitutional on either side, while summarizing for the student the results of the

revolutionary period" (1642–1660). The last chapter is in itself a manual, covering the progress of the constitution from 1688 to 1875. For conciseness, comprehensiveness, and clearness, we do not know of a better modern book than Mr. Taswell-Langmead's *English Constitutional History.*

Children, and how to Manage them in Health and Sickness, from Infancy upwards. A Book for Mothers and Nurses. By S. Barker, M.D. (Hardwicke.)

If nations depend for much of their character and condition on the training of the young, few treatises can be of more importance than one which directs how that training may be best carried on to successful issue. Such a book should be simple in its details, but written by one who speaks with the authority of experience. Dr. Barker fulfils every necessary qualification for the task he has accomplished with infinite credit to himself, and with profit to all who may know how to apply the instruction. It is a thoroughly sensible and practical book from beginning to end. The chapters on education and on choice of a profession are marked by what we may emphatically call wholesome common-sense. In cases of sickness, when medical aid is not readily at hand, this book is invaluable, so easy is it to understand its explicit guidance. It is not, however, a mere book of reference for such occasions: the pages referring to moral training reveal the philosopher as perfectly as those treating the sanitary condition of the young display the physician.

English Dialect Society. Series B. Part II. and Part III. Reprinted Glossaries, &c. Edited by the Rev. Walter W. Skeat, M.A. (Trübner & Co.)

The second part of this interesting series is divided into seven portions. The first is a reprint of Maulove's rhymed Chronicle, concerning the liberties and customs of the lead-miners within the Wapentake of Wirksworth, Derbyshire. The other portions consist of glossaries, lead-mine and provincial terms, every page of which presents something curious to the "curious inquirer." In the third part we have a collection of English words not generally used, alphabetical catalogues referring to the northern and southern counties, Thoresby's letter to Ray, 1703, &c. Perhaps the most interesting to the philologist, and by far the most amusing to the general reader, is "An Account of some Errors and Defects in our English Alphabet, Orthography, and Manner of Spelling." In the Glossary of Herefordshire words we find one definition—"Pound, *s.*, a pound of fresh butter, eighteen ounces." Herefordshire is lucky if this signification be still in use. We have only to add that every one who looks through these books will have a desire to become a member of the English Dialectic Society, and he will readily recognize the efficiency of the editing.

The Royal North Gloucester; being Notes from the Regimental Orders and Correspondence of the Royal North Gloucester Militia. With Introductory Chapter, founded upon an account of the Regiment, commenced by the late Sir J. Maxwell Steele Graves, Bart. Compiled by Walter Joseph Cripps, Esq., Captain in the Regiment. (Printed for the Compiler.)

In this volume, Captain Cripps has added some very amusing and also valuable chapters to the history of England. The history of our militia is the history of our national force, and he who adds something new to that record does excellent service. Captain Cripps has forgotten or overlooked nothing of the North Gloucestershire's doings which was worthy of being recorded. Some of the old commanders seem to have been ultra-tremendously conservative. When an order was issued to do away with pig-tails, many an aged martinet felt, we are told, a nail driven into his coffin. Pig-tails, Church, and State were supposed to be one and indivisible. The sister service felt it too. "By G—!" cried old Admiral Fairfax, "when a man cuts off his queue the head should go with it!"

Studies for Genoese History. By Col. G. B. Malleson, C.S.I. (Longmans & Co.)

We feel great pleasure in recommending Col. Malleson's volume to all who love stirring subjects spiritedly told. All here are worth the telling, and they are told so well as to be worth the reading and worth the returning to. The Colonel begins with Fieschi and ends with the Spinola, adding to the eight chapters three supplementary, treating of the constitutions, the conspiracies, and the roll of the Doges of Genoa. This list extends from Boccanegra, 1339, to Durazzo, 1802. Twelve years after, Genoa was united with Piedmont.

Love Poems and Humourous Ones. Written at the End of a Volume of Small Printed Books, A.D. 1614–1619, in the British Museum, labelled "Various Poems." Put forth by F. J. Furnivall. (Printed for the Ballad Society.)

In number, these love poems are four-and-thirty (but two or three have been in print before); in style, they are quite that of the audacious love-ballad writers of their time. One, "Think not, dear love, that I 'll reveale," might have suggested to Burns his "Wha 's that at my bower-door?"

Superstition about the Fire not Burning on one Side of the Grate (5th S. iii. 247.)—Fleur-de-Lys writes:—"Dr. F. Chance may like to know that my little boy's nurse, who is a Suffolk woman, told my wife that a fire burning on one side of the grate was a sign that the master of the house was a bad husband. After such an explanation my motive in using a pseudonyme is obvious."

Lines on Sleep (5th S. iii. 187, 236.)—G. R. (Magdalen College, Oxford) writes:—"I and those who were doubtful about the authorship of those lines are satisfied that

they are Tom Warton's, there being found no other claimant for them, and the different dates of their earlier publication, 1775 and 1779, answer to T. Warton's period. That Dr. Warton (the poet's brother Joseph) told his sister 'he had not heard of them' is not incompatible with their being his, and Headley, who asserts that they *were* so, was a contemporary friend and, I believe, pupil of Warton's at Trinity College, Oxford. It appears that the origin of these lines has been sought for by others, for one day in the Bodleian, looking at Headley's second volume (Douse's copy), there fell out of the page containing the lines a paper in Douse's own hand, thus: 'Lines whence the "somne levis" seems to have been borrowed are in Bebeliana Carmina, 1516, pag. R. s.b.' 'But surely the "somne veni (levis)" belongs to Buchanan.' Buchanan's epigrams are almost always in the form of two elegiac couplets, but I find none 'ad somnum.' In Bebeliana I found, 'Epigramma ad somnum quando laboravi dysenteria,' Basilen, Anno MCCCCXCIIII tempore caniculari. The epigram is of nine couplets, elegiacs,—not very classical, nor containing any germ that I can see of the 'somne levis.' If you think it would interest those who have answered my query, I will gladly make a note of Douse's memorandum and a copy of the old epigram for the printer."

ARCHÆOLOGICAL INSTITUTE.—*April* 2.—Sir S. D. Scott, Bart., in the chair.—The Chairman noticed, with much regret, the recent decease of Sir E. Smirke.—Memoirs by Mr. M. H. Bloxam, "On Certain Sepulchral Cross-legged Effigies of Civilians," illustrated by drawings, &c., and by Mr. C. W. King "On the 'Lorica Trilix' of Virgil," were read.—The Rev. C. R. Manning sent a rubbing of the sepulchral brass of W. de Lound, recently discovered at Althorpe, Lincoln; Mr. Ranking exhibited a fine specimen of the early Paris press, a book of "Hours," printed by P. Pigochet in 1488; the Rev. E. Jarvis sent a knife with a curiously carved handle; Mr. Bloxam, two sheets of sketches of architectural details by Michael Angelo; and Mr. Page, four gold nobles and quarter-nobles, two gold Roman coins, a bronze armlet and fibula, and an Etruscan vase found on the site of Vitulonia.

"CHRONICLES AND STORIES OF THE CRAVEN DALES."—This work is progressing, and Mr. S. Jackson, the author, is correcting the proofs of the first portion.

SIR FRANCIS DRAKE.—Mr. A. M. RAPER, Fairmount, Grant Co., Ind., writes:—"I desire to get some information about the estate of Sir Francis Drake, as one of his heirs lives here. What clerk of court or what proper authority can I address to ascertain if the estate has been settled or in what condition it is?" Communications to be sent direct to writer.

Notices to Correspondents.

PHLEBOTOMY (5th S. iii. 180.)—"Venesection was a remedy of very early origin, for Podalirius, on his return from the Trojan war, cured the daughter of Damethus, who had fallen from a height, by bleeding her in both arms; and the practice of incision and scarification was employed in the Grecian camps before Troy."—Dr. Paris.

MEDWEIG.

M. L. ("The Willow Pattern") should refer to "N. & Q.," 1st S. vi. 509; vii. 631; and 3rd S. xi. 152, 298, 405, 461; but especially to 3rd S. xi. 298, where will be found a paper on the subject by our late learned correspondent F. C. H.

"IN THE BARN THE TENANT COCK" (5th S. iii. 260, 280.)—P. P. says that Cunningham's Pastoral was called *Day*. See further, p. 297.

"BENEATH A CHURCHYARD YEW" (5th S. iii. 188.)—T. A. (Paisley) writes:—"These verses are by Shenstone, and are to be found in Anderson's *British Poets* (1795), vol. ix., p. 633, as doubtless also in most editions of the poet's works."

HOMER'S VENUS.—J. C. C. asks for the epithet which Homer employs in the *Odyssey* as descriptive of the hair of Venus, and which has been rendered into Latin by, he thinks, pulchricoma.

"HOW WHEN HIS HORSE TRIUMPHANT TROD," &c. (5th S. iii. 260.)—See the poem by Monckton Milnes, now Lord Houghton, called "The Greek at Constantinople."

HORACE WALKER.

"COLLECTIONS."—F. W. F. asks for the derivation of this word as applied to the terminal examinations held by the several colleges and halls at Oxford.

S. J.—The tradition that Fitz Urse, one of the murderers of à'Beckett, settled in Ireland, and translated his name into Irish Mac Mahon, is well known.

M. L. (Rua Nova do Carmo, Lisbon).—Much obliged by your communication, and shall be glad to hear again from you.

MR. RAWES (83, King William Street, E.C.) asks whether any translation of Brillat-Savarin's *Physiologie du Goût* has ever been published.

A. B.—=Impressed by the termination of the whole story.

E. O. H. had better apply to Mr. Bernard Quaritch, 15, Piccadilly, W.

T. W. W.—The lines have been often printed.

C. S. G., ABHBA, and R. C. (Chicago).—Forwarded to MR. THOMS.

HOW TO IMPROVE THE RENT OF OFFICES.—It is a fact well deserving to be known, that in numerous instances premises badly constructed and inefficiently lighted have remained unlet for considerable periods, until the landlords have determined to avail themselves of that useful invention, Chappuis' Reflectors, which give perfect daylight, and supersede gas. It is no uncommon thing to find an office letting at an advanced rent of 20 per cent., simply owing to the improvement in lighting. Prospectuses, &c., of Patentee, P. E. Chappuis, 69, Fleet Street, London.—[ADVERTISEMENT.]

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THE QUARTERLY REVIEW, No. 276, will be PUBLISHED on SATURDAY, APRIL 17th.

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JOHN MURRAY, Albemarle Street.

LONDON, SATURDAY, APRIL 17, 1875.

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Notes.

ON THE PREFIXION OF *N*, *T*, *D*, *P*, *B*, AND OTHER LETTERS AT THE BEGINNING OF THE DIMINUTIVES OF CERTAIN CHRISTIAN NAMES.

We are very fond in English of prefixing certain consonants to the diminutives of certain Christian names beginning with a vowel.* The reason no doubt is that the articulation of these consonants is accompanied with a greater explosion of breath than that of the vowels to which they are prefixed, and that consequently greater energy is imparted to the utterance. The consonants chiefly so used appear to belong to the class called by Max Müller *checks*,† and the *dentals* (*t*, *d*, *n*) seem to be more used than the *labials* (*p*, *b*, *m*), and these again more than the *gutturals* or *palatals* (*c*, *k*, *g* hard and soft, *j*, *ch*). The frequency of use thus accords, I think, pretty nearly with the explosive force of the class‡; and for the same reason the *hard* checks (*t*, *p*) are more used than the *soft* ones (*d*, *b*). I will now proceed to give a few examples.

Of the *dentals*, *N* seems to be much more used than *t* and *d*, why it is difficult to say, but it is, perhaps, softer and more euphonious. Examples are: from *Anna* or *Ann*, *Nan*, *Nanny*, *Naney*, &c., and in French *Nanette*, *Ninon*, &c. (Miss Yonge, i. 105); from *Antony*, *Nanty* in Scotch (*ibid.*, i. 307); from *Edward*, *Ned*; from *Ellen*, *Nell* and *Nelly*; from *Isabel*, *Nib* and *Nibbie* (*ibid.*, i. 93); and from *Oliver*, *Noll*. With regard to *Nan*, &c., *Nanty* and *Nell*, however, it may be said that the prefixed *N* is derived from the *n*'s in the names themselves, and that they are therefore merely cases of *reduplication*. I cannot decide.

T is also used pretty frequently. Thus we have *Ted* from *Edward*; *Tenton* (i. 307) in Germ. from *Anton*=Anthony §; and *Tibbie* (i. 93) from *Isabel*.

As for *D*, I can think of no other example than *Dandie* (Scotch) from *Andrew* (i. 203).

In the *labial* class, *P* does not appear to be prefixed to the diminutive of any name beginning with a vowel. In *Peggy* from *Margaret*, *Patty* from *Martha*, and *Polly* from *Mary* (in which the *r* is at the same time changed into *l*), it is rather a *change of initial consonant* which has taken place,‖ unless indeed we suppose that the *M*s were dropped first and then the *P*s added.

And the same may be said of *B*, and of the two diminutives, *Bob* from *Robert*, and *Bill* from *William*. In *Bob*, the first *B* is supposed to be derived from the second, and so to form a *reduplication* (see above, and also Pott, *Personennamen*, p. 112). In the Italian *Beppo*¶ and *Peppo*, *b* and *p* have been added to a part of *Giuseppo*=*Giuseppe* (our *Joseph*), and the same may be said of the Span. form of the same name *Pepe*. *Peppo* and *Pepe* (fem. *pepa*) would, I suppose, be called *reduplications*, though *Joseph* in Spanish is *José* (fem. *Josefa*), with *f* and not *p*.* Akin to these, but more evidently reduplications, are *Babette* in Fr.

* The practice is not confined to English, as will be seen in the sequel; but I doubt whether the practice is as common in any other European language.

† The breath is completely stopped for a time, and then rushes out with increased vehemence. One does not see why some of the so-called *breathings*, such as *h*, *s*, *w*, or *y*, should not also be so employed; but they do not seem to be. The *h* is, however, put out of court in England on account of the stigma of vulgarity attaching to its undue prefixion.

‡ There is not much difference perhaps in explosive force between the *labials* and the *dentals*, but the latter have a sharper sound, and would, I think, be heard at a greater distance.

§ *Tantony* is generally regarded as being a corruption of *St. Anthony*, the *S* being dropped; and indeed *Tenton*, *Tibbie*, and *Ted* are all susceptible of this explanation.

‖ For we have also the forms, *Meggy*, *Matty*, and *Molly*.

¶ *Beppo* is the only form given by Miss Yonge; but an Italian lady tells me *Beppe* is much more common.

* But in *Babarpe*, further on, from *Barbara*, the *b* has similarly become a *p*, and in *Beppo* the reverse has taken place, and a *b* is derived from a *p*. In some cases there is a change of vowel in the diminutive, as in *Tenton* from *Anton*, *Peggy* from *Margaret*, and *Polly* from *Mary*.

from *Élisabeth*, *Bébèle* from *Isabelle*, *Babarpe* from *Barbare* (these last two in Hainault; Pott, p. 112), *Lolotte* from *Charlotte*, *Liline* from *Aline*, and *Fifine* from *Joséphine*. In the Spanish *Lola* (=Charlotte), and *Leli* (Swiss=Magdalen), the second syllable seems to be the reduplication. See my note on "Zin-zan," 5th S. iii. 117.

A *change of consonant* again seems to have taken place in the Ital. *Nanni=Vanni* from *Giovanni* (Miss Yonge, i. 111), the initial *N* being perhaps borrowed from the other two. And the modern Greek *Nannos=Giannes=Jannes=*Ἰωάννης may be explained in the same way.

Miss Yonge gives the forms *Jevlalija* (i. 209), and *Jelissaveta* (i. 92) as Russian forms for *Eulalia* and *Elizabeth*; but she does not say how she means the *j* to be pronounced. If, as I expect, *y*, this addition would come under the same category as the *y* in *yeux*, which I considered at some length in "N. & Q." (5th S. ii. 101): see note †.

I do not profess to have given by any means a complete list here. If I stimulate inquiry, I shall be content. I hope others will add to my list. F. Chance.

RALEIGH AND MILTON.

In 1658 John Milton published Raleigh's *Cabinet Counsell and Mysteries of State Discabineted*. He says, in the Preface, that he has had the MS. treatise many years in his hands, and coming upon it by chance amongst his other books and papers, he thought it an injury to withhold it longer from the public. He adds, that it was given to him "for a true copy by a learned man at his death, who had collected several such pieces."

Is this MS. still extant anywhere? Is it known who the learned man was who gave it to Milton?

The book itself is well worthy of consideration. I think a man need only read it to see how very superior the statesmanship of that day was to anything that goes by the name of statesmanship in this. Political economy and theoretical jurisprudence have gone far to destroy the strong common-sense which we find coupled with profound and learned insight in the writings of Machiavelli, Raleigh, and Bacon. Theory is most dangerous in statecraft, for in that art no man succeeds who makes more than two moves away from actual experience. In state affairs theory ought to be constructed out of practice and subservient to practice. The spread of literature has necessarily multiplied speculatists, who, like Mill and Austen, broach vagaries because they have never come breast to breast with the actual facts. Newspaper writers, no matter what ability they have originally, are the death of practical sagacity, which is statesmanship. They are worse than traitors, because they believe the plausibilities they advocate, and are believed where traitors might be doubted of. By dexterous argument they raise doubts which, as they never put their hand to anything, they never can resolve. Finally, if there came a spirit amongst us of the temper, skill, insight, and practice of a Raleigh, these men would so obfuscate the masses of their dunder-headed readers, penny or twopenny, that this man, with head in hand and hand in head, would either be forced aside into inaction and silence, or he must plot like a conspirator against the liberties of his country till he could put all under by force. Present society compels him to take illegal steps, or to hide away his beautiful gift of practice and skilled rudder-handling, like the Gospel light, under a bushel. It is full of danger when education and culture bring things to this pass.

It delights one to see such a man handle the absurd notion that money makes for the strength of nations. Raleigh writes, at p. 173 of this little tractate,—

"A common conceit and saying it is, that money makes the war strong, and is the force and sinews thereof; as though he who hath most treasure, be also mighty; but experience hath apparently showed the contrary."

And he goes on with examples, as a man who studies to achieve state direction ever should, to show that money may indeed tempt an attack, but not repel one. C. A. Ward.

Mayfair.

THE EGYPTIAN HALL, PICCADILLY; AND MR. WILLIAM BULLOCK.

(Concluded from p. 285.)

What else was exhibited in this building, I am unaware until May, 1824 (*Repository*, iii., Third Series, p. 291), when "Mr. Bullock's Collections, illustrative of Ancient and Modern Mexico," were to be seen therein. A friend, who was at that time acquainted with Mr. Bullock, has informed me that he and his son visited Mexico, being engaged in a silver mine, and fears with very little success. This may have led him to turn his thoughts again to the Arts. With "the leading passion" still strong upon him, as stated in that magazine, he explored the regions of Spanish America, and imported from it some of its rarest products in the several departments of natural history; and in addition to this collection, he was enabled to get together many curiosities of great interest hitherto sealed from European research.

"These consist chiefly of original specimens of ancient (Mexican) sculpture and paintings; of casts of the enormous and monstrous idols of the supreme temple; of the grand altar or sacrificial stone, on which thousands of victims were annually immolated; of a cast of the famous kalendar stone (recently dug up and placed at the side of the cathedral);* of a model of the immense pyramid of the Sun; of the original Map of ancient Mexico made by order of Montezuma for Cortez; and of

* And where it still remains.—W. P.

a number of remarkable manuscripts and picture writings and antiquities of various kinds in the arts and manufactures of this aboriginal people."

Also of a panoramic view of Mexico in its then state, taken by Mr. Bullock's son.* A long review of the collection follows, perhaps taken from the *Description of the Unique Exhibition called Ancient Mexico, collected in* 1823, 8vo., London, 1824, which was sold to the visitors. There is in it a folding lithograph plate, which gives an idea of these interesting works, and also of the "Egyptian Room" above noticed. The article highly praises "this single effort by a private individual, a first one too, and achieved in the short space of one year," to explore the antiquities of other nations. The *upper* rooms of the Hall contained the works of Art; the *lower* rooms, the natural productions of the country — models of fruit; nearly two hundred species of birds, the greater number hitherto undescribed; between two hundred and three hundred species of fishes; cabinet of minerals, &c.; as explained on p. 246 of the *Repository*. In the same year Mr. Bullock published *Six Months in Mexico*, 2 vols. 8vo., which gives an outline of his excursion and discoveries, and went through two editions. This collection was dispersed by auction in September, 1825, except such of the MSS. as were *lent* to Mr. Bullock for exhibition by, and to be returned to, the then Government of Mexico.

In December, 1824, Mr. Bullock was exhibiting (iv. p. 357) the

"superb set of the arras or tapestry, for which the cartoons by Raphael were the original designs. . . . . This set was presented by the Pope Leo X. to King Henry VIII., who hung it up to embellish the Banqueting House at Whitehall. After the sale of it during the Commonwealth, it passed through various hands, eventually into those of the present proprietor,"

who, however, is not named in the article. The set consisted of nine pieces, each 14 feet high, and near 20 feet in length.

As regards the history of the Hall, I cannot go beyond this date, but I think Mr. Bullock must have then parted with his interest in it. As far as he is concerned, I find no further notice of him until late in 1827, when a *Sketch of a Journey through the Western States of North America in* 1827 is announced as preparing for publication, by W. Bullock, F.L.S., &c., which in the *Repository* for 1828, xi., p. 39, is stated in the chapter entitled "The Literary Coterie" to be—

"A meagre account; he has compressed information that would have constituted a tolerable quarto into one hundred and thirty-five duodecimo pages, the chief object of which is to inform us that the author has purchased a large estate on the banks of the River Ohio, within a mile of the city. Since his arrival in London, he has engaged Mr. John B. Papworth, the architect, to lay out the most beautiful part of it as a town of retirement, to be called 'Hygeia.' This will enable persons desirous of establishing themselves in an abundant and delightful country to do so at a very moderate expense. In plain English, Mr. Bullock, like the late Mr. Birkbeck, having made an investment in land, wants to get it off his hands, and thinks this an eligible plan to gull John Bull, as his prototype did with his Illinois prairies. *Mr. Apathy.* You do not know Mr. Bullock; he is a most honourable man and a gentleman. *Reginald.* Oh! no doubt. I say nothing to the contrary; and if there are any persons infatuated enough to prefer the Western States of North America to 'merry England,' I do not know that they can do better than settle at Hygeia."

In this *Sketch* he states that he intends to return to the house on the estate immediately, as a residence for himself and his family. In it he appears to have visited Mexico in 1826, with his wife, and to have made the tour during his return to England, thus saving the then tedious sea voyage. He purchased the property of Thomas D. Carneal, Esq., a member of the Kentucky Legislature. What became of the scheme (more than it failed), I cannot say. Mr. Bullock, however, left England, and perhaps for South America, as for many years he lived there with his wife, I think, far up the Orinoco. He returned to London about 1840, and I remember once seeing him about that year at a house on the south side of Golden Square, where he was cleaning and relining a number of oil paintings which he had purchased in South America; to which country they were supposed to have been taken by the Spanish settlers, and were found rolled up and stowed away. Of the time of his decease I am unaware.

My friend, already mentioned, informs me that Mr. W. Bullock was the first to introduce into England, from Mexico, the lovely fuchsia, giving the seeds to Tait (I think), the nursery gardener in Sloane Street. Another friend (necessarily I have had to resort to the elder ones) writes—

"I have very agreeable reminiscencies of Mr. Bullock. He was much more than a *showman*; he was *that*, but a great deal besides that was good and excellent. 'Bullock's Museum' was the wonder of his day."

This short account of a man now almost forgotten, and of the early history of a building devoted to the arts, will, I trust, be acceptable to many of the present generation, who may often ask the question, while passing the "Egyptian Hall," why and by whom was it erected?

WYATT PAPWORTH.

* Messrs. Burford opened, in 1826, a panoramic view of Mexico, from Mr. Bullock's drawings, at their building in Leicester Square.

SHAKSPEARIANA.

WINTER'S TALE, ACT ii. SC. 1.—

"You are abus'd, and by some putter—on,
That will be damn'd for't; would I knew the villain
I would *land-damn* him."

Halliwell thinks the following passage from Dean Milles' MS. Glossary (p. 164) may explain *land-damn*: "*Landan, lantan, rantan*, are used by

some Glostershire people in the sense of scouring or correcting to some purpose, and also of rattling or rating severely." Rann conjectures that *land-damn* means "condemned to the punishment of being built up in the earth." Malone thinks the word a corruption, and that either the printer caught the word *damn* from the preceding line, or that the transcriber was deceived by the similitude of sounds; and, further, that we should read *land-dam, i. e.*, kill him, bury him in earth. Steevens says *land-dam* him, if such reading can be admitted, may mean "he would procure sentence to be past on him in this world, on this earth." Johnson says *land-damn* is probably one of those words which caprice brought into fashion, and which, after a short time, reason and grammar drove irrevocably away. It perhaps meant no more than I will *rid* the *country* of him, *condemn* him to quit the *land*. Knight thinks Farmer's conjecture, *laudanum him*=poison him with laudanum, was intended for a joke. But is it probable that the word laudanum was in use in England in Shakspeare's time. It seems to have been coined by Bombast von Hohenheim (Paracelsus), who was born in 1493. A German edition of his works was published in 1589-90, and a Latin one in 1603. Among many editions of portions of his works, one dates as early as 1553.

The word is not, however, found either in Dufresne, Junius, or Minshew; and it would seem that the *laudanum nostrum* of Paracelsus was a different medicine from that of the present day. Domet (*Dict. Theoph. Paracelsus*, Francf. 1584) says:—

"*Laudanum* et non ladanum est medicina Paracelsi ex auro corallis, unionibus, &c. composita. Est etiam materia perlata; *laudanum* est specificum remedium sive medicamentum Paracelsi ad febres; *laudina* est angelica."

Walker (*Crit. Exam.*, vol. iii. p. 99) proposes "*live-dam.*" The MS. corrector's suggestion (also given by Collier) of *lamback*, to beat, belabour, is, perhaps, the worst of all. I take it that the last part of the compound *land-damn* is a play upon *damn'd* in the second line; and that the word should be written *land-dam*, which means "to dam or stop the *land* or *lant*," *i.e.*, the urine; the absorption of the urine into the system by the kidneys resulting in proximate death. This explanation struck me before reading Hanmer and the notes in Steevens, &c., on the subject. The Lancastrian word *lant* for urine occurs in Cotgrave in 1650 (*ecloy, lant*, urine). Ash gives "*land*, urine, but long since obsolete." Steevens gives an instance of the use of the word in Glapthorne's *Wit in a Constable*, 1639, "Your frequent drinking country ale with *lant* in it"; and in Grosse's *Provincial Glossary* I find "*land* or *lant*, urine; to *lant* or *leint* ale, to put urine into it, to make it strong, N." (perhaps rather to make it salt). The word is derived from the A.S. *hland, hlond* (Icelandic *hland*), lotium, urina; A.S. *hlond adle*, urinalis dolor, dysuria stranguria;* perhaps related to the Celtic *lan, lon, lun*, water.

R. S. Charnock.

Gray's Inn.

Water Walking.—The idea of making the human body more buoyant, so that a man not only need not fear drowning, but shall be able to move about in the water with safety and facility, is by no means new. Perhaps one of the oldest distinct schemes for this purpose is that given by H. Knappen, in his very interesting woodcut illustrations to Renati's *Vier Bucher von der Rytterschaft*, Erfurth, 1511. In Plate lxiii. he has a representation of large double skin air-boots, the object of which was to render the wearer's body so buoyant that he could walk in, or almost upon, the water. There does not seem to be any evidence that this scheme was then attempted to be put in practice.

On June the 7th, 1665, Dr. Pope mentioned to the Royal Society "that he had seen at Paris a fellow walking upon the water by means of a pair of leather breeches made bladder-wise, with pipes to them to blow them up, and with legs joined thereto, liquored after a peculiar way; whereupon Mr. Robert Hooke said it might be thought upon to contrive a way of making a girdle to be tied about a man to save him from sinking; and he was order'd to think upon it himself." If Hooke made any experiments on the subject, I do not think they were published. A few years later, J. C. Wagenseil, of Nuremberg, described and figured, in his *De Hydraspide*, Altdorf, Noricorum, 4to., 1690, a dress for walking in the water. It consisted of leathern double trunk-hose, made in four divisions, capable of being separately inflated, so as to give very great buoyancy to the body of the wearer, whilst by means of shoes with leaden soles the upright position of the body was secured, and by means of "fins" attached to the ankles, progress in the water was facilitated. It is said that the King of Denmark himself tried this dress, and went more than a mile with it on, in the open sea.

Edward Solly.

Francis Noel Clarke Mundy.—As a contribution to the bibliography of privately-printed books, I should like to add a few words to Mr. Galton's interesting note on the authorship of the lines on Swilcar oak at 5th S. iii. 122. I think it is not generally known that there are two privately-printed editions of *Needwood Forest*. That which, from its containing a few errors corrected in the other, I should suppose to be the earlier one has for its title, "Needwood Forest. Written in the

* Conf. *Bosworth and Lye*, quoting Cotg. 176; and *Med. Quadr.*, 10, 2.

year MDCCLXXVI. Lichfield: printed by John Jackson," and has signs. A to G 2, in fours. The other is, "Needwood Forest. Lichfield: printed by John Jackson, MDCCLXXVI," and, with the same number of pages, is printed on signs. A to N 2, in twos. What puzzles me is that MR. GALTON, while copying the former title-page, gives the lines as printed in the last-named edition, which I identify by the words 'your hallow'd shade" for "yon hallow'd shade," and "the mould'ring trunk" for "thy mould'ring trunk."

My copy of what I suppose to be the later edition was a presentation copy from the author to Dr. Pegge. It is bound with another work in 4to., the title of which is concise enough. It is, "Poems. Oxford: printed by Mr. Jackson, MDCCLXVIII. Sold by T. Beckett and P. A. De Hondt in the Strand, London, and D. Prince in Oxford," pp. 97. This was a gift from Godfry Bagnell Clarke (mentioned in a note at p. 32 of *Needwood Forest*) to Dr. Pegge, who has written on the title-page that the *Poems* are by Mr. F. N. C. Mundy. Both works passed into the possession of Mr. T. Park, who writes that the *Poems* are almost as rarely to be met with as *Needwood Forest*, which was only printed for presentation. A note from A. S. (I presume Anna Seward) to Mr. Park, in 1800, says that *Needwood Forest* is one of the most beautiful local poems in our language, but the author cannot be persuaded to publish it at large.

Some further particulars of Mr. Mundy would be interesting. A short poem, entitled "My Grand Climacteric, 1802," printed with the *Fall of Needwood*, gives a clue to the date of his birth.

JOHN FITCHETT MARSH.

Hardwick House, Chepstow.

SIR WALTER SCOTT AND THE SEPTUAGINT.—Many no doubt have found—but has any one made a note of the fact?—that Sir W. Scott seems to have confounded the Septuagint with the Vulgate, and to have supposed that the former was written in Latin? In *Woodstock*, vol. ii. p. 272 (edit. of *Waverley Novels* in 48 vols., 1829-33), Dr. Rochecliffe, when helping Joceline Jolliffe to bury the body of Tomkins, says:—

"Thou hast done even that which was done by the great and inspired legislator when he beheld an Egyptian tyrannizing over a Hebrew, saving that in the case present it was a female, when, says the Septuagint, 'Percussum Ægyptium abscondit sabulo.'"

And in *Nigel*, vol. ii. p. 294, King James, after referring to the part which he took in forwarding the translation of the Scriptures, adds:—

"Yet nevertheless we ourselves confess to have found a comfort in consulting them in the original Hebrew, which we do not perceive even in the Latin version of the Septuagint, much less in the English traduction."

At p. 199 of the same volume, however, the monarch does cite the Vulgate:—

"We are like an ass, that we should so speak, stooping betwixt two burdens. Ay, ay, 'Asinus fortis accumbens inter terminos,' as the Vulgate hath it. Ay, ay, 'Vidi terram quod esset optima, et supposui humerum ad portandum, et factus sum tributis serviens.'"

The quotation is not quite accurate, as in Gen. xlix. 14, the word is *accubans;* the next verse does not profess to be given verbatim, as the first person is substituted for the third.

T. LEWIS O. DAVIES.

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"TRAVEL" OBSOLETE FOR "TRAVAIL."—The word "travel," which is used in Numbers xx. 14, is peculiarly liable to be misunderstood. In fact, a gross error of translation is found in the Irish Bible, from following the apparent meaning of the Authorized Version of the passage wherein it occurs. The words in Numbers are these:—"Thou knowest all the travel that hath befallen us" (lit. found us). Travel is here only an obsolete form of "travail," and expresses the Hebrew, *tĕlāāh;* Vulg., *laborem;* LXX., *μόχθον*. The same Hebrew word is found in two other passages: Exodus xviii. 8, "all the travail that had come upon them by the way," and Nehemiah ix. 32, "let not all the trouble [marg. Heb. "weariness"] seem little before thee, that hath come upon us." Now, here we have the same word rendered "travail," travel," and "trouble"; but the translator of the Old Testament into Irish evidently thought that "travel" or "travail" meant journey, and ignorantly employed words denoting it to express them. In Exodus he used *ais-dior*, a journey; and in Numbers, *turus*, an expedition, journey, pilgrimage; but in Nehemiah, where there was no difficulty in the English, he more correctly translated by *buáid(h)read(h)*, vexation, trouble, a word which is plainly the same as the English "bother."

R. J. C. CONNOLLY, Clk.

Rathangan, County Kildare.

DRINKING AT THE CONSECRATION OF CHURCHES.—In *Church Bells* of March 27 the following occurs:—

"At a great meeting of Churchmen, held lately at Wolverhampton, Bishop Selwyn deplored that after consecrations of churches there should be expensive dinners, at which champagne at 8*s.* a bottle was drunk. Drinking after the consecration of burial-grounds was even worse. Worse still was drinking at funerals, &c."

Not long after reading the above, I happened to be looking over some of the volumes of the *Republics*, printed by Elzevir, when my eye alighted on the following passage in the *Respublica Namurencis, Hannonicæ et Luxemburgensis*. This work was printed "Amstelodami, Apud Johannem Jansonium, 1634." At page 522, speaking of the last-mentioned people, he observes:—

"Solemnitates quasdam diligenti observantia colere solent, uti nimirum Ecclesiarum suarum Dedicationes, quo et extraneos amicos convocare, et cum illis hilariter

convivari, et compotare, atque etiam choreis vacare, ad fatigationem usque contendunt; ubi et rixæ, contentiones et pugnæ raro desunt. Pervigilia denique nonnulla ut exempli causa Epiphaniarum, Divi Martini, Sanctæ Crucis, ex antiquorum traditione potibus indulgentes in multam noctem deducunt, qui mos æque apud ipsos urbanos (superius recensitos) etiam inolevit."

R. C.

Cork.

Strange Lights in Wales.—A gentleman writes from Pwllheli, a coast town in Carnarvonshire, to the *Field* newspaper of Feb. 20, as follows :—

"Some few days ago we witnessed here what we have never seen before—certain lights, eight in number, extending over, I should say, a distance of 8 miles; all seemed to keep their own ground, although moving in horizontal, perpendicular, and zig-zag directions. Sometimes they were of a light blue colour, then like the bright light of a carriage lamp, then almost like an electric light, and going out altogether, in a few minutes would appear again dimly, and come up as before. One of my keepers, who is nearly 70 years of age, has not, nor has any one else in this vicinity, seen the same before. Can any of your numerous readers inform me whether they are will-o'-the-wisps, or what? We have seen three at a time afterwards on four or five occasions."

Surely we are not going to have a repetition of the "Fiery Exhalation" mentioned by Evelyn in his *Diary*, 22nd April, 1694, and fully discussed in Gibson's continuation of Camden. These "Mephitic Vapours," as they were called, occurred on the same coast. A. R.

Croeswylan, Oswestry.

George Cruikshank in France.—Just at the time when the artist's silver wedding is being celebrated, it may be grateful to know that he had an early popularity in Paris as well as in London, and that he still has a well-earned reputation there. In 1820 *The Political House that Jack Built* appeared as *La Maison Politique que Jacques a Batie*, and the famous Matrimonial Ladder was reproduced, and the text translated as *George Dandin, ou l'Échelle Matrimoniale de la Reine d'Angleterre*. These works fetch a high price, and are included in the catalogue of Bachelin-Deflorenne. Hyde Clarke.

A Tradition of George Herbert.—In the dedication to Sir John D'Anvers of *The Standard of Equality*, by Philo-Decæus, Lond., 1647, there is the following passage :—

"Lighting casually on the poems of Mr. George Herbert, lately deceased (whose pious life and death have converted me to a full belief that there is a St. George), and therein perusing the description of a 'constant man,' it directed my thoughts unto yourself, having heard that the author in his life-time had therein designed no other title than your character in that description."

D'Anvers (Herbert's stepfather) became one of the king's judges, and was at any rate constant enough to the love of liberty to ruin himself by opposing Cromwell when he seized the sovereign power. It is instructive to compare the sketch of the gentle Herbert with the portrait given to us by Clarendon and Mark Noble.

C. Elliot Browne.

Vicissitudes of Fortune in a Scottish Burgh.—The town of Stirling is rich in hospitals. In 1639, John Cowan, a prosperous trader in the place, bequeathed lands in the vicinity for behoof of decayed burgesses. These lands yield a revenue of several thousands per annum. But the patrons of the Hospital, being the Town Council of the burgh, had, till his death in 1670, to support from the Hospital funds Walter Cowan, the founder's natural son. On the 7th January, 1671, Alexander Short, eldest son of the late John Short, Provost of Stirling, was granted one hundred merks to buy clothes, in addition to his usual allowance from Cowan's Hospital funds. From the same Hospital, John Allan, son of a late chief magistrate, was, in 1672, granted twenty-five pounds quarterly as aliment. Charles Rogers.

Grampian Lodge, Forest Hill.

"To Liquor": "Tall Talk."—Some of the words which are supposed to have originated in the United States were formerly in use in England. They were carried to America by the early colonists, and have remained in use there, but have died out in England. I had supposed that "to liquor" was an Americanism, until I accidentally met with a statement, by Anthony Wood, that one Quin was introduced to Cromwell, who heard him sing with very great delight, "liquored him with sack," &c. So too I thought respecting "tall talk," until I met with it in one of the works of the great Dr. Bentley. C. S. G.

Tweeds.—This term for a description of woollen cloth is a corruption of "tweels." The *Border Advertiser* says :—

"It was the word 'tweels' having been blotted or imperfectly written on an invoice which gave rise to the now familiar name of these goods. The word was read as 'tweed' by the late James Locke, of London (another pioneer of the trade), and it was so appropriate, from the goods being made on the banks of Tweed, that it was at once adopted, and has been continued ever since."

Tweeled cloth is cloth woven diagonally.

W. H. Patterson.

Jamaica Proverbs.—I think the following proverbs, which have been sent home by an officer now quartered in Jamaica, are not unworthy of preservation in the columns of "N. & Q." :—

"When trubble catch bull-dog, monkey-breeches fit him."

"Greedy choke puppy."

"Rocky 'tone a ribba' bottom no feel sun hot."

"When cockroach gib dance, him no ax fowl."

T. W. C.

Queries.

[We must request correspondents desiring information a family matters of only private interest, to affix their ames and addresses to their queries, in order that the nswers may be addressed to them direct.]

Henry Clarke, Schoolmaster in Salford, Manchester, 1776.—Wanted to know the place of his death in 1818. He was the author of the following:—

1. "Practical Perspective," Lond., 1776, 8vo., vol. i. (qy. all published), dedicated to Charles White, Esq., of Manchester, F.R.S.

2. "The Rationale of Circulating Numbers," Lond., 1777, 8vo., dedicated to Thomas Butterworth Bayley, Esq., of Hope, F.R.S. In this work he advertises an Essay, to be speedily published, on—

3. "The Usefulness of Mathematical Knowledge."

4. "A Dissertation on the Summation of Infinite Converging Series," Lond., 1779, 4to., dedicated to Charles Hutton, F.R.S., and Professor of Mathematics in the Royal Military College of Woolwich. This was translated from the Latin of A. M. Lorgna.

5. A Supplement to the last-named, London, 1782, 4to.

6. "Tabulæ Linguarum," about 1782, containing a system of shorthand adapted to the English and French languages.

7. "The School Candidates, a Prosaic Burlesque: occasioned by the late Election of a Schoolmaster at the Village of Boudinnoir [*i. e.* Stretford, famous for pig-killing, near Manchester]. Utopia: Printed in the Year 1788," 18mo. This is incorrectly dated 1792 in the catalogue of the Manchester Free Library, p. 626. It is there said to have been "privately printed in Manchester."

8. "The Pedagogue, a true tale: being a Satirical Jeu d'Esprit," on a sheet, price 2*d*.

9. "The College: or, Lectures à la Sourdine; in French and English."

Nos. 1, 2, 4, and 5 are in the Chetham Library; and in the late Mr. T. T. Wilkinson's bequest of MSS. to this library, there are said to be some of Clarke's papers. Where may Nos. 3, 6, 8, and 9 be seen; and is the author known as the writer of anything else?

In the 1816 *Dictionary of Living Authors*, there is one of his name mentioned as LL.D., and as Professor of Astronomy and Experimental Philosophy at the Royal Military College, Marlow, with the following works:—

(*a*). "The Seamen's Desiderata," 4to., 1800.

(*b*). "A New . . . Operation for clearing the apparent Distance of the Moon," &c., 4to., 1800.

(*c*). "Animadversions on Dr. Dickson's Translation of Carnot's Reflections on the Theory of the Infinitesimal Calculus," 8vo., 1801.

(*d*). "Virgil Re-vindicated; being an Examination of Bp. Horsley's Tract on the two Seasons of Honey," 4to., 1809.

J. E. B.

"The Scrap Book of Literary Varieties, and Mirror of Instruction and Entertaining Information, containing several hundred pieces of Prose and Verse, and Seventy Engravings. London: Sold by Edward Lacey, 76, St. Paul's Churchyard, and all booksellers."

I wish for information respecting this volume. The letter-press appears to consist of numbers of the *Mirror* for the year 1825, and is interspersed with small woodcuts. But the remarkable feature of the book is 24 frontispieces, wood engravings, without signature, representing types of certain classes of men and women—"The Young Lord," "Philanthropists," "The Usurer," "Yorkshire Schoolmaster," &c.—in each of which we recognize some character in *Nicholas Nickleby*—Lord Fred. Verisopht, the Cheeryble Brothers, Ralph Nickleby, Squeers, &c. They seem to me very well done, and are not mere copies of the pictures by Phiz in the novel. *Nickleby* came out in 1838–39, and this book, except these character portraits, belongs undoubtedly to 1825. There is a self-congratulating Preface by the editor, and a list of the engravings, in which, strange to say, these character portraits are mixed up with the small woodcuts. How came this about? How did these *Nicklcby* people come here, by whom were they drawn, and when was this book issued? For I suppose it must be later than, and indebted to, *Nicholas Nickleby*, and not *vice versâ*.

J. H. I. Oakley.

Sir George Rooke.—In the *Times* of the 24th ult. there appeared an advertisement, in which a clergyman made an appeal on behalf of a lady in distress, aged 76, who is called *the only lineal descendant* of the captor of Gibraltar, Admiral Sir George Rooke.

Now, from Hasted's *History of Kent*, and from William Berry's *Pedigrees of Families, County of Kent* (1830), we learn that the Admiral was son of Sir William Rooke, Knt., of Horton, and that he died in 1708. Also that he married three times—(1) to Mary Howe, of Cold Bewicke, Wilts; (2) to Mary Leitterill, of Dunster Castle, Somersetshire; (3) to Catherine Knatchbull, of Mersham Hatch, County Kent—and that he had only one child, a son, by his second wife. This son was called George Rooke, and he married the Hon. Frances Warde, eldest daughter of William, Lord Dudley, but died *without issue* in 1739.

Can any of your readers account for the discrepancy between the statements of the above authorities and the advertisement alluded to?

R.

Isaac, the Cabinet Minister of Char-le-magne.—

"A Jew, named Isaac, was the Cabinet Minister of Char-le-magne, and sent by him twice on confidential embassies to the Caliph Haroun Alraschid."—*Hebrew Nation*, by Rev. J. W. Brooks, p. 501.

A.D. 801.—

"Ils lui annoncèrent que le juif Isaac, qu'il avait envoyé, quatre ans auparavant, vers le roi de Perse, en compagnie de Lanfrid et de Sigismond, ses ambassadeurs, revenait avec de riches présents, mais que Lanfrid et Sigismond étaient morts tous deux dans le voyage."—

Œuvres d'Eginhard, traduites par Alexandre Teulet, p. 111.

In what work is any account of the life and travels of this worthy to be met with, no mention of him being made in the account of the Worthies of the Val-halla at Munich, a noble institution for the preservation of memorials of departed greatness, founded by the noble-minded Lewis I., King of Bavaria, A.D. 1829? E.

Star Cross, near Exeter.

Poisoning by Diamond Dust.—In the recent trial of the Guikwar of Baroda it was alleged that arsenic and *diamond dust* had been administered to Colonel Phayre. I have just been reading over once more *The Letters of the Hon. Horace Walpole to the Countess of Ossory*. In Letter clxxxviii. I came across the following curious passage, and, adopting Captain Cuttle's advice, I make a note of it for old "N. & Q.":—

"I would only have general nature, when it has been refined and strained through the thousand sieves of self-love, ambition, envy, malice, mischief, design, treachery, falsehood, and professions, glazed over with perfect ease, good-breeding, and good-humour, and the passions only evaporating through invisible pores, but the angles of the atoms as sharp as needles *and mortal as diamond dust*."

Now, is the poisonous quality of diamond dust an established fact, or is it only a popular error handed down by the old chemists?

J. P. Morris.

Albericus Gentilis.—Can any of your correspondents who are familiar with London churches give me any clue to his burial-place? It appears from his epitaph (Konigius, *Bibliotheca*) that he died in London, 19 June, 1608, and was buried by the side of his father. Both father and son belonged to some congregation of foreign Protestants, and Alberic's will is attested by Philip Burlamachi, Baldiniis Hamens, Philip Calandrini, Aron Cappel, Ebraham Aurelius, and Joseph Killigrew, some of whom also subscribed to the will of I. Casaubon (see Pattison's *Life*). I trouble you with this query because there has been some controversy on the subject. T.

Burton's "Anatomy of Melancholy."—Why are verjuice and oatmeal good for a parrot, or rather, how does the statement that these things are beneficial to that bird imply, as it seems to do in the following passage, that "truth may be blamed"?—

"But I must take heed, *ne quid gravius dicam*, that I do not overshoot myself, *Jus Minervam*. I am forth of my element, as you peradventure suppose; and sometimes *veritas odium parit*, as he said, *verjuice and oatmeale is good for a Parret.*"—*Democritus to the Reader*, p. 59, edit. of 1638.

T. Lewis O. Davies.

Pear Tree Vicarage, Southampton.

Style and Title.—The Earl of Kintore's eldest son, who bears the courtesy title of Lord Inverurie, married in 1873 Lady Sydney Montagu, daughter of the late Duke of Manchester. In the newspapers, and by the family, she is styled "Lady Sydney Inverurie." Is this correct? It seems a contradiction in terms to prefix a Christian name to a peerage title, and I therefore venture to think that she ought to be styled simply "Lady Inverurie," or if her superior rank entitles her to retain her Christian name, that she ought to be called "Lady Sydney Keith-Falconer," taking her husband's surname instead of his title.

Beroald Innes.

Ralph de Sandwich.—Mr. Hepworth Dixon states in *Her Majesty's Tower* that he had consulted an interesting MS. called a Book of Account of Ralph de Sandwich, Constable of the Tower, of the expenditure during 189 days of the detention of John de Baliol, late King of Scotland, and his family in the Tower of London previous to his banishment. Will Mr. Dixon inform me where this Book of Account is to be seen, which at this time would be of great service in assisting me in my researches as to the later Baliols? J. R. S.

"Mum" and George I.—What is the connexion of the beverage called "mum" and the House of Hanover? In a scarce tract (dated 1726) containing some humorous reasons against a Manchester clergyman of Jacobite proclivities, it is stated that for—

"These several years past he has never been used to drink any mum, w^ch is his Majesty's own country liquor. This may well be deemed a mark of disaffection, because tho' he is at liberty to drink this or that liquor, yet why he should never touch mum at all cannot reasonably be ascribed to any other cause than a downright aversion to the name of Brunswick."

J. E. B.

Heraldic.—To whom do the following arms belong, I rather think it is a Yorkshire family?—Sable, a chevron ermine between three saltires; argent, charged with a mullet of the latter; crest, a wolf rampant sable, langued gules, holding in his paws a saltire argent. William Harrison.

Rock Mount, Isle of Man.

What are the hooked or barbed instruments used as charges in the second and third quarterings of arms used by the Chetham Society?

T. P.

Leather and Iron Trunk.—I have a trunk which cannot be less than 150 years old. It is covered with stamped leather in beautiful figures, and divided into panels by ornamental iron bands and hinges. The leather is a good deal faded, and the iron-work rusted. I should be much obliged if any of your readers would describe how to remove the rust from the iron without destroying the leather, and what means to adopt to blacken

and polish the leather, and at the same time preserve the sharpness of the stamped work.

ZETA.

MONTSOREL FAMILY.—Can you give me some information respecting this family, which gave its name to Montsorel Castle, in Leicestershire? In the time of Henry II. this castle was in the possession of Robert (surnamed Blanchemains), Earl of Leicester. C. L. W.

GHOSTS OF GLAMIS CASTLE.—Has anything ever appeared in print on the many ghosts of Glamis Castle, and on the "secret"? D.

A JESUIT PROFESSOR OF PROTESTANT DIVINITY.—In the January number of the *Quarterly Review*, p. 64, note, mention is made of "the case of the Jesuit who in Sweden occupied a chair of Protestant divinity." Where shall I find an account of this case? K. P. D. E.

"BLACK CATTLE."—What is the origin of this expression applied to oxen, bulls, and cows, regardless of their colour? * D. *

THROWING SALT AT WEDDINGS.—What is the origin and meaning of this custom? M. L.

"DEEDY."—What is the derivation of this word? It is used of persons deeply engrossed in conversation. B. F.

RALPH FELL.—What relation, if any, was he (author of *Memoirs of Charles James Fox*, 1808) to Fell, the first husband (Christian name?) of Margaret, the wife of the celebrated George Fox?

OTTO.

"Two things most surprise me, the sense of moral good and evil in man, and the multitude of the starry hosts."

Sir A. Helps quotes this passage, somewhat as above, from Goethe in *Casimer Maremma;* Dean Stanley, from Kant, in his speech at Dundee. Which is correct? A CONSTANT READER.

"ARNO'S VALE."—A song written at Florence by Charles Sackville, Duke of Dorset, on the death of John Gaston, Grand Duke of Tuscany, and addressed to Signora Muscovita, a singer, and favourite of the author's. If not inconveniently long, may I ask for a transcript of, or an indication where I can meet with, the words? It is not, I fancy, a very frequently to be met with poem. ACUTUS.

POETIC PARALLEL WANTED.—In Job v. 7 "sparks" are called in the Hebrew (see margin of English version) "sons of the burning coal." Has any poet used this expression, or have any poets used any similar description, without being indebted to the Book of Job? H. B. PURTON.

NICHOLAS HOOKER.—It is on record that there is a monument in Aberconway Church to the memory of Nicholas Hooker, who was himself a forty-first child, and was the father of twenty-seven children by one wife. I want to know the recorded date of his death, and his age. It seems absurd to ask if he can have been any relation of the "Judicious" Hooker.

CORNELIUS WALFORD.

Belsize Park Gardens.

CHAUCER AND GOWER GLOSSARIES.—Which are the most trustworthy glossaries to the complete works of Chaucer and Gower? J. S. K.

Replies.

CAPTAIN WILLIAM BAILLIE, ETCHER AND ENGRAVER.

(1st S. xii. 186, 393; 5th S. iii. 88.)

The answer you have given to C. C.—or, rather, the reference to a reply to queries of DELT AND SCULPT in "N. & Q.," now more than nineteen years ago, does not substantially afford information in the inquiry as to the publication of the works of Captain Baillie, or as to their value, and whether a proper descriptive catalogue of them has ever appeared. Your quotation, in 1855, from the *Somerset House Gazette* added, it is true, a few personal details in addition to the scanty biographical notices of Captain Baillie given by Bryan and by Ottley. It may be observed, *passim*, that the *Somerset House Gazette* writer was mistaken as to the regiment of Light Dragoons into which Baillie exchanged from the 51st Regiment of Foot. It was to the 3rd, and not to the 17th, regiment. There can be no doubt on that point, for on two of his etchings after his own designs, now before me, he describes himself, "W. Baillie, Capo di 3o Rego Caval. Legiera." Passing to other questions:—

1. As to publication. It is quite certain that the plates appeared separately at first, and most of them, in the first instance at least, as private plates. The earliest *dated* plate in 1753, when Baillie was thirty years old, the latest in 1787, when his age was sixty-four. Upon a few of the plates there is a memorandum of publication, without, however, a publisher's name. For instance, on that of the peasant, with his family at table, saying grace. This would seem, by the by, to be after Ostade, and not, as Ottley says, after Molenaer. When the plates were somewhat worn, they fell into the hands of Boydell, who published them as a collection of what may be called, substantially, the whole or almost complete works of Captain Baillie, in two folio volumes. I have some reason to think that Boydell must have also previously been the seller of single copies of the

separate prints or, at least, of some of them. The collection cannot be called a scarce one, and from five to seven guineas, according to the condition of the impressions, would probably be a fair value in 1875.

India-paper proof impressions of separate prints of Baillie's best pieces do exist, as well as artists' proofs in various states, and some of them on satin. I succeeded many years ago in collecting fifty or sixty. It need scarcely be added that they have a far higher value than the impressions as brought together in Boydell's volumes. Baillie's powers as an etcher and engraver can only be duly estimated from the early and best impressions of his separate pieces, and, judged by such a standard, he may be ranked as, on the whole, the ablest of amateur engravers, either British or foreign, in the past century, and as, perhaps, exceeded by none of the amateur engravers of the present century.

2. As to the number, &c., of Baillie's plates. Your correspondent in 1855, Delt and Sculpt, then offered to supply a list of 106 included in his copy of the collected works, doubtless one of those issued by Alderman Boydell. Such a list is not, however, needed, as a very complete and well drawn up one is to be found in the short fragment of a new dictionary of engravers, entitled *Notices of Engravers* (printed by Longman & Co. in 1831), by the late William Young Ottley.

It may interest your readers to note that although the catalogue of Baillie's works is written with the same surprising accuracy generally as distinguishes the art labours and criticisms of Ottley, there is evidently a mistake on one important point. Ottley describes No. 73 of his list of Baillie's works as follows: "The portrait of Utenbogardus, commonly called the gold-weigher, being the original plate of Rembrandt; retouched by Captain Baillie, upright 4to." High praise, indeed, for Captain Baillie, that his own work could deceive so consummate a judge of art as Ottley. In a fine impression, and on India paper, Baillie's copy of Rembrandt is certainly a charming one. Indeed, it is but little inferior to the original. The head is placed more squarely on the shoulders than it is in the original, but the other differences are very slight. Had, however, Ottley seen an impression of the unfinished state of Baillie's plate which is before me whilst I am writing this note, as well as one in the finished state, he would have been convinced that it was no retouch of the original plate of Rembrandt, but a work wholly due to Baillie that he had to criticize. It may be added that whilst the finished plate has the facsimile of the Rembrandt, 1639, signature, it wants what the unfinished plate supplies, viz., the well-known mark of Baillie's initials, and the epigraph which we may suppose the Captain thought appropriate, "Scilicet improbæ crescunt divitiæ"; rather a harsh one it must be confessed to append to the likeness of a banker like Utenbogardus, whose physiognomy has a stately, noble, and honest benevolence about it!

I may, perhaps, on some future occasion send you a few short notes on other etchings of Baillie's, but the present communication is already longer than I intended it to be. Fredk. Hendriks.

Captain Baillie was more of an etcher, I believe, than an engraver. Mr. J. Anderson Rose has lately lent a splendid collection of etchings to the Liverpool Art Club, who printed a catalogue, and amongst the etchings is one by Captain Baillie, a portrait of the father of William III. The exhibition has been transferred from Liverpool to Birmingham, where a penny edition of the catalogue has been printed. R. T.

"Fangled" (5th S. iii. 85, 133, 258.)—I understand Mr. Kilgour to object to the etymology of this word as traced by me, on the ground that it is not apparent; and I also understand him to rest his objection chiefly on the fact that its present meaning does not greatly differ from the meaning of the word "fashioned." I hope I may be allowed to explain this matter a little further, not for the sake of this word in particular, but with reference to general principles. And I beg leave to assure Mr. Kilgour that I most heartily agree with him in his excellent suggestion that "neat and ingenious ideas should, in etymological questions, be sparingly indulged in." I would even go further, and say that etymologists have no business with ideas *of their own* at all, however busy they may be in tracing the succession of ideas as developed in the usage of words. We do not want *ideas*, but *facts*. And what I pointed out was that the word *fangled* is, as a *fact*, not found in our earlier authors, but appears as *fangel*; that the said *fangel* is not a past participle, nor a verb; but simply an adjective, formed in the regular way by the addition of the A.S. suffix *-ol*, as in *sprec-ol*, talkative; see March's *Anglo-Saxon Grammar*, p. 125. This being so, there is absolutely no doubt about the root being *fang*; and it ought to be remembered that the verb *fangen*, though obsolete *now*, is by no means uncommon in Middle-English; on the contrary, it is so common that nearly twenty instances of it may be readily found by consulting Dr. Stratmann's *Old English Dictionary*. It is used, too, in many senses, as to *take*, to *receive*, to *seize*, &c.; though I, of course, gave the sense of to *catch* as being the original sense. The objection to this, based merely on the modern use of the word, easily vanishes, when we reflect that many words have so altered their signification that the modern use of them is more apt to mislead than to guide a student in search of an etymology. In fact, then, I scrupulously avoided

being influenced by "ideas," and contented myself with merely tracing the history of the formation of the word. Whether I have traced it correctly I leave others to decide; for the excellence of the historical treatment of verbal forms consists in this, that if correct, it must be indorsed by every student who will take the trouble to conduct such investigations as these, provided he be duly qualified to do so by a sufficient acquaintance with the habits and peculiarities of the earlier forms of our language. This brings me to the great principle I wish to draw attention to, viz., that the publications of the Early English Text Society, the investigations of Mr. Ellis, the strictly scientific methods pursued at the present day in Greek and Latin etymology, and other similar aids, are fast tending to revolutionize, none too soon, the whole study of English etymology. I have good hope that we pioneers have done real good; and that the next generation of philologists, applying to English the same strictly scientific methods as have already been applied to Latin and Greek, will make a clean sweep of the thousand and one ludicrous guesses with which even the best of our dictionaries are still encumbered, and will unhesitatingly reject, as useless lumber, all that is of the nature of guess-work, all that cannot be supported by ample, or, at any rate, by sufficient evidence. If in this process some of my work is swept away with the rest, I can fully forgive, by anticipation, those who weigh it and find it wanting. I dare say some of it will remain, and perhaps the present article amongst the rest. Etymology is, in fact, not a personal matter at all; if an etymology rests *merely* on the basis that so-and-so suggested it, it is rotten and useless; and I entirely repudiate the notion, so extremely common even in our best periodicals, that etymology is a mere system of bad puns, and that anything may be "derived" from anything else, provided there is some "apparent" outward likeness between the forms compared. Walter W. Skeat.

Some light, I think, is thrown on the discussion of this word by the following extract from the remarkable speech said to have been uttered by the shrewd old King James VI. when asked to promote Laud to the See of St. David's:—

"This man hath pressed me to invite them (the Scots) to a nearer conjunction with the Liturgy and Canons of this nation, but I sent him back again with the frivolous draft he had drawn. . . . For all this, he feared not mine anger, but assaulted me again with another *ill-fangled* platform."—*Mem. of Arch. B. Williams*, by Bishop Hacket.

The meaning of *ill-fangled*, a word not noticed yet in the discussion, would seem to be "ill-contrived," or "badly constructed"; if so, it would appear that "fangled" has some affinity with "fashioned," as suggested by Mr. Kilgour, but not quite in the sense in which he uses the word, but in the older sense of "made," or "formed." Observe that King James does not say a *fangled*, but a "frivolous draft." Is it not possible, then, that at an early age both "fangled" and "fashioned" may have meant "constructed," and both gone through similar transitions of meaning, till "new fangled" and "new fashioned" were used as they are at the present day?

A. Fergusson, Lt.-Col.

Bedca: Bedford (5th S. iii. 48, 251.)—I may answer the inquiry of Mr. Faulke-Watling by stating that there is no Sanskrit root *bed*. There is *bhed* or *bhid*, corresponding with Lat. *find-o*, Goth. *beit-an*, A.-S. *bit-an*, to cleave, to split, to bite. It is beyond the bounds of probability or possibility that a pure Sanskrit root should form a portion of an English place-name.

The first mention of Bedford is in the *Saxon Chronicle*, under the date A.D. 571, "Her Cuthwulf feaht wiŏ Bryttwealas œt Bedican-forda," "This year Cuthwulf fought against the Britons at Bedican-ford." In the entries under the years 919 and 921 it is written Bedan-forda. At the latter dates it appears to have been a considerable town on both sides of the river Ouse. Bedican-ford would thus seem to have been the original name. In the interval of three hundred and fifty years there was ample time for the contraction of Bedican into Bed.

Now *Be-dican* is a pure Low German word, not found either in the High German, Gothic, or Scandinavian. We have it in Flemish, *Be-deghen*; Dutch, *Be-dijken*, to dyke, to intrench. We find the same term in Offa's Dyke, Watt's Dyke, intrenchments thrown up to restrain the incursions of the Welsh. The natural and obvious origin of the name would therefore be "the intrenched or fortified ford," a very suitable appellation, considering the important position it held first in the wars between the Anglo-Saxons and the Britons, and subsequently between the English and the Danes. Upon any other supposition it is difficult to account for the syllable "*can*." It by no means follows, however, that other places in which *Bed* forms the prefix must have had the same origin. We know that Beda was a proper name, and very probably a tribal name, and the great number of places beginning with *Bed* and *Bid*—Bedminster, Bednall, Bedwardine, Bideford, Bidston, Bidborough, &c.—certainly point to *Bed* and *Bid* as patronymics. Where the signification lies on the surface it seems needless to search further, much more so to invent orthographies such as Beadan-ford, which I do not think exists in documents of the A.-S. period. J. A. Picton.

Sandyknowe, Wavertree.

Two correspondents (p. 252) on this subject do not know the difference between the "strong" and the "weak" conjugation of Anglo-Saxon

verbs, since they imagine that the past participle of *bedician* is *bedican*. This being the measure of their knowledge of the language, they can scarcely be considered competent to express an opinion on the etymology of an Anglo-Saxon name. Even apart from this blunder, the derivation suggested is one which no tolerable scholar in Anglo-Saxon could regard with favour even for a moment. The conjecture of another of your correspondents, that the first syllable in Bedford is the Saxon *bead*, meaning commanded—in the modern sense of "commanded by a fortress"—is, if possible, still more ludicrously mistaken. A fourth correspondent, who knows some Welsh, is very excusably mystified by a statement of some writer that *beado* is a *British* word, meaning slaughter. He cannot find any such word in his Welsh dictionary; and no wonder, since the word is not British at all, but Anglo-Saxon. A writer who (if your correspondent does not misrepresent him) believed that "British" and "Anglo-Saxon" meant the same thing, is not entitled to very much deference as an authority on English etymology. I think no one who really *does* understand the matter will have any doubt that the names of Bedcanford, Bedanford, and Badecanwiellon, would have been understood by any Anglo-Saxon as containing the personal names Bedca, Beda, and Badeca. All these are authentic names borne by Anglo-Saxon men. The last quoted is known in history as that of an ancestor of Benedict Biscop (spelt *Baduca*). It is, however, open to anybody who chooses to believe that these Saxon names represent, not a true tradition, but merely an ancient etymological guess: in other words, that they are what I should call *interpretative corruptions* of the original British names. Perhaps in the case of Bedford this view may receive a little support from the diversity of forms under which the name appears in the *Saxon Chronicle*. But this argument is of too little weight to make this possibility worth entertaining seriously, unless some further evidence be found to sustain it. I should like to know on what grounds it is so readily assumed by all your correspondents that "Bedford must have been a place of great importance from the very beginning of the Saxon period." However, even if this could be proved, the fact would by no means render it unlikely that the Saxons should have re-named the place after some countryman of theirs too insignificant to have any place in history. LEOFRIC.

THE YELLOW ROSE (5th S. iii. 208.)—I have not noticed that the query of F. N. L. has elicited any answers, and thinking that, although he seeks more for information concerning Nicholas Lette, often mentioned by Gerarde, perhaps the observations of Gerarde on the yellow rose may have escaped your correspondent, I extract the very quaint description of this "floure," named by this author "Rosa lutea," which ascribes to it quite another source to that mentioned by F. N. L.:—

"The yellow rose, which (as diuers do report) was by Art so coloured and altered from his first estate, by grafting a wilde rose upon a broome-stalke; whereby (say they) it doth not onely change his colour, but his smell and force. But for my part, I hauing found the contrary by mine owne experience, cannot be induced to beleeve the report: for the roots and offsprings of this rose haue brought forth yellow roses, such as the maine stocke or mother bringeth out, which euent is not to be seen in all other plants that haue been grafted. Moreouer the seeds of yellow roses have brought forth yellow roses, such as the floure was from whence they were taken; which they should not do by any conjecturall reason, if that of themselues they were not a naturall kinde of rose. Lastly, it were contrary to that true principle, *Naturæ sequitur semina quodque suæ;* that is to say, euery seed and plant bringeth forth fruit like unto it selfe, both in shape and nature; but leauing that errour, I will proceed to the description: the yellow rose hath browne and prickly stalks or shoots, fiue or six cubits high, garnished with many leaues, like unto the muske rose, of an excellent sweet smell, and more pleasant than the leaues of the eglantine; the floures come forth among the leaues, and at the top of the branches, of a faire gold yellow colour: the thrums in the middle are also yellow: which being gone, there follow such knops or heads as the other roses do beare."

"Of this kinde there is another more rare and set by, which in stalks, leaues, and other parts is not much different from the last described, onely the floure is very double, and it seldome fairely shewes it selfe about London, where it is kept in our chiefe gardens as a prime rariety."

The description of the single yellow rose is written by Master Gerarde in 1597; that of the double variety by Johnson in 1633. The cautious way in which the former author deals with the traditionary origin of the yellow rose is extremely characteristic and amusing.

GILBERT R. REDGRAVE.

"THE ENGLISH ARISTOPHANES," &c. (5th S. ii. 325, 484; iii. 232.)—W. A. C. slightly misapprehends me. If Béranger is to be called the "French Burns" because he is as popular in France as Burns in Scotland, I have no objection. On the same principle, you may call Shakspeare the English Homer, and Goethe the German Dante. Extend the method to journals, and the *Times* might be called the English *New York Herald* simply because they are the most popular journals in the two countries, though the *Times* could not live a week in New York, or the *Herald* in London. That Béranger was *the* national poet of France as Burns of Scotland, destroys W. A. C.'s case. The Scottish race could not produce a Béranger, whose subtlety is unnatural to them. The French race could not produce a Burns, whose grand vitality is unnatural to them.

I may just remark, in passing, that I call "character-verse" verse which describes character, and that in his unique poem, entitled *Retaliation*,

Oliver Goldsmith has enriched our literature with a series of cabinet portraits by the hand of a great master. I do not know the equal of that poem in any language; it surpasses the Epistles of Horace. Were it possible for Englishmen to forget Burke and Garrick and Reynolds, Goldsmith's lines would keep those noble actors in the world of intellect before the eyes of men for ever. The three lines which W. A. C. quotes from Washington Irving are very weak.

Now as to Foote. W. A. C. has not read his Boswell, or he would be aware that Dr. Johnson never "feared his ridicule." When Johnson was dining with Mr. Davies, he asked what was the common price of an oak stick; and, being told sixpence, said to Davies, "Sir, give me leave to send your servant to purchase me a shilling one. I'll have a double quantity; for I am told Foote means to *take me off*, as he calls it, and I am determined the fellow shall not do it with impunity." Foote heard of this humorous threat, and suppressed his intended mimicry of Johnson—a man who feared nothing.

But Foote is to be called the English Aristophanes because he wrote the *Mayor of Garrat* (*sic*; but if W. A. C. knew Surrey as well as I do, he would know that the village is named Garrett) and invented Jerry Sneak. Does W. A. C. know that Aristophanes is a poet of the highest flight, whose choruses are overfilled with delicious music, whose Attic Greek is the very perfection of that divine language? Surely he has not read Aristophanes in the original. The great comedian is unique. The English race could not produce such a writer. The mixture of wild humour with the most glorious poetry is quite without parallel. Will W. A. C. deign to open the *Birds* of Aristophanes at v. 676 and read a page of that wondrous chorus, and say if he really thinks the creator of that exquisite mixture of philosophy with poetry was an Attic Foote? MORTIMER COLLINS.

Knowl Hill, Berks.

KNIGHTHOOD (5th S. iii. 289.)—Yes! The eldest son of a baronet on coming of age is entitled to knighthood by ancient custom, but the practice is obsolete. D.

I beg to subjoin an extract from "A Decree respecting Baronets," passed by James I. on the 28th May, 1612:—

"First His Maiestie is pleased to knight the present Baronets, that are no knights; and doeth also by these presents, of his meere motion and favour, promise and graunt for him, his heires and successours, that such Baronets, and the heires male of their bodies as heirafter shalbe no knights: when they shall attaine, or be of the age of one and twentie yeirs, vpon knowledge thereof giuen to the Lord Chamberlaine of the Household, or Vice-Chamberlaine for the time being, or in their absence to any other officer attending upon his Maiesties person; shall be knighted by his Maiestie, his heires and successours."

This patent refers to the Ulster Baronets, an order established with a view to the colonization of the North of Ireland. A similar privilege was awarded to the Order of Nova Scotia Baronets, established in 1624. CHARLES ROGERS.

Grampian Lodge, Forest Hill.

On referring to the Patent of a Baronetcy (of Great Britain to which the Great Seal was set in 1734) which is in my family, I find the following words:—

"And that We our Heirs and Successors will create and make the firstborn son or Heir Male apparent begot of the body of the said R. R., and of the bodies of his Heirs Male aforesaid, and every one of them a knight so soon as he shall attain the age of One and Twenty Years, although in the lifetime of his Father or Grandfather, upon notice being given thereof to the Chamberlain or Vice Chamberlain of Us, our Heirs and Successors."

N. R.

King James I., when he erected the baronetage into an order of hereditary nobility, conferred, by letters patent, the privilege of demanding knighthood on the baronets, and their eldest sons, or heirs apparent, on attaining the age of one-and-twenty years, without the payment of any fees or dues for the same; and a clause to that effect was inserted in the letters patent of creation of each baronetcy, until Dec. 19, 1827, when George IV., by a decree of that date, abrogated the privilege (whether the sovereign had the legal power to do so seems doubtful):—

"With respect to all letters patent for the creation of Baronets to be made and granted *after* these presents; and that the said letters patent shall be made hereafter without any such clause as hereinbefore mentioned, *without prejudice nevertheless* to any letters patent heretofore granted, *or to the rights and privileges now by law belonging* to any Baronet and his heirs male."

The privilege is, therefore, now supposed to attach only to the baronetcies created prior to the date of King George IV.'s decree. There are several instances on record of the privilege being exercised; the most recent, I believe, is the case of the eldest son of Sir John Cotter, Bart., who was knighted when he came of age a year or two ago. C. S. K.

Eythan Lodge, Southgate.

In 1836 the eldest son of Sir Richard Broun of Colstoun, who was the Honorary Secretary of the Committee of the Baronetage, which Committee had made various claims, some of them very ridiculous, claimed Knighthood. The Marquess Conyngham, then Lord Chamberlain, notwithstanding King James's patent, declined to present him to the sovereign for the purpose of receiving the honour. JOHN MACLEAN.

Hammersmith.

GRAY'S "STANZAS WROTE IN A COUNTRY CHURCH YARD" (5th S. iii. 100.)—I have an exact fac-simile of the original MS. of this poem, from

which I copy the unpublished verses, in the hope that they will interest the readers of "N. & Q." Between the eighteenth and nineteenth stanzas are the four following, bracketed :—

"The thoughtless world to Majesty may bow,
Exalt the brave, and idolize Success;
But more to Innocence their safety owe,
Than Power or Genius e'er conspired to bless.

And thou who, mindful of th' unhonour'd Dead,
Dost in these notes their artless tale relate,
By night and lonely contemplation led
To wander in the gloomy walks of Fate:

Hark how the sacred calm that breathes around
Bids ev'ry fierce tumultuous passion cease;
In still small accents whisp'ring from the ground
A grateful earnest of eternal Peace.

No more, with Reason & thyself at strife,
Give anxious cares & endless wishes room;
But thro' the cool sequester'd vale of life
Pursue the silent tenour of thy doom."

The second of these, altered, now forms stanza 24, between which and stanza 25 in the MS. is :—

"If chance that e'er some pensive Spirit more,
By sympathetic Musings here delay'd,
With vain, tho' kind, enquiry shall explore
Thy once-loved Haunt, this long-deserted shade."

Between 25 and 26 the following :—

"Him have we seen the Green-wood side along,
While o'er the Heath we hied, our Labours done,
Oft as the Woodlark piped her farewell Song
With whistful Eyes pursue the setting Sun."

And immediately before the epitaph the following :

"There scatter'd oft the earliest of the Year
By Hands unseen are showers of Vi'lets found,
The Robin loves to build & warble there,
And little Footsteps lightly print the Ground."

There are also many minor differences between the printed poem and the original MS., which, I may add, does not contain the stanza printed in "N. & Q.," *ante*, p. 100. C. D.

"Barthram's Dirge" (4th S. x. 520; xi. 61, 145.)—Sir Noel Paton painted some years ago a picture illustrating the well-known ballad *Barthram's Dirge*. I do not remember that I ever saw the original, but there is a very good engraving of it in *Beautiful Pictures*, New Series, 1875, published by Messrs. Chatto & Windus. The picture is a most touchingly beautiful composition, but there are two errors of historic detail in it which mar its effect on those who understand the customs of the mediæval church. There are four candles on the altar. In those days, in this country, only two were, I believe, ever put upon the altar, however many there might be in other parts of the church. There is also a tabernacle represented standing on the altar for the reception of the host. Before the Reformation there is no doubt that the host was reserved, not in a tabernacle upon the altar, but in a little cup or globe-shaped vessel hanging over it. This vessel sometimes, though rarely, had the form of a dove. The writer of the letter-press explaining the picture evidently believes that this lovely poem is an old ballad. It is quite as beautiful as the best of those we have inherited from past times, but it is certainly not old. It was composed by the late Mr. Robert Surtees, of Mainsforth, the historian of the Bishopric of Durham. In proof of this, see *A Memoir of Robert Surtees*, by the Rev. James Raine (Surtees Soc.), pp. 86, 240, where two states of the poem may be found. Cornub.

Blow's Belfast Bible (5th S. ii. 248, 324, 360.)—Having lately had an opportunity of reading the letters which have appeared on this subject, it appears to me that one element in the question has been neglected, and that a most important one, in respect of the date claimed for this Bible, viz., 1702.

The imprint of the Bible, as given in "N. & Q.," 5th S. ii. 248, 324, is as follows :—"Belfast: Printed by and for James Blow, and for George Grierson, Printer to the King's Most Excellent Majesty, at the King's Arms and Two Bibles, in Essex Street, Dublin, mdccii."

It is clear, therefore, that this Bible must have been issued at a time when George Grierson was King's Printer.

Now, according to *Gilbert's History of the City of Dublin* (Dublin: J. Duffy, 1861, vol. ii. pp. 157, 160), "George Grierson obtained, through the influence of the accomplished Lord Carteret, while Viceroy, a reversion of the Patent Office of King's Printer in and through all Ireland in 1727." . . . . "George Grierson having died in 1753, at the age of 74, the office of King's or Queen's Printer in Ireland is retained by the family down to the present time."

It would appear, therefore, that the date of the Bible in question must fall between these limits, 1727 and 1753; and, consequently, that its date may be mdccli., but cannot be mdccii.

It appears, further, that Andrew Crook was King's Printer in 1700, and Queen's Printer in 1709—a period which covers the year 1702. (See Garstin, *Book of Common Prayer in Ireland*. Dublin: Hodges, 1871, p. 24.)

I fear, therefore, that as far as the subject of the present controversy is concerned, we must still submit to the dictum of Achdeacon Cotton—(Editions of the Bible and parts thereof in English; 2nd edition, Oxford, 1851, p. 83)—"1714; Bible; authorised version; Dublin, printed by A. Rhames, for William Binauld and Eliphal Dobson. Folio." . . . "I am ashamed to say that this is the earliest edition of the Bible printed in Ireland which I have been able to discover."

I may add that of this edition of 1714 I possess a copy, unfortunately imperfect.

Thomas W. Carson.

Judicial Costume (5th S. iii. 149.)—The inquirer will find much information in the *Encyclopædia Metropolitana*, article "Judges," which is too long to copy. It appears, in brief, that the regulation is by an order of the 4th June, 1635.

The Judges are to wear black or violet robes in term-time, which are to be faced with taffeta from Ascension Day to St. Simon and St. Jude, and with miniver from St. Simon and St. Jude to Ascension Day. On all holidays, scarlet, faced as aforesaid. Scarlet at church, or when they go to a feast, and he that gives the charge and delivers the gaol is to wear scarlet for the most part.

There are directions as to the tippets and casting hoods. These last are to be worn over the right shoulder, signifying temporal dignity. Worn over the left would be after the manner of priests.

The material for the fine robes used to be furnished by the king.

The black gown worn when the Judge is trying causes is, I believe, a Serjeant's. W. G.

H. H. W. will find a minute account of the changes of costume of the Judges according to the day and season in the *Penny Post* for 1874, page 167. This account may be trusted, as it is supplied by Mr. Frayling, chief clerk to the Lord Chief Justice of England. But can any one of your learned readers explain the symbolic meaning, or historic *raison d'être* of these curious and "ritualistic" mutations of dress?

Middle Templar.

Bradford.

See *Gentleman's Magazine* for October, 1868, p. 657, and "N. & Q.," 1st S. vi. 258, 399; 2nd S. ix. 45, 153. John Churchill Sikes.

Lichfield House, Anerley.

"Odds and Ends" (5th S. iii. 165.)—I have always thought this was "Orts and ends," such as had to be swept up after spinning. "Orts" occurs in one of Bloomfield's poems:—

> "Come, Betty, stop your humdrum wheel,
> Sweep up your *orts*."

Orts is used in North Lincolnshire for any sort of scraps or litter. Is it not the same as "ords"?

J. T. F.

Hatfield Hall, Durham.

An elderly lady of my acquaintance speaks of giving her family the "*orts* and ends," when she treats them to a "picked-up dinner." So my father always insisted that the cattle must eat their *orts* before having fresh hay given them. May not "odds and ends" have been originally "*orts* and ends"? See Brewer's *Dictionary of Phrase and Fable*, "Orts." Arrowsmith.

Hartford, Ct., U.S.

A Question of English Grammar (5th S. iii. 165.)—I am inclined to lean to the correctness of the grammar in the quotation from Macaulay's *History of England*, rather than to that in the sentence from *Realmah*, given by Jabez. Sir Arthur Helps writes, "For my own part, I should *have liked* to *have heard* more about Effra." Now, however long ago it may be since he would "*have liked*," these two words take us back to the time when he wished *to hear*; to a time which was then present, not to a time still further back, to which it was evidently not his intention to refer.

J. L. C. S.

Jabez may find the points he raises fully discussed in Cobbett's *Grammar of the English Language*, edit. 1838, Letter xix. The passage is too lengthy for quotation, but exactly bears on the usage of Sir Arthur Helps as quoted, and as I think adversely to him. William Wing.

Steeple Aston, Oxford.

The phrase quoted by Jabez is not peculiar to Sir A. Helps, but as old as the language, and to be found in all our writers, including Shakspeare, Swift, &c. An analogous mode of expression is common in Latin. Take, for instance, the well-known—

> "Debuerant fusos evoluisse meos."

Still the form is radically false, and should be discontinued. My attention was called to this error through a friend, who, describing his adventures in a snowstorm, said, "How glad I should have been to *have had* a greatcoat!" I at once replied, "To *have had* one would have been of little use unless you had it still." H. K.

Sir David Wilkie (5th S. iii. 265.)—From the following extract from the log-book of the Oriental steamship, the reason of Wilkie's oceanic burial appears:—

"*Tuesday, June* 1, 1841.

"8 A.M. Sir David Wilkie suddenly worse.

"10·30. Received mails aboard, and at 10·45 anchor up. Full speed.

"11·10 A.M. Sir David Wilkie expired.

"11·15. Put back to ask permission to land the body.

"11·45. Anchored.

"0. M. Fine clear weather. The authorities would not allow the body to be landed. Carpenter making a coffin.

"0·30. Anchor up. Full speed.

"8·30 P.M. In lat. 36·20, and long. 6·42, stopped engines and committed to the deep the body of Sir David Wilkie. Burial service performed by the Rev. James Vaughan, Rector of Wroxall, near Bath."—*Life of Sir David Wilkie*, by Allan Cunningham (3 vols. 8vo., London, 1843), vol. iii. pp. 473-4.

Frank Rede Fowke.

There is a cemetery for Protestants at Gibraltar on what is called the neutral ground. A dear relative of mine was interred there upwards of thirty years ago. H. E. Wilkinson.

Anerley.

"Fasti Eboracenses" (5th S. iii. 112, 140, 236.)—I hasten to offer my sincere apology to

F. R. R. for having written what I did without myself having carefully read every line of the Preface. I was misled, first, as many others are, by the title-page, to which I referred; secondly, by some passages in the Preface, which had caught my eye; and, thirdly, by never having heard my good friend Canon Raine speak of the book as his own.

I expressed no opinion whatever as to the relative value of the works of Raine and Hook. The former is written mainly for scholars, the latter for general readers. I am as desirous as any one can be to see the second volume of the *Fasti Ebor.*, and regret that the clergy and educated laity of the northern province should give so little encouragement to the publication of so valuable a work.

May I add a suggestion to compilers of catalogues and indices, that the *Fasti* should always be entered under both names? I have lately known a case in which Raine's *Fasti Ebor.* was asked for at the London Library. The reply was that they had no such work. I presume it is entered in their catalogue under the name of Dixon only. J. T. F.

Hatfield Hall, Durham.

East Anglian Words (5th S. iii. 166.)—In one instance, at least, Mr. Lofts has fallen into the besetting snare of word-collectors, namely, that of believing a word in use in his neighbourhood to be peculiar to it. Any butler in London will tell you that he washes up his glass in a *keeler*.

Jaydee.

"Tait's Edinburgh Magazine" (5th S. iii. 167.)—1. The initials J. A. R. are those of John Arthur Roebuck, who was then M.P. for Bath.

8. I have reason to believe that the pamphlet *The National Defences* was written by the late Mr. Cobden. Crito.

3. *The Book of the Seasons; or, a Calendar of Nature*, is by William Howitt. It was published in 1831 by Bentley, and has been many times republished in both England and America.

5. The author of *An Exposition of the False Medium*, &c., was Richard Henry Horne, the author of *Orion* and many other works with which Olphar Hamst is doubtless familiar. It was published in 1833 by Effingham Wilson.

6. I cannot identify Junius Redivivus, but the following, written by the same author, may afford a clue to the identification:—*A Tale of Tuenman; with Digressions, English and American* [a political poem]. Lond., 1831. 12mo. Also published by Effingham Wilson.

Gaston de Berneval.

Princess of Serendip (5th S. iii. 169.)—Horace Walpole used the word *Serendipity* to express a particular kind of natural cleverness, and in his letter to Sir Horace Mann, CCLI. 28th Jan., 1754, he thus describes it:—

"I once read a silly fairy tale called *The Three Princes of Serendip*. As their Highnesses travelled, they were always making discoveries, by accidents and sagacity, of things they were not in quest of; for instance, one of them discovered that a mule blind of the right eye had travelled the same road lately, because the grass was eaten only on the left side, where it was worse than on the right. Now do you understand *Serendipity?*"

I presume it is the story of these three Princes, and not of the Princess, that your correspondent is inquiring after. Edward Solly.

Births, Marriages, and Deaths (5th S. iii. 183.)—Since the time that the *Gentleman's Magazine* ceased to record these occurrences, and its short-lived successor, the *Register*, came to an untimely end, there has been no handy source of information for matters so necessary to the genealogist and topographer. It seems a pity that the daily lists in the *Times* and other newspapers should not be republished in annual volumes. The proprietors of the *Times* would do a great service if they would simply reprint their own lists, beginning from the year 1868, when the *Gentleman's Magazine* changed its character, and for the future issuing a yearly volume. An index of names might be furnished every ten years. An addition of a few pence to the charge for insertion in the daily paper would cover the expense, and the volumes would have a considerable sale.

C. R. M.

Shoal, Shole, School (5th S. iii. 186.)—As the whaling terms are taken from the Hollanders, that is why sailors say "school."

Hyde Clarke.

Originals of Characters in "Coningsby" (5th S. iii. 186.)—Not six only, but sixty of the originals are indicated in a *Key to the Characters in Coningsby*, published by Sherwood, Gilbert & Piper, Paternoster Row, 1844. The author is not one of the sixty. Sidonia represents Baron A. de Rothschild, of Naples. H. D. C.

Dursley.

"Cookie" (5th S. iii. 188.)—I do not know how this word got to Scotland; but I think it is perfectly understood in some parts of the United States of America. "Cookie" is simply a phonetic transcript of the Dutch *koekje*, meaning *a little cake* of any description. Alex. V. W. Bikkers.

With reference to the origin of the Scottish word "cookie," as applied to what in England would be termed a bun, an obvious derivation is the German *kuchen*, a cake. According to Jamieson's *Dictionary*, the word is derived from the Low Dutch *kockie*, pronounced "cookie," which is the name applied to a species of fine tea-bread.

James Duguid Crichton.

Forest Hill.

"God save the mark" (5th S. ii. 169, 215, 435, 437; iii. 16.)—In supplement to Cuthbert Bede's reminiscence at p. 16, I may note a story connected with the civil war, U.S.A. A very strict colonel, commanding, if my memory serve me, a Massachusetts regiment, set his face strongly against all swearing or bad language from officers or men; but a captain in the corps, having been educated on a different plan from his chief, was an habitual offender in this respect. One day, the regiment was drawn up on a sandy point, with the colonel and staff somewhat in advance, reconnoitring, when a Southern gunboat sent a shot that threw the sand into the colonel's eyes and himself totally off his moral equilibrium. His language on the occasion is hardly fitted for the decent pages of "N. & Q."; but he suddenly recollected that he had forgotten himself, and wound up with "*As Captain Jones would say, gentlemen, as Captain Jones would say.*"

W. T. M.

Shinfield Grove.

John Jervis, the Dwarf (5th S. iii. 188.)—Granger, in his *Biographical Dictionary*, says:—

"The resemblance of this diminutive person is preserved by his statue, most inimitably carved in oak, and coloured to resemble life. All that is known of his history is, that he was in height but three feet eight inches, and was retained by Queen Mary as her page of honour. He died in the year 1558, aged fifty-seven years, as appears by the dates painted on the girdle at the back of the statue in the possession of George Walker, Esq., Winchester Row, Lisson Green, Paddington."

Jervis's portrait is given in Caulfield's *Remarkable Persons*.

E. H. Coleman.

"M. Tullii Ciceronis Consolatio" (5th S. iii. 188.)—There always has been, and still is, great doubt amongst scholars as to the authenticity of this treatise. See *Miscell. Lipsiensis*, tom. vi. Dissert. cxxx.

Edmund Tew, M.A.

"The Vagabond," by George Walker (5th S. ii. 406, 497.)—The author of *The Vagabond* wrote some eleven or more works besides this, a list of which may be found in Upcott and Shobert's *Dictionary*, and in Watt. The only one of them reprinted in America was *The Three Spaniards*, published in Philadelphia by John B. Perry. He was born Dec. 24, 1772, and died Feb. 8, 1847.

Gaston de Berneval.

Philadelphia.

Goethe and the Dog (5th S. iii. 158.)—Mr. Jesse will find some little justification of the belief that Goethe disliked the dog in Sarah Austin's *Characteristics of Goethe*, 1833, vol. i. p. 77. Johann Falk records a monologue of Goethe's on life after death:—

"'Annihilation is utterly out of the question; but the possibility of being caught on the way by some more powerful, and yet baser Monas, and subordinated to it, this is unquestionably a very serious consideration; and I, for my part, have never been able entirely to divest myself of the fear of it, in the way of a mere observation of nature.'"

"Just at this moment," continues Falk, "a dog was heard repeatedly barking in the street. Goethe, *who had a natural antipathy to dogs*, sprang hastily to the window, and called out to it, 'Take what form you will, vile larva, you shall not subjugate me.'"

In any one else this might have been taken for an outburst of lunacy. It does not appear that Goethe ever made a friend of a dog, or even kept one.

Jabez.

Athenæum Club.

Villiers: De Villiers (5th S. ii. 228, 294, 524.)—There is a family De Villiers of La Rochelle, mentioned, p. 68, in the *Armorial Général de France*, par Charles d'Hozier. This manuscript is at the Bibliothèque Nationale in Paris.

Mathilde Van Eys.

Population of the World (5th S. iii. 180.)—Many estimates have from time to time been made as to the number of persons living upon the globe. In 1685 Vossius guessed that there were 500 millions throughout the world; Riccioli, in 1672, calculated them at twice that figure; Volney, in 1804, reckoned them at 437 millions; Malte-Brun, in 1810, at 640 millions; Hassel, in 1824, at 938 millions; Von Roon, in 1840, at 864 millions; Von Reden, in 1854, at 1,135 millions; Dieterici, in 1859, at 1,288 millions. The latest, and, in all probability, the one closest to the actual fact, is the one of Behm and Wagner, who thus estimate the people now alive:—

Europe	300,530,000
Asia and Malasia	798,220,000
Africa	203,300,000
America	84,542,000
Oceania	4,438,000
	1,391,030,000

For further particulars, consult *Die Bevölkerung der Erde: jahrliche übersicht herausgegsben* von E. Behm und H. Wagner. II. Gotha: Julius Perthes, 1874.

William E. A. Axon.

Rusholme.

"Sidereis stipor turmis in vertice mundi,
Esseda famoso gesto cognomine vulgi"

(5th S. iii. 171.)—It is singular that the two translations of the above lines given in p. 171 are both impossible. I say impossible, because it is obvious that prosody requires *esseda* to be a dactyl, that is, to be in the nominative case; also, *gesto* is not the first person of the verb *gesiare*, but the passive participle of the verb *gero*, agreeing with the ablative absolute *cognomine*. Therefore translate as follows:—

"I, the Chariot, am environed in the pole of the world with starry troops;
The famous surname of the vulgar being borne (by me).

Tiro.

Duty to the Lower Animals (5th S. iii. 289.)—The Catholic Church denies that we owe to beasts any such duty as we owe to men with souls to be saved, and discourages in Italy the formation, generally by Protestants and free thinkers, of societies for the protection of animals. D.

Old Inscription (5th S. iii. 225, 207.)—I regret that my quotation from R. Greene's *Farewell to Folly* has been marred by an unaccountable clerical error of my own. The second line should read

"The quiet mind is richer than a crowne."

Also, in the tenth line, "fare" is printed as "fate," which, of course, destroys the sense. There are minor mistakes in the old spelling which are of little consequence. E. W. T.

Mortar Inscriptions (5th S. iii. 106, 275.)—I know of one mortar in Durham inscribed

"amor vincit omnia, 1681,"

and I think I have seen another with the same motto in the collection of a friend, to whom I have written on the subject. It is better than the prosaic *Labor*, &c., and means that when one's heart is in one's work it is sure to be better done. The double meaning of *vincit* is a "happy thought"; love not only conquers all things, but binds all together.

Many readers of "N. & Q." will remember the pair of beads of the Prioress of Chaucer, to which was attached a gold brooch,

"On whiche was first ywriten a crowned A,
And after, *Amor vincit omnia.*"

J. T. F.

Hatfield Hall, Durham.

It is highly improbable, to my thinking, that my friend J. T. F. should blunder in reading inscriptions, or, indeed, in any antiquarian matter whatsoever. I am pretty sure he has not done so in this case, for I have before me at this present moment a mortar whose rim is inscribed

"amor vincit omnia, 1679,"

in letters so distinct that it is impossible to read them wrongly. Edward Peacock.

Bottesford Manor, Brigg.

Pritchard of Drury Lane (5th S. iii. 248.)—Several years since I sent this quotation to "N. & Q.," and asked for information. I do not remember that it was ever answered. T. E. D.

"Desiderius, or the Original Pilgrim," &c. (5th S. iii. 38, 69, 191.)—I have a copy of the first edition. In this edition the words on title-page "under confinement" do not appear, nor is the Preface dated. L. R. Cotterell.

Wokingham.

"Wine, the Vine, and the Cellar" (5th S. iii. 20, 274) is by Mr. Thomas George Shaw, the veteran agitator for the reduction of the Spanish and Portuguese wine duties, and was published in 1864 by Longmans. J. L. C. S.

The "Pœnulus" of Plautus (5th S. iii. 16[illegible] 195.)—You referred me to "N. & Q." 2nd S. vi 393, 423, 441, 505, and I see you (if I mistake not are fully acquainted with Mr. Beeston's very learned pamphlet. As to Gesenius, you quote what he says, and J. T. F. had, perhaps, better study it I certainly thought this pamphlet was out of print and almost unknown. I have a presentation copy from the author (whom I knew well), which I shall be very happy to lend, though, of course, I set very great store on it, and must be careful it is not lost by so doing. X.

Miss Bailey (3rd S. iii. 76; 5th S. iii. 234.)—Mr. Ichabod Todd (*ante*, p. 235) has misquoted Byron, *Don Juan*, C. vii. s. 19. The lines are :—

"Three of the Smiths were Peters; but the best
Amongst them all, hard blows to inflict or ward,
Was *he*, since so renown'd 'in country quarters
At Halifax';* but now he served the Tartars."

The song seems an exception to most sequels.

F. R.

Mr. Todd is certainly a little wrong in the Introduction to his sequel to *Miss Bailey*. It is the siege of *Ismail* Byron is describing :—

"A town which did a famous siege endure,
And was beleaguer'd both by land and water
By Souvaroff or Anglicè Suwarrow."

J. P. Morris.

"Histoire Monastique d'Irlande" (5th S. iii. 268) was not written by Louis Lucas, but was printed by him. The author of the work was L. Augustus Allemand. If Mr. Johnston applies to me, I will lend him the work, of which I have never seen another copy. R. R. Madden.

3, Vernon Terrace, Booterstown, co. Dublin.

"The Death-Bed Confessions of the Countess of Guernsey" (5th S. iii. 6, 153, 212.)—I still hold to the opinion that this book was written by W. H. Ireland. If Lady Hamilton was the author, it seems strange that she should have selected such a publisher as Fairburn, a ballad printer and issuer of caricatures and clap-trap books. If Mr. Thoms can prove that Lady Hamilton sent her MS. to the Broadway, Ludgate Hill, he may be certain that it would not be accepted until it had passed the ordeal of Fairburn's factotum W. H. Ireland. I, however, am quite convinced that the book was written by Ireland, and not merely one that he had looked over.

James Henry Dixon.

Armour in Churches (5th S. ii. 388, 494; iii. 257.)—It may be added to Mr. Mackenzie Wal-

* See the farce of *Love Laughs at Locksmiths.*

ott's reply note on this subject as above, that a number of quaint extracts from churchwardens' accounts, illustrating the liability of parishes, &c., holding property as such, to provide and keep in repair a proportionate quantity of arms and armour, and to find men to bear it to the annual muster, will be found in the general chapters on the English militia in a history of *The Royal North Gloucester* militia regiment (Nichols & Sons, London, 1875). L. R. G. B.

The Siege of Lathom House (5th S. iii. 249, 276.)—A journal of the siege (Halsall's) is published jointly with the *Memoirs of Col. Hutchinson* (Bohn, 1846). F. D.

Nottingham.

"The Toast" (5th S. iii. 68, 247, 275.)—I have now lying before me a copy of *The Toast*, the title-page of which runs thus: *The Toast*, an Epic Poem in Four Books. Written in Latin by Frederick Scheffer, Done into English by Peregrine O'Donald, Esq.; Vol. I.

"Si quis erat dignus describi, quòd malus, aut fur,
Quòd Moechus foret, aut sicarius, aut alioqui
Famosus, multâ cum libertate notabant."
Hor.

Dublin: Printed in the Year MDCCXXXII.
8vo. pp. 96.

Davis's Second Journey Round the Library of a Bibliomaniac contains a key, as well as an account of Dr. W. King, Principal of St. Mary Hall, Oxford, and author of the poem in question.

The Dublin edition of *The Toast* contains only Books I. and II., which is accounted for by the following extract from *Political and Literary Anecdotes of his Own Times*. By Dr. W. King. 8vo. Lond. 1819:—

"When I had concluded the second Book, I laid aside the work, and I did not take it up again till some years after, at the pressing instance of Dr. Swift."

W. H. Allnutt.

Oxford.

Burial-Place of Camoens (5th S. iii. 219, 257, 297.)—Your correspondent, J. Keith Angus, is certainly mistaken in supposing Camoens to have been buried at Macao. What is shown there is not his tomb or sepulchre, but a grotto or cave, as it is called, where, during his exile from Goa, he is said to have passed much of his time, and composed a considerable portion of his immortal epic. I am very glad to hear that the memory of the poet is held in such esteem. There is a beautiful woodcut, by Bewick, of the cromlech or grotto in my father's *Memoirs*, and I have also several original drawings of it by Chinese and other artists. E. H. Adamson.

Clan Leslie (5th S. iii. 27, 194, 276.)—E. K. will find that I am not "in error" in stating that Lord Eythin was the last of the kings "designed of Barracht," as my authority for the statement is not Douglas, but the letters patent creating the peerage in favour "Domini Jacobi King de *Barracht.*" Amongst some notes taken from Harl. MSS. 4732, I find the arms of Lesley, Earl of Rothes, described with the tinctures mentioned by Mr. Leslie, viz., "Az. on a bend ar. three buckles gu." C. S. K.

Eythan Lodge, Southgate.

Miscellaneous.

NOTES ON BOOKS, &c.

Glimpses of the Supernatural; being Facts, Records, and Traditions relating to Dreams, Omens, and Natural Occurrences, Apparitions, Wraiths, Warnings, Second Sight, Witchcraft, Necromancy, &c. Edited by the Rev. Frederick George Lee, D.C.L., Vicar of All Saints', Lambeth. 2 vols. (H. S. King & Co.)

No doubt there are more things in heaven and earth than are dreamt of in *our* philosophy. In connexion with the supernatural, however, the subject is often treated as if it were not only dreamt of, but one familiar to us all, and one the treatment of which required no especial care nor any very stringent accuracy. But the supernatural demands the most perfect correctness, not only as to facts, but as to how the documents came into the possession of the narrator. Any ghost story put forward on anonymous testimony should be treated at once as untrustworthy till its alleged truthfulness of detail can be confirmed. In the interesting work before us there is not to be recognized that perfect correctness which the public would expect from the learned and reverend editor. We take as an example the "Lyttelton Ghost Story." Dr. Lee says that the present Lord Lyttelton has courteously consigned to him certain documents relating to that story, and which, in the pages of these volumes, "are first set forth in detail and at length." This is the reverse of accurate, for, in "N. & Q.," Nov. 11, 1874, all the documents in possession of the present Lord Lyttelton were printed, by his kind permission. They were *then* first printed in detail and at length, whereas in Dr. Lee's book the most important are omitted. We are the more surprised at Dr. Lee having overlooked the fact that these documents *first* appeared in "N. & Q.," as he is a not unfrequent, and always a welcome, contributor to our columns. Further, we are surprised that Dr. Lee, holding *all* the documents, has omitted to insert any one of them. Dr. Lee appears to attach no importance to those which in the estimation of others are of primary importance. The reverend editor sees no material discrepancies in the documents by aid of which he tells the story. Others, we think, will come to an opposite conclusion. We are at a loss altogether to account for his omission of the note written by the venerable Mr. Fortescue, son of the Mr. (after-

wards Lord) Forteseue, who was with Lord Lyttelton throughout the day and night of his death, whieh note, as well as that signed S. L. (also omitted by Dr. Lee), destroys the authentieity of this clumsy fietion altogether. Those who care to read in detail and full length this celebrated legend, must read it in "N. & Q." for November 11, 1874; they will not find it so delivered in Dr. Lee's otherwise entertaining volumes.

Select Thoughts on the Ministry and the Church, &c., gathered from the Literature of all Times, and Arranged for immediate Reference. By the Rev. Dr. Davies, Editor of "Other Men's Minds," and Author of "Our Heavenly Home," &e. (Tegg & Co.)

THE writer of this work has endeavoured to prepare a volume whieh might "render some timely assistanee to his brethren." His task has been aecomplished with much success. A single glanee will show that the Christian Ministry, for whom the book is mainly written, cannot monopolize this compilation of passages seleeted from the writings of scholars of note. These extraets of poetry and prose represent many shades of thought. Dr. Davies does not sound his own trumpet by any means too loud when he deseribes his volume as "a eondensed library." A book of some 700 pages, full of preeious draughts from a thousand intelleetual wells, is truly refreshing to thirsty minds. The volume must, ere long, find its way into many drawing-rooms as well as studies. It is also a book suitable for a present to readers, young and old.

Letters of Spiritual Counsel and Guidance. By the late Rev. J. Keble, M.A. Edited by R. F. Wilson, M.A., Chaplain to the Bishop of Salisbury. Third Edition, much enlarged. (Parker & Co.)

IN critical times like the present for the churches, no greater service could have been rendered in the interests of the Anglican communion, than by the publication of these letters of him who must ever be considered one of its very brightest ornaments. To neither abbey nor cathedral, thanks to our present system of bestowing royal and episcopal patronage, was it permitted to glory in his living presence; but, for all that, the name of John Keble is a power for guidance that might well have been added by the Dean of Westminster, in his late address at St. Andrew's, to those of the great men who have exercised a mighty influence in spite of the obscure positions they were doomed to occupy. The present edition contains some thirty-two additional letters, on theological and controversial difficulties, so important in themselves that we would strongly urge on Mr. Wilson their separate issue, if only for the benefit of those possessing the earlier editions. One letter (cliii.), "On the Religious Revivals in Ireland," is of special value and interest at the present time. The doctrine of the "personal assurance" of those acted on by revivals is here exhaustively treated.

The New Quarterly Magazine, No. 7 (Ward, Lock & Tyler), has, in a spirited number, a powerful condemnation of vivisection, by the sharply-pointed pen of Miss Cobbe.—The monthlies are remarkable for the ability with which their "characters" are written. *Temple Bar* has a very clever one of Beaumarchais; the *Cornhill* one equally clever of Hazlitt; *Macmillan*, an appreciative one of Sir Arthur Helps; and Character Sketches and Reminiscences are among the best chapters in the hand some half-yearly volume of the *St. James's Magazine*.

Old and New London. Illustrated. *Westminster and the Western Suburbs.* By Edward Walford. (Cassell Petter & Galpin.)

MR. WALFORD is a worthy successor to his worthy predecessor, Mr. Thornbury. *Old and New London* is exceedingly well told, and very admirably illustrated.

Notices to Correspondents.

MR. ALEX. V. W. BIKKERS (Lewisham, S.E.) writes:—"Should F. B.'s residence not be too unget-at-able, I would with pleasure, when in town, have a look at his portraits. I think I should know all the Princes of the House of Orange;—the period of Dutch history during which the States of Holland were officially styled *Hoog Mojenden* was comparatively a short one. Years ago Mr. Bickers, of Leicester Square, showed me an oval portrait of one of the Dutch Bikkers family to which I myself belong. Either Cornelius or Andrew might have written to the States of Holland after their encounter with the second William of Orange. Anyhow, my seeing the portraits might considerably narrow the scope of F. B.'s inquiry." (See "Portraits," *ante*, p. 268.)

W. H. ALLNUTT (Oxford) says, with regard to Thomas Scot (5th S. iii. 289),—"As has been stated in 'N. & Q.' (1st S. v. 179), little is known of the personal history of Thomas Scot. In addition to the authorities there quoted, Mr. Codford may consult J. P. Collier's *Bibliog. Account of the Rarest Books, &c.*, vol. ii. p. 326.

"SHAMUS O'BRIEN" (5th S. iii. 220), although generally credited to Lover, was written by the late Sheridan Le Fanu, author of *Uncle Silas*.

J. BRANDER MATTHEWS.

Lotos Club, New York.

J. A. suggests to old booksellers that in advertising Bibles and Prayer Books they should state if they contain any family records.

J. H. S.—See Southey's *Devil's Walk* and Coleridge's *Devil's Thoughts* for the correct version.

W. P. W. PHILLIMORE.—Forwarded to MR. THOMS.

G. L. A.—Your pronunciation is the prevailing one.

LEX.—Sorry we cannot further help you.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

HOW TO LIGHT PLATFORMS, STATIONS, &c., AT NIGHT.—Suitable Reflectors should be adapted to each lamp or gas burner, in order to reflect and spread the light wherever it is required. By such means a great improvement in the lighting, and also a considerable saving in the cost of gas, &c., will be effected. Mr. Chappuis, the Reflector Patentee, of 69, Fleet Street, London, manufactures every description of Reflectors for Railway, Manufactures, Scientific or Domestic purposes.—[ADVERTISEMENT.]

LONDON, SATURDAY, APRIL 24, 1875.

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Notes.

"HAMLET" AND MARY QUEEN OF SCOTS.

Hamlet was written not many years from the date when that strange story of Mary of Scotland's life and death was the common talk all over the two kingdoms. Mary's husband, Darnley, like Gertrude's, came to a sudden and mysterious death. Within a few months afterwards Mary, like Gertrude, married the murderer of her husband. Mary was by almost all England, certainly by Elizabeth, held to be an accomplice of Bothwell's in executing that great crime. So the player Queen in *Hamlet* says significantly, while protesting her own constancy,—

"None wed the second but who killed the first."

When the character popularly ascribed to Mary at the time, as exhibited in the famous "casket letters," is the character plainly hinted of Gertrude in Hamlet's remonstrances to his mother, and in his first soliloquy. Next compare the Ghost's revelations to Hamlet with these statements from Robertson's *History of Scotland*:—

"The letters contain only imperfect hints and obscure intimations with respect to the murder. Let this be granted. As a leading step, however, to the murder, the confederates accused the Queen of a criminal intercourse with Bothwell. That being once established, the imperfect obscure hints in the letters as to the murder become perfect, clear, and luminous. The adultery is a proof of the murder; it is the key to unfold, to explain the imperfect hints; and what from the letters, when taken *per se*, were only presumptions, now become clear proof against her as to the murder."

Again, Robertson tells us in a note that—

"Buchanan and Knox were positive that the King (Darnley) had been poisoned. They mention the black and putrid pustules which broke out all over his body."

So the Ghost to Hamlet:—

"And a most instant tetter bark'd about,
Most lazar-like, with vile and loathsome crust
All my smooth body."

Buchanan further states that prodigies accompanied Darnley's murder. A gentleman, lying sick of a fever, had a preternatural intimation of the event at the time of its occurrence; and an apparition appeared to three friends of the Earl of Athol, waked them out of their sleep, and informed them of the murder. All this falls in with the first scenes in *Hamlet*. The description of the Ghost's noble and kingly appearance, as, clad in complete steel, he stalks across the platform, is, almost to a phrase, the description given by contemporaries of Darnley's aspect and bearing. He was of immense stature, being nearly seven feet in height, "of a fair and warlike form," and wore a remarkable suit of armour. Randolph writes to Cecil, of date September 3, 1565, "The Queen weareth a pistol charged when in the field, and of all her troops her husband only hath gilt armour." This is the very "fair and warlike form, in which the majesty of buried Denmark did sometimes march," depicted in the play. To the like parallel effect is the fine description of the dead king's personal appearance in life, given by Hamlet in the closet scene. Lastly, the scenery of the play, curiously enough, suits Holyrood House and Edinburgh much more closely than the sandy ridges of Elsinore. Thus that lovely picture—

"The morn in russet mantle clad,
Walks o'er the dew of yon high eastern hill,"

fits exactly the sunrise at Arthur's Seat, as seen from Holyrood; but there is no high hill on any side of the old castle of Elsinore. So, again, the "dreadful summit of the cliff which beetles o'er his base, and looks so many fathoms down," fits Salisbury Crags, but not Elsinore. Other equally, or still more minute indications, may be gathered from the play, that while writing it Shakspeare had the tragical history of the Queen of Scots full in his mind.

DAVID BLAIR.

Melbourne Argus, Jan. 22.

"STER" THE SUFFIX.

All the critical Grammars that I have seen, and many of great erudition have appeared of late, mistake this suffix for the "Anglo-Saxon *-estre* or *-istre*"; and some go so far as to assert that bakers and brewers, maltsters and fullers, weavers

and spinners, &c., were female occupations, because we have such words as *baxter* and *brewster*, *maltster* and *kempster*, *webster* and *spinster*. "Tapster," say they, was not a bar-man but a *barmaid*; "huckster" was not a male but female seller of small wares; drysalting was carried on by women, because we have the word *salster*, and, I suppose, *punsters* were of the same class, and *youngsters* too.

When such words as *seamstress* occur, it is accounted for by the ingenious hypothesis of a *double* feminine ending as *seam-str-ess*, where *-str* represents the native *-ster*, and *-ess* the French suffix.

Surely all this is bad philology, and worse history. It is misleading in every way. Surely *barristers* were never women, *misters* were never *maids*, and *mistress* is not, "like seamstress," a double feminine noun. What has misled these learned scholars is the word "spinster," an unmarried woman; but it is no more logical to infer that the termination *-ster* is a feminine suffix because *spinster* is a maiden, than to infer that *man* is a feminine suffix because it occurs in *woman*, and *-ter* because it occurs in *daughter*.

-Ster, the suffix, is not a corrupt form of the old suffix *-estre*, *-istre*, *-esse*. It is the word *steór*[*a*], meaning "skill" derived from practice and experience. We have the word in *steer*-age, *steer*-er, *steers*-man, &c., and it occurs as the termination of thirty words, most of which are still in use.

I will, with permission, append a list, which will be a guide, and not without value:—

Barri-ster, one habituated to the practice of the *bar* (French *barre*).

Chori-ster, one habituated to sing in a choir.

Doom-ster or Deem-ster (*Scotch*), one habituated to pronounce "dooms" on convicts.

Drug-ster, one habituated to deal in drugs.

Game-ster, one habituated to games or gambling.

Huck-ster, one habituated to carry goods on his "huck" or back (*hoche*).

Kemp-ster, one habituated to comb wool (Old Eng. *cemb*).

Lewd-ster, one habituated to lewd habits.

Ma-ster, one habituated to rule the family (Old Eng. *maga*, powerful).

Malt-ster, one habituated to deal in malt.

Mini-ster, one habituated to a minor or subservient office, Matt. xx. 26; or one whose vocation is that of a monk (See Min-ster).

Pun-ster, one habituated to pun-making.

Rhyme-ster, one habituated to rhyme-making.

Seam-ster, one habituated to seaming or sewing.

Song-ster, one habituated to song-singing.

Spin-ster, one habituated to spinning—one whose vocation was spinning. As girls used to spin for their main daily occupation, they were emphatically spinners or "spinsters"; a "wife" is one who has woven or past the "spinning" state.

Tap-ster, one habituated to tap or draw liquors.

Team-ster, one habituated to guide a team.

Trick-ster, one habituated to tricks.

Web-ster, one habituated to web-making or weaving (*webban*, to weave).

Whip-ster, one of the nimble sort

Young-ster, one of the young sort.

Bol-ster, in a similar way, or something habitual to a sleeping-room (*bol*, a bed-chamber).

Lob-ster, one of the lob or flea sort (*lobbe*, a flea or spider).

Hol-ster, something habitually used to hide [pistols] in (*heol*, a covered place, hence a sheath).

Min-ster, a place habitually occupied by monks (*min*, a monk; *minicen*, a nun).

If anything more is required to establish the assertion made above, that *-ster* is not a female suffix at all, and never was, we shall find confirmation in many of our ancient writers. Thus, Robert of Brunne uses *sangster* for a "male singer. Wickliffe, in his "Bible," uses *songsterre* in the same way. He also uses *webbestere* for a "man" weaver. Mr. Planché certainly does not endorse the notion of *-ster* being a female suffix, for in his *Recollections* (vol. i. p. 131) he calls Haynes Baly and Samuel Lover "the songsters of society"; but they would not have thought it complimentary to have been so called, if the idea here repudiated had been believed in by them.

In the list given several words have been omitted, because they have fallen wholly out of use: as baxster, brew-ster, bawd-ster, sal-ster, sew-ster, whitster, and some others.

In *mini-ster* and *magi-ster* we have two striking words not wholly English, and therefore showing the force of the suffix in cognate languages. *Mini-ster* is one accustomed to the "minor" office of a family, *magi-ster* one accustomed to the "magis" or chief office of a family. The Greek for minister means an *under-rower*, which tallies well with the "inferior" grade implied in the word. Our Lord taught his disciples humility by the advice "whosoever will be *great* among you, let him be your *minister*" (Matt. xx. 26).

E. Cobham Brewer.

Lavant, Chichester.

WILLIAM GIBSON, BISHOP OF LIBARIA, 1540-1543.

The surname of Gibson is of great antiquity in Scotland, and the ancestors of the family of Gibsons of Durie, in Fifeshire, were barons of that county, and Mid-Lothian, as early as the fourteenth century, where, being considerable landed proprietors, and learned in State affairs, they were frequently employed in negotiations of importance, and filled some of the most considerable offices in the kingdom. Thomas Gibson, who lived in the reign of King James IV. (1488-1513), is mentioned, together with several other Fife barons, in a charter by Sir John Moubry, Knight of Barbougle, in 1511 (Nisbet's *Heraldry*, Append. II., 21). He left two sons: 1, George, his successor, Baron of Goldingstones, who obtained from King James V. a charter of the barony of Hairlaw, in Fifeshire, dated Nov. 1, 1538 (*Chart.*

in Publ. Archiv., lib. 26, No. 261), dying shortly afterwards; and, 2, William, the subject of this note. "Master William Gibson," having entered into the ecclesiastical state at an early age, became successively Vicar of the parish of Garvock, in Kincardineshire, and Rector of Inveraritie, in Forfarshire, both in diocese of S. Andrews; as well as Dean of Restalrig (now the parish of South Leith), near Edinburgh, which last was a collegiate church for secular canons, founded originally by King James IV., about 1512, and confirmed by King James V. at Edinburgh, Oct. 10, 1515, with a dean and nine prebendaries, under the invocation of S. Triduana V.; it was in the archdeaconry of Lothian, rural deanery of Linlithgow, and diocese of S. Andrews, with a revenue of 93*l.* 6*s.* 8*d.* On the institution of the College of Justice, or Court of Session, at Edinburgh, by King James V., the Dean of Restalrig had been appointed one of the original Senators, or Lords of Session, on May 27, 1532 (*Acta Dom. Conc. et Sess.*), and, on account of his distinguished abilities and legal knowledge, he was frequently employed by his sovereign on embassies to the Court of Rome; obtaining also from the Pope the title of *Custos Ecclesiæ Scotiæ*, as a reward for his writings on the subject of religion and the Church of Scotland (*Record of Parliament*, anno 1537; Douglas's *Baronage*, fol., Edinb., 1798, i., p. 568). In 1540, Cardinal David Beatoun, Archbishop of S. Andrews, and Primate of Scotland, applied to Pope Paul III. for Gibson's services, as *auxiliary* bishop, to relieve him of a portion of his ecclesiastical duties, and wrote as follows to the Supreme Pontiff:—

"Most Holy Father,—The great dignity with which your Holiness has invested me, the greater should be my care to deserve it, and to govern the affairs of the Church with wisdom; but, as I am unable to feed and watch the flock committed to me in the manner I could wish, from the weight of secular business with which I am burdened, which daily increases, and which the king desires, nay, forces me, to sustain, I have thought of proposing to your Holiness some one who could in part relieve me when engaged about the affairs of the State, and supply my place in the diocese of S. Andrews, when I am obliged to be absent from it. I have, therefore, fixed upon one who is fit, above all others, for discharging the episcopal functions, namely, *Master William Gibson*, a man fully instructed in sacred theology, and in both canon and civil law, as well as venerable for the purity of his life, to be recommended to your Holiness, on whom may be conferred the *episcopal dignity*, and who may be created my *suffragan*; reserving to him, at the same time, the deanery of Restalrig, the rectory of Inveraritie, and the vicarage of Garvock, which benefices he now possesses, and adding thereto 200*l.* yearly of the money of this kingdom, to be paid to him during his life by me and my successors, whereby he may the more suitably sustain the episcopal dignity and functions. That your Holiness may be pleased to appoint him my *suffragan*, I request, and even implore; and the more so, because I am occupied about the affairs of the Church and kingdom, and not my own private advantage. I pray God that He may give me the disposition which He gave to the servant in the parable, that I may show myself worthy of His vocation and of your choice; and, like him, render a true account of the five talents committed to my trust. May your Holiness live long and happily. At Edinburgh, 4 May, 1540."

(Translation of the Latin in *Epistolæ Regum Scot.*, II., 64–66.) The Pope acceded to the Cardinal's request, and nominated Mr. Gibson to the episcopal church of *Libaria, in partibus infidelium*, an ancient see in Mysia, and in church province of Cyzicus, in Asia Minor, of which the situation is doubtful, though bishops of Libaria, or Liburia—"epis. Libarien"—are recorded in the years 1392, 1455-65-77-92, and 1502 (*Le Quien. Oriens Christ.*, III., 941-946). He was also permitted to retain his benefices *in commendam*, with his titular dignity, receiving full powers to act in behalf of the Cardinal-Primate, as "suffragan" or *auxiliary* bishop; and his consecration must have taken place in the course of the same year, 1540, though the exact date is not known; but the following mention is found of his having exercised episcopal functions in his native diocese of S. Andrews:—

"1542. The v. d. of Juny. *M. Villiem Gybsone, byshop of Libariensis* and suffraganeus to Dawid Beton, Cardynall and Archebysschop of Santandros, consecrat and dedicat the paris kyrk in the craig of the Bass, in honor of Sant Baldred, bysschop and confessor, in presens of maister Jhon Lawder, arsden of Teuidail, noter publict." (*Extracta e Variis Cronicis Icocie*, Abbotsford Club edit., Edinb., 4to., 1842, p. 255.)

From this it would appear that the Bass Rock, in the Firth of Forth, was once a parish, and that its ancient chapel, where S. Baldred is believed to have died, March 6, 606 (cf. *Breviarium Aberdonense. Pars Hiemalis*, fol., LXIII.), was consecrated by Bishop Gibson, June 5, 1542, the edifice having probably been restored by the care of the Cardinal. Pope Paul III. bestowed on this prelate the following armorial bearings:—"3 keys fesseways in pale, wards downwards or, with the motto, *Cœlestes pandite portæ*." The period of his death has not been ascertained, or whether he survived his friend and patron, the celebrated Cardinal of Scotland, who was so basely assassinated (May 29, 1546) by venal ruffians, now proved to have been in the pay of King Henry VIII., to whom the incorruptible patriotism of the Archbishop of S. Andrews was an obstacle to his designs on the independence and faith of the northern kingdom.

A. S. A.

Richmond.

PARALLEL PASSAGES.

In Rabelais (*Pantagruel*, ii. 10) we find "En toutes compagnies il y a plus de folz que de sages, et la plus grande partie surmonte tousjours la meilleure," which is very much what Plato (*Protag.* 31) tells us of the world of his time: "τῶν ἠλιθίων ἀπείρων γενέθλα." "The race of fools is

not to be counted." I have seen somewhere an amusing French distich, the author of which I do not know, but some of your correspondents may be able to tell us :—

"Le monde est plein de fous, et qui n'en veut pas voir
Doit se tenir tout seul et casser son miroir."

I should have expected that Shakspeare would have photographed the idea as to the world of fools, but I do not recollect that he has done so. Some of your readers may recollect the witty epitaph of Swift on the fool of the Earl of Suffolk, buried 1728 in the churchyard of Berkeley adjoining the castle :—

"Here lies the Earl of Suffolk's fool,
Men call him Dicky Pearce;
His folly served to make men laugh,
When wit and mirth were scarce.
Poor Dick, alas! is dead and gone—
What signifies to cry?
Dickies enough are left behind
To laugh at by and by."

C. T. Ramage.

S. T. Coleridge was a great devourer of books, and many of his thoughts, that some forty years ago were taken to be original, have been traced to their sources. Amongst Germans, and on philosophical topics, the Schellings were laid under much tribute. Any attentive reader of Coleridge's *Table Talk*, of which a new edition has just been published, will frequently have occasion to confirm this remark; still, Coleridge, especially in monologue, for he allowed no one to strike in, poured forth such a flux of ideas, to use one of his similes, his "idea pot" seemed ever "bubbling over," that his works will always have a charm for beauty of style and a rich suggestive strain. I note the following parallel between Bacon and Coleridge, which has undergone a slight "sea change" and inversion :—

"You, with the two clear eyes of religion and natural philosophy, have looked deeply and wisely into these shadows, and yet proved yourself to be of the nature of the sun, which passeth through pollutions, and itself remains as pure as before."—Bacon, *Advancement of Learning*, Bk. ii. p. 127.

"Nothing ever left a stain on that gentle creature's mind, which looked upon the degraded men and things around him like moonshine on a dunghill, which shines and takes no pollution. All things are shadows to him, except those which move his affections."—Coleridge, *Table Talk*, Murray, 1836, p. 107.

F. S.

St. Paul tells the Philippians (c. ii. 4) to "Look not every man on his own things, but every man also on the things of others." In the beautiful treatise styled *Consolatio*, commonly ascribed to Cicero, it is said, "Bonum enim virum decet, de ceterum commodis æquè laborare, ac de suis." It is the good man's duty to labour as much for his neighbour's advantage as for his own.

Edmund Tew, M.A.

Babies in Folk-Lore.—I enclose the following copy of verses, clipped from a newspaper. They are new to me, and I should be obliged by any information as to their authorship. From internal evidence, they may be inferred to be American :—

"How the Baby came.

"The Lady Moon came down last night—
She did, you needn't doubt it—
A lovely lady dressed in white;
I'll tell you all about it.
They hurried Len and me to bed,
And Aunty said, 'Now, may be
That pretty moon up overhead
Will bring us down a baby.

'You lie as quiet as can be:
Perhaps you'll catch her peeping
Between the window-bars, to see
If all the folks are sleeping.
And then, if both of you keep still,
And all the room is shady,
She'll float across the window-sill,
A happy white moon-lady.

'Across the sill, along the floor,
You'll see her shining brightly,
Until she comes to mother's door,
And then she'll vanish lightly.
But in the morning you will find,
If nothing happens, maybe,
She's left us something nice behind—
A beautiful star-baby.'

We didn't just believe her then,
For Aunty's always chaffing;
The tales she tells to me and Len
Would make you die a-laughing;
And when she went out pretty soon,
Len said, 'That's Aunty's humming;
There ain't a bit of lady moon,
Nor any baby coming.'

I thought myself it was a fib,
And yet I wasn't certain;
So I kept quiet in the crib,
And peeped behind the curtain.
I didn't mean to sleep a wink,
But, all without a warning,
I dropped right off—and, don't you think,
I never waked till morning!

Then there was Aunty by my bed,
And when I climbed and kissed her,
She laughed and said, 'You sleepy head,
You've got a little sister!
What made you shut your eyes so soon?
I've half a mind to scold you—
For down she came, that lady moon,
Exactly as I told you!'

And truly it was not a joke,
In spite of Len's denying,
For just the very time she spoke
We heard the baby crying.
The way we jumped and made a rush
For mother's room that minute!
But Aunty stopped us, crying, 'Hush!
Or else you shan't go in it.'

And so we had to tiptoe in,
And keep as awful quiet
As if it was a mighty sin
To make a bit of riot.

But there was baby, anyhow—
The funniest little midget!
I just wish you could peep in now,
And see her squirm and fidget.

Len says he don't believe it 's true
(He isn't such a gaby)
The moon had anything to do
With bringing us that baby.
But seems to me it 's very clear,
As clear as running water—
Last night there was no baby here,
So something must have brought her."

In England every little girl knows that male babies come from the nettle-bed, and the female ones from the parsley-bed. In the verses, it will be seen, the *moon* is said to bring the baby. Perhaps some American reader of "N. & Q." will obligingly tell us something about this piece of folk-lore. D. F.

Hammersmith.

Dotheboys Hall.—Having seen it stated in "N. & Q." that the school at Bernard Castle was that from which Dickens drew his description of Dotheboys Hall, and remembering that my father had once been a scholar of that now historical institution, I wrote to him to learn what he remembered about it. The following was his reply:

"The school was close to Bernard Castle, but it was first at Bowes. Bowes is some five miles from the castle. I went to the school in 1805 or 1806. Mr. Horn was the master. He had three assistants, Robinson, Hardy, and a humpbacked man—the latter a spiteful old fellow, who used to take much pleasure in punishing the boys. I was a parlour-boarder. The board was rather poor. For breakfast we had oatmeal porridge with 'treacle.' Dinner consisted generally of pork and mashed potatoes. On wash days the latter meal was changed to bread and milk, the quantity *ad lib.* The supper generally was brown bread and milk. I was at the school about two years and a half. After I had been at the school two years, it was removed to Bernard Castle. The teacher and assistants remained unchanged. The new school was at Stratford Hall, half a mile, or a mile, from the bridge (over the Tees). Stratford Hall was a fine old country place, a farm-house, and the teacher rented some land with it, and kept some twenty cows. Many of the scholars used to help in haymaking, for which they got an extra pat of butter for their tea. The school had forty or fifty scholars, twenty of the number being parlour-boarders. There was some favour shown the parlour-boarders above the other scholars. Sometimes they got a pudding which the others did not participate in. In the spring the boys had to take a dose of salts all round, and two or three times in the summer a spoonful of sulphur and molasses. The boys, however, were very healthy."

There is a little picture, an engraving, hanging in my father's house, bearing the title "Bridge over the Tees at Bernard Castle." I observe the contributors to "N. & Q." write the word with an *a*, Barnard Castle. I am inclined to think the mode of spelling with an *e* the correct one. My father, however, with the inaccuracy of pronunciation contracted in boyhood, always called the place Barn*et* Castle, which, I suppose, was the local pronunciation. It was at this school the boys used to repeat those lines upon "propria quæ maribus," which are so full of meaning:—

"Propria quæ maribus had a little dog,
Quæ Genus was his name;
Propria quæ maribus piddled in the entry,
Quæ Genus bore the blame."

The scholars at Christmas got a plum-pudding, but the plums were so few in number that they were far removed from one another, and sometimes a boy would facetiously say to his neighbour (Ὧδε δέ τις εἶπεσκεν, ἰδὼν ἐς πλησίον ἄλλον) as he looked at the pudding so barren of plums, "Now, Jack, take off your jacket." By this remark it was intimated that the fruit was so widely separated, that it was necessary to jump from one plum to another, and, to render the effort easier, the jumper had better remove some of his clothing.

J. H. S.

Philadelphia.

Musical Revenge.—Considering how popular a poem *Hudibras* has been, and how many editions of it have been published, it is remarkable how little has been done to illustrate it. Even in 1726, when Hogarth was employed, he only, in fact, reproduced the designs of 1710, and did not add a single new illustration. Subsequent illustrators, in the same way, have usually kept to the original seventeen subjects selected in 1710, though the poem contains a multitude of other incidents which might well suggest telling designs to the artist. In the edition printed for Verner & Hood, Lond., 12mo., 1800, there are some pretty little woodcuts by C. Nesbit, one or two of which are very good. For example, the illustration of Part I., canto iii. lines 995–9, conveys a suggestion which Butler has only indirectly made in the poem, but which is certainly good. Butler says, speaking of Crowdero:—

"Him they release from durance base,
Restor'd t' his fiddle and his case:
And liberty his thirsty rage
With luscious vengeance to asswage."

Butler does not say how Crowdero took vengeance on his former captors, he only says that the rabble under Trulla placed Hudibras and Ralpho in the stocks, and then that—

"In the same order and array
Which they advanc'd, they march'd away."

In Nesbit's woodcut, Crowdero is represented as standing at a safe distance from Hudibras and Ralpho, and evidently with keen enjoyment playing them a tune on his recovered fiddle, which Hudibras endeavours not to hear, by stopping both ears with his hands. The fiddle had been "sorely wounded" in the previous fight, but probably not so badly but what its owner could make cat's music with it. It is a characteristic revenge, and the artist has given to Crowdero the happy expression of an organ-grinder who has declined to

"move on," and who has no fear of the absent policeman. EDWARD SOLLY.

ON THE PRONUNCIATION OF "C" IN ITALIAN.—Two inaccuracies have slipped into my note (5th S. iii. 184) upon this point. The pres. subj. of the Spanish verb *decir*=the Lat. *dicere* is not *dija* as I have stated, trusting to my memory,* but *diga*, in which the *g* is pronounced like the *g* in our word *gate*, and not like the Germ. hard *ch*. In the imp. subj., however, from the same verb, viz., *dijese*=the Ital. *dicessi*, the *j*, which corresponds to the Ital. soft *c*, is pronounced like the Germ. hard *ch*. My theory is unaffected by my mistake, inasmuch as all that I suggested was that the Tuscans, hearing the Spaniards make use of a guttural *ch* sound, came to give their *c* a similar sound in certain cases. I never stated that the guttural *ch* sound was found in the same cases in Spanish and Tuscan Italian, for if this had been so (which it is not), I should not have been making a mere *suggestion*, I should almost have proved my case.

The second inaccuracy relates to the pronunciation of *e* soft in Tuscany. It is pronounced like our *sh* only when it is preceded by a vowel. Thus, in counting, a Tuscan would pronounce *cinque*, *chinque*,† and not *shinque*; but if he said, *ho veduti cinque uomini*, he would pronounce *shinque*. For the same reason he would pronounce *dolce*, *dolche*,† and not *dolshe*. Whilst I am upon the subject of Italian pronunciation, I may remark that the Tuscans give the letter *s*, when it immediately follows *r*, the sound of *ts*. Thus *corsa* and *orso* are pronounced very much as an Englishman would pronounce *cŏortza* and *ŏortzo*.‡ I have not seen this pronunciation mentioned in any Grammar. F. CHANCE.

Sydenham Hill.

THE SCARE AT MODBURY.—The following letter, and its accompanying list, will interest your south-country readers. I have transcribed it from *A Letter from Exceter sent to the Deputy-Lieutenants of Somersetshire*. . . . London, Printed for C. M., 1642. The original is very rare. The copy from which I transcribe is in the library of Lincoln College, Oxford.

"Noble Gentlemen,—Your fears have been so often grated with relations of our miseries, ready to overwhelm us, as we now think it a neighbourly office, and suting our association to acquaint you with a blessing that God hath sent us yesterday, being the seventh of this instant. Colonel Ruthen sallyed out of Plymouth in the night, with five hundred Horse and Dragooners, and fetching compasse about Plympton northward, fell upon Modbury, where the sheriff, Sir Edward Fortescue, and Sir Edward Seymore, and others, whose names are under written, were mustering the forces of the country, by virtue of a *Posse comitatis*. At the sodain coming of our troops the souldiers fled, and left their commanders in Master Champernown's house, where they a while stood upon their defence, but upon the firing of an out-house and the rest environed, they at length yeilded, and are now in Dartmouth. That you may be partakers of this encouragements sent us from God, is the end of these hasty lines. From your most assured friends,

"George Chudley,
"Nich. Martin.

"Exon, the 7th Decemb., 1642.

"The names of the prisoners taken.
Sir Edward Fortescue,
Sir Edward Seymore,
Master Seymore, Knight of the Shire,
Master Arthur Basset,
Master Shapcot,
Master Row, and two or three more taken prisoners.
Captain Peter Fortescue,
Captain Bidlack,
Captain Champernoon,
Lievtenant Holigrove,
Captain Pomroy,
Captain Wood,
Master Bayly, of Barnstaple, a Papist."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

SCOTTISH BURGHAL HONOURS.—During the seventeenth century certain town councils in Scotland dispensed their burgess tickets with an excessive liberality. The Burghal Corporation of Stirling conferred their honours on all noblemen who chanced to visit the place, and, at the same time, on their attendants. On August 22, 1666, the Corporation, consisting of "Provost, Bailies, and Council," admitted as burgesses Sir Robert Nairn, of Strathurd, a Senator of the College of Justice, and his footman, William Dow; also the Earl of Kinnaird and his footman. On September 15, 1670, the magistrates and council granted burgess tickets to James Marquess of Douglas, and his grooms, Alexander and Thomas Petrie; to Charles Earl of Mar, and his trumpeter, Andrew Barclay, and Andrew Hudson, Arthur Wright, and William Purdie, his grooms; also to the Earl of Atholc and his grooms. The Duke of Lauderdale was created a burgess in August, 1672, along with Alexander Vasse "confectioner to his grace, James Glegorn, baxter to his grace, and Andrew Hallyburton, his grace's master farrier." In the same month burghal honours were conferred on John Campbell, second son of the Earl of Argyll, along with "Argyll's master wright, his master cook, and his gardener." These particulars I have extracted from the Stirling Burgh Records.

CHARLES ROGERS.

Grampian Lodge, Forest Hill.

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* I make it a rule never to trust to my memory, and I certainly shall adhere to this rule more strictly than ever in future; but when one is away from home, one is away from one's books, and has to depend upon one's memory.

† *ch* as in *chance*.

‡ The *ŏ* is intended to represent the sound of the shut Italian *o*.

Queries.

[We must request correspondents desiring information in family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

West-End, in Kent.—In 1728, a gentleman named Richard Wilson made some entries in a note-book upon his coming of age, or, more properly, the period fixed by his father for his entering into possession of his property, giving details of the property devised to him by his father, Mr. Charles Wilson, who seems to have died in or about September, 1723. Amongst other property, Mr. Wilson mentions the "*Manor of West-End in Dumville in Kent* lett to Mr. Jn° Simpson at 120*l.* p. ann.," and also a "House in St. James' Square [London] let to S^r Thomas Jemmesson at 100*l.* p. ann." I am very desirous to find the locality of the Manor of West-End, and shall be greatly obliged if any of your correspondents can tell me where it lies. I should also like to know who was Sir Thomas Jemmesson, and in which house in St. James's Square he lived.

Mr. Wilson put down the price of a hogshead of port wine "for the family" at 16*l.* 10*s.* (25th April); and on 27th May paid for a hogshead of "French Claret of Rayeaux," which he presented to James Day, the executor of his uncle Thomas Hamilton, 32*l.* On 7th May, he paid Henry Strong, builder, 95*l.* 10*s.* for "repairs to my house in St. James' Square." On 4th April, he invested 1,000*l.* in South Sea Stock at 120½, and on 5th May, 200*l.* in the same Stock at 118¼. On 6th July, he placed his "brother Charles apprentice to Mr. Samuel Freeport Merch^t and gave with him 300*l.*" These latter entries may interest some of your readers. Y. S. M.

Wm. Kingston.—He published at Weymouth, 1835, a "System of Painting in Dry Colours, after the Ancient Greek Manner." In 1834, at the Western Exchange, Old Bond Street, he seems to have created a sensation by painting pictures of a yard wide in one hour, and the *Literary Gazette* attributes to him "a masterly style of art." Have his ideas and system ever had a fair trial? Are any of his pictures still remaining, so that one could examine them? Is his work on Art procurable? There is an odd assertion at page xix, namely, that while he lectured in London, he executed many original pictures without oil, water, or brushes, one yard wide in an hour, "and several of these were painted upside down." There was an Italian painter who could paint with his feet; but to paint upside down reverses the practice of all the schools, and would have extorted from Michael Angelo a confession of inability to contend with such an Englishman as this—a master of topsy-turvy. C. A. Ward.

Mayfair.

Princes and Princesses.—Would some one better versed in genealogical and heraldic lore expound the law as regards the more remote descendants of Royalty? Do all such, even if they marry English nobles, continue to be princes and princesses, and are their children so? If not, at what period does the title cease? *E.g.*, suppose the Duke of Connaught marry and have children, all, I suppose, will be princes and princesses. Suppose these marry into English families, including commoners, will their children be princes and princesses? All the numerous descendants of Edward III. were not styled princes, nor were those of the Duke of Suffolk. Lady Jane Grey was not styled "Princess Jane," nor was the unfortunate Lady Arabella Stuart called "Princess Arabella"; and yet the grandsons of George III. were and are always styled princes and princesses. Is there any law, or does all rest on the royal pleasure?

E. L. Blenkinsopp.

P.S.—What was the law among the old French *noblesse* with regard to titles? Do they hold order as ours—Baron, Viscomte, Comte, Marquis, Duke? If so, how is it that the sons of some dukes are princes, and the sons of some comtes are dukes? Is this also royal pleasure?

"Tholus."—Where was, or where is, "Tholus"? Boileau, in his *Passage du Rhin*, says:—

"Nous l'avons vu (Louis XIV.) affronter la tempête,
De cent foudres d'airains, tournés contre sa tête;
Il marche vers Tholus."

And in the proud castle of Versailles is to be seen, chiselled in white marble, the following inscription:—

"Passage du Rhin par l'armée française sous les yeux de Louis-le-Grand, à Tholus."

The passage was effected in the region of Lobith, but no map I know of gives "Tholus." Is "Tholus" the Dutch word *Tolhuis*, that is, "toll-house," and have then the French taken a mere custom-house for a town or village?

A. A. Pahud.

King Edward's School, Louth, Lincolnshire.

A Grave Statement.—

"In Woking Churchyard" (so *The Family Topographer*, vol. i. 175) "grows a plant about the thickness of a bullrush, with a top like *Asparagus*, shooting up nearly to the surface of the earth, above which it never appears, and when the corpse is quite consumed, the plant dies away. This observation has been made in other churchyards when the soil is light red sand."

Can any of your readers say if this is true, and if so, what is the plant, and how is it seen if it never appears above the surface? Can it be *Equisetum Telmateja?* T. F. K.

Pewsey.

Richard Cromwell.—By what authority is it asserted that the Protector, Richard Cromwell, was

buried in Bunhill Fields' burial-ground, London, and on what authority was his name recently cut on a tomb, which, I have reason to believe, until within the last five or six years, bore no inscription whatever? Any absolute proof of the burial of Richard Cromwell there, and of identity of his grave, would be interesting, as these facts are doubted, and these doubts may be set at rest by proofs. J. R. S.

"He is singing whillelujah to the daynettles."—Can you explain the above peculiar form of expression used in some parts of the north of Ireland when speaking in a careless way of any one dead? J. A. Kerr.

Belfast.

Title of "Right Honble."—Are the daughters of dukes, marquises and earls, and the younger sons of the two higher grades, correctly styled "The Right Honourable Lady (Mary)," and "The Right Honourable Lord (John)"? It does not appear to me right that they should be so distinguished; neither, I think, should the same prefix be accorded to the eldest son of a peer, bearing by courtesy his father's second title. Argent.

"Poodle Byng."—The Hon. Frederick Byng told me, when visiting him at his house in St. James's Place, 5th March, 1867, in reference to the origin of the name by which he was so generally known, that Lady Charlotte Cotton petted him as a child, and called him her "poodle." He had a remarkably curly head of hair, and this peculiarity remained with him to the last. I regret now that I omitted to ask him particulars respecting Lady Charlotte Cotton. Perhaps some of your readers will have the kindness to enable me to identify her. G. Scharf.

Patience, "the first condition of successful teaching."—Who is the teacher to whom Canon Liddon alludes in the following quotation from his sermon at St. Paul's (*Guardian*, April 7, 1875, p. 434)?—

"A great teacher of men was once asked what was the first condition of successful teaching? After some time, he replied, 'Patience.' He was then asked, what was the second? and, after a longer pause, he again said, 'Patience.' And then the third? After a still longer silence, as if he were balancing the claims of rival qualities, he answered once more, 'Patience.'"

Ed. Marshall.

William Talor Pottery.—A large yellow earthenware dish, seventeen inches in diameter, having a rim two inches wide, ornamented with crossed bars. On the rim is also inscribed, in large letters, the name William Talor. The dish is two inches deep, and the centre part is occupied by two full-length figures of a male and female, in peculiar dress, with globe-shaped sort of wings by their sides. The man is crowned, and the lady holds above her head what appears to be a fan, the other hand, which is long and bony, being by her side. Any information about the date and value of the dish, with other particulars, will be gladly received by Arthur E. Watson.

Cambridge.

Lord Chief Baron Pengelly.—The *Academy* of April 3, p. 347, gives a quotation from a newsletter of the year 1730, in which it is stated that Sir Thomas Pengelly, Lord Chief Baron of the Court of Exchequer, was a natural son of Richard Cromwell, sometime Lord Protector. Is there any truth in this statement? Anon.

Sword Inscriptions.—Can you throw light on the following inscriptions? They occur upon a sword found in the bed of Whittlesea Mere when it was drained about twenty years since. The sword is a plain cross-handled one, double edged, and bears a close resemblance to that figured in the brass of Sir R. Septvans (*circa* 1306) in Chartham Church, Kent. The letters are of gold, inlaid in the blade, and are Lombardic. They form two inscriptions, one on each side of the weapon, and run from the hilt towards the point:—

+ ⋮ N ⋮ C ⋮ R ⋮ O ⋮ X ⋮ M ⋮ R ⋮ E ⋮ F ⋮ +

+ NEDASEDNCREDAS .....ASN +

Taking the sixth letter in the first inscription as a compound one, standing for on, it is just possible that the line may be read—

EN CROIX NOTRE FOI

—in reference to the shape of the sword. The second inscription seems to begin with the three Latin words ne da sed; then comes n, then credas, then a gap, and finally asn. It reads, however, like a magical formula, which it probably is. R. R L.

St. Albans.

"'Tis": "It 's."—Is the former pronunciation of the contracted "it is" to be met with as an extant provincialism, to the exclusion of the latter? And is there any reason for believing "it's" to have only become general in modern times? It seems possible that the antique tone of "'tis" may be due to printers who adopted this form to avoid confusion with the pronoun "its."

Henry Attwell.

Barnes.

Moody, the Actor.—When Mrs. Canning, the mother of George Canning, was associated with Reddish, the actor and manager, a Mr. Moody, an actor, by his persevering remonstrances, induced Mr. Stratford Canning to rescue his nephew from "the high road to the gallows," and send him to an excellent school at Winchester (See Bell's *Life of Canning*). Is there anywhere a biography of this good Mr. Moody? John Robertson.

Old Goer, Ross, Herefordshire.

Shorthand in Use by the Ancient Romans.—Is it true that the art of shorthand was so commonly used amongst the Romans that it formed the principal medium of communicatiou in private society, the ladies as well as the gentlemen using it freely for that purpose? What is the best English work upon the domestic manners and customs of the Romans? Stenos.

Tibetot=Aspall.—Burke, in his *Dormant and Extinct Peerage*, states, under "Tibetot," that the second Baron Tibetot (or Tiptoft) married, for second wife, Elizabeth, daughter of Sir Robert Aspall, and widow of Sir Thomas Wauton; and that Pain de Tibetot, from whom the Earls of Worcester descended, was the issue of this second marriage. I should be glad to know what authority there is for this last statement. C. J. E.

A Royal Pall.—In an account of the funeral of Dr. Monsell, one of Her Majesty's chaplains, in the *Evening Standard* of April 15th, it is stated that "the coffin was covered with a royal pall." What is a royal pall? J. R. B.

Replies.

SHELLEY MEMORIALS.

(5th S. iii. 18.)

I have just been visiting the principal scene of Shelley's tragedy, *Cenci*. I had some little difficulty in finding the place; but at last, after walking through several narrow, tortuous, and dirty streets,—and such are not wanting at Rome,—I arrived at a small piazza, or square, in the Ghetto, or Jewish quarter, called Piazza di Cenci. In this square is the Jew's synagogue, with a clock and bell, and the Universita Israelitica.* They are neat buildings, and form a pleasing contrast to the wretched pile which was once the residence of the noble family of the Cenci. In the centre of the square is a ruined fountain, waterless, and with a circular basin choked with mud. On the right-hand side of the square is a large part of the palace. It is now divided into dwelling-houses, and let out in tenements to a class who have, evidently, small claim to either rank or station. Over the principal door, an unaltered part of the palace, is inscribed, in large Roman letters, "Cenci —Bolognetti." It is, probably, a designation of some collateral branch of the family of Cenci. On quitting the square, I proceeded to the Monte di Cenci, a small square, which Shelley dignifies as the "court-yard." Here are further portions of the palace. One side of this square is occupied by the Church of St. Thomas, which the infamous Francis Cenci is said to have erected as some atonement for his horrible crimes. The church is ruinous and disused. Like the palace, it is divided and let out in tenements to poor people, whose broken flower-pots crowded the window-sills.

One story is occupied by a washerwoman and a cobbler, and a signboard records the profession of a nurse and midwife. On the front of the church is a marble tablet, with the following inscription in Roman capitals:—

"Franciscus Cincius Christopheri Filius | et Ecclesiæ Patronus Templum Hoc | Rebus ad Divinum Cultum et Ornatum | necessariis ad Perpetuam Rei memoriam | exornari ac perfici curavit. Anno Jubilei | M.D.LXX.VI."

Over the principal doorway is the following inscription, in the same characters as the above:—

"Ecclesia Parochialis Divo Thomæ Apostolo Dicata | De Jure Patronatus (*sic*) Familiæ Christopheri Cincii."

This inscription is also seen over a walled-up side-door in the narrow passage between the Monte and the Piazza.

In the court is a stone walled into the church, and inscribed in large Roman characters—

"M. Cincius M. | Theophilus | Vestiarius | Tenuarius."

The inscription, the meaning of which is obscure, is encircled by a wreath, but the ornament is so broken that nothing decisive as to age or design can be made of it. The stone resembles a Roman altar or tombstone. From Shelley's description, in the preface to his tragedy, I expected to find a very different sort of building—in fact, to encounter an Italian palazzo of the Middle Ages, with huge Cyclopean walls and Byzantine doorways and windows—a sort of Roman Udolpho. All this I was led to expect from the poet's talk about gloom, vastness, extent, &c.

Had Shelley not named the "Church of St. Thomas," I should have supposed that he had made some mistake, and had either visited another neighbouring palace, or trusted to some erroneous description. There is not the slightest resemblance between Shelley's account and the actuality.

The tragedy of Shelley is subjected, in Rome, to criticisms of varied and opposite kinds. Guerazzi and other Italian writers say that every portion of the narrative in the English tragedy is borne out by historical fact, and that the poet's only fault is suppression, the whole truth being too horrible and disgusting to bring forward. Others say that Count Francis Cenci was not the unmitigated demon and monster that his enemies have represented. The Vatican MS., alluded to by Shelley, has been carefully kept from public inspection by order of the Pope, and it is so still. But it is asserted that by a silver key, or by some other unknown means, the late Signor Guerazzi examined it, and, as some assert, obtained a copy. If Guerazzi (a learned man, and an advo-

* Under the Papal Government this was a mere school—it is now an university; but the granting of degrees is confined to Hebrew students who are intended for the rabbinical office, or, perhaps more properly speaking, to those who have become rabbis or ministers.

cate) can be relied on, so can the tragedy of Shelley. The MS. is said to contain the proceedings on two trials before the sacred office, and we are told that the accusations were not for either blasphemy or heresy.

One of the most popular portraits in Rome, and, indeed, in all Italy, is that of Beatrice Cenci, after Guido's painting, preserved in the Barberini Palace. Copies are to be seen in all forms, from the ring, brooch, and cameo, to the size of life, and they can be purchased in the Vatican. It is impossible to gaze on that lovely and innocent-looking face and arrive at any conclusion other than that if she became a parricide it was because her sire had committed crimes that severed all parental ties, and rendered assassination an act of justice, nay, almost a virtue and necessity.

There is, however, another version of the Cenci tragedy. It is said that Beatrice was not a daughter, but only a step-daughter of the Count, and that she had no hand in the murder. Her sole crime was approval. The deed was planned by the Countess, her mother (the second wife of Cenci), and the young priest, the lover of Beatrice, who secured his safety by a flight, that was probably connived at by the Sacred Office.

The last historical fact in connexion with the Cenci Palace is that, after the defeat of the Garibaldian volunteers at Mentana, it served as a prison for several of those enthusiastic youths who fell into the hands of the Papal soldiers.

After the death of the infamous Count Francis, the Cenci property was confiscated to the Papal Government: it now belongs to the Italian one. A claimant, calling himself Count Cenci, and asserting to be descended from Christopher, the first Count, is claiming the property, or, at least, is a suppliant for its restoration. Opinion is divided as to his case.

Beatrice Cenci is said to have been interred in the Church of S. Pietro in Montorio, where the family vault is. There is no memorial to mark the spot, except a small flag-stone opposite a side altar on the right hand. The inscription is worn away, but after some little difficulty I traced the Latin genitive of Cincius, viz. *Cincii*. This is almost illegible; it is impossible to trace further. We may, however, be certain that the stone is not a memorial either to Francis or to his unfortunate victim.

The church is situated on the Gianicolo, one of the highest hills of Rome. From the terrace is a view over the entire city and a large extent of the surrounding country. James Henry Dixon.

Rome.

R. W. Buss (5th S. iii. 228, 257.)—The following is a complete list of his works:—

A. *Those which have been engraved:*—1. The Bitter Morning. 2. Soliciting a Vote. 3. The Romance. 4. The Frosty Reception. 5. The Biter Bit. 6. The Musical Bore. 7. Time and Tide Wait for no Man. 8. The First of September. 9. The Wooden Walls of Old England. 10. The Blue-Stocking Mother. 11. The Old Commodore. 12. The Stingy Traveller. 13. The Monopolist. 14. The Rehearsal. 15. Master's Out. 16. Satisfaction. 17. The Introduction of Tobacco. 18. The Waits. 19. The Wassail Bowl. 20. The Yule Log. 21. The Boar's Head. 22. The Wreck Ashore. 23. The School. 24. Luther Reading the Bible. 25. Watt's First Experiment with Steam.

The following portraits were painted for Mr. Cumberland, and engravings from them issued in the Edition of Plays edited by Mr. Cumberland:—

1. Mr. Vale as *Timothy Trombone*. 2. Mr. Cooper as *Captain Mouth*. 3. Mr. Webster as *Apollo Belvidere*. 4. Mrs. Fitzwilliam as *Fanny*. 5. Mr. Buckstone as *Spado*. 6. Mr. George Almar as *Carnaby Cutpurse*. 7. Mr. Osbaldistone as *Hofer*. 8. Mr. R. Strickland as *The Mayor*. 9. Mr. Rogers as *Swelvino*. 10. Mr. Harley as *Dr. Pangloss*. 11. Mr. Charles Mathews (Jun.) as the *Hunchbacked Lover*. 12. Mrs. Nesbitt as *Zarah*. 13. Mrs. Walter Lacy as *Donna Victoria*. 14. Mrs. Stirling. 15. John Reeve as *Marmaduke Magog*.

B. *Pictures not engraved:*—1. The Surprise. 2. The Mustard Pot. 3. Novel Reading. 4. Pigeon's Milk. 5. The Widow. 6. The Comfort of Listening. 7. The March of Intellect. 8. The Ghost. 9. Othello and Iago. 10. Charles II. disguised as L. Kerneguy and Alice Lee. 11. The Hearty Squeeze. 12. Review of the Household Troops. 13. Parson Adams and Aeschylus. 14. The Spasmodic Attack. 15. An English Propensity. 16. Chairing the Member. 17. Benefit of Clergy. 18. Shirking the Plate. 19. The Irruption of the Goths. 20. An Unexpected Reception. 21. Falstaff. 22. Christmas in the Olden Time. 23. Dolly Varden and Joe Willett. 24. The Maiden Speech. 25. Ann Page and Master Slender. 26. The Mock Mayor of Newcastle-under-Lyme. 27. Puzzled. 28. Fun in the Painting Room. 29. Nelson's Defeat of the French. 30. Picture for Music Room at Wimpole. 31. Ditto. 32. Mob Tyranny. 33. Hogarth at School. 34. Don Quixote in his Study. 35. The Knighting of the Sirloin. 36. Don Quixote in the Inn. 37. Taming the Shrew. 38. Falstaff in the Basket. 39. Duel Scene in Twelfth Night. 40. The First Newspaper. 41. Dutch Courtship. 42. Mynheer Van Dunk. 43. A Dutch Girl. 44. Chantrey's First Efforts in Modelling. 45. A Series for the Signs of the Zodiac for Capt. Duncomb. 46. Marquis of Worcester in the Tower.

The following works were illustrated with plates drawn and etched by Mr. Buss:—

The Widow Married—Peter Simple—Jacob Faithful—The Oath of Allegiance—The Court of King James II.

The illustrations to *The English Universities*, by Huber and Newman, were lithographed from drawings by Mr. Buss, who also designed and drew on wood many subjects for the late Mr. Charles Knight's publications.

You made some allusion to the connexion between my father and the Messrs. Chapman & Hall in reference to the illustration of the *Pickwick Papers*. My father has left a record of this, of which I venture to send an outline. After the distressing death of Seymour, the publishers of the *Pickwick Papers* increased the amount of printed

matter, and reduced the illustrations to two. They then endeavoured to find some one to undertake the etchings. Mr. John Jackson, the eminent wood-engraver, was at that time engaged on work for Messrs. Chapman & Hall, and before him they placed their dilemma. He mentioned Mr. Buss as the most fitting artist of his acquaintance for the purpose. A member of the firm, therefore, called upon my father, and pressed upon him their need, promising, moreover, consideration for want of practice. After much pressure, Mr. Buss consented to put aside the picture he was preparing for exhibition, and to undertake the work. He began to practice the various operations of etching and biting in, and produced a plate with which the publishers expressed themselves satisfied. Two subjects were then selected, "The Cricket Match" and "The Fat Boy Watching Mr. Tupman and Miss Wardle." When, however, Mr. Buss began to etch them on the plate, he found the ground break up under the etching point, as he had little or no experience in laying it. Time was precious, and nervously afraid of disappointing the publishers and the public, the plates were put into the hands of an experienced engraver to be etched and bitten in. Those, therefore, issued were *Mr. Buss's design, but not a line of the etching was by him*, and, in consequence, the touch of the original work was wanting. Had opportunities been given, Mr. Buss would have cancelled those plates, and issued fresh ones of his own etching. Designs were made for the following number, when a note was received informing Mr. Buss that the work of illustrating the *Pickwick Papers* had been placed in other hands. Thus no consideration was shown to the artist for putting aside his picture, which remained unfinished, as the time had been consumed in endeavouring to master the difficulties of etching.

Mr. Forster, in his very interesting *Life of Charles Dickens*, suggests that Mr. Buss's engagement was a temporary one. Mr. Buss could not certainly have regarded it in this light. Is it reasonable to suppose that he would have consented to devote three weeks of his time, at the most valuable season to an artist, to the practice of an entirely new department of art if it had been clearly stated that his engagement was of the transitory nature Mr. Forster would imply, and the more especially when we bear in mind that the price to be paid for the etchings was only 15*s.* each? ALFRED G. BUSS.

SHORTHAND IN 1716 (5th S. iii. 24).—Mason was a veteran stenographer, having practised the art from 1662. His first work, *The Pen Pluckt*, was published ten years afterwards, being founded on Rich; but his next edition, *Arts Advancement*, 1682, was on a basis of his own. His works are mentioned in "N. & Q.," 2nd S. iii. 150, 255. His system has been perpetuated by the publications of the Gurneys; Dickens seems to allude to it in an amusing autobiographic passage in *David Copperfield;* and it was very cleverly adapted to modern requirements by Mr. Thompson Cooper in *Parliamentary Shorthand*, 1858 (Bell & Daldy), who, in 1857, contributed a note on Mason, &c., to "N. & Q." John Angell said that Mason taught the art "many Years in London with great Success; and on this Plan I learned this agreeable and useful Art, and have practised it more than thirty years in taking Sermons, Trials, &c." (*Stenography, or Shorthand Improved*, 1756, p. xii.) As to the systems meant by the "three sorts of trifling shorthands" which, according to the advertisement of 1716, cited by MR. AXON, had "lately appear'd in Print" (p. 24), one is perhaps Francis Tanner's *Plainest, Easiest, and Prettiest Method of Writing Shorthand*, dated 1712. That which Mason calls the worst of the systems under his notice is Samuel Lane's *Art of Short Writing made Lineal and Legible as the Common Long Hand*, London, 1715, and 1716 (Angell, p. xiv), of which it was said that there were many prior systems preferable to his. The third system is not readily distinguished. The shorthand manuals and histories of the art give no clue to it. On referring to some old voluminous collections for a shorthand bibliography, I find the likeliest system to be one that went under the name of Dr. Anodyne Necklace's. I possess a sixth edition, dated 1719. It has a title which may well be put in comparison with Mason's advertisement:—

"A New *Method* of *Short* and *Swift* Writing; being the Plainest, Easiest, and Quickest Way of Writing ever yet Published or Invented, Notwithstanding the many Attempts made at it since the Year 1500 [qy. 1600], not only by Mr. *Rich* and his numerous Train of Followers, but also by Dr. *Wilkins* [Bp. of Chester], Mr. *Shelton* [1672], *Hopkins* [1674], *Slater* [qy. date], *Ridpath* [1687], *Willis* [1602 or 1618], *Steel* [1672], *Ramsey* [1681], *Metcalf* [1635], *Coles* [1674], *Mason*, *Lane*, and near 40 other Authors now in Print: All which together with several both Ancient and Modern *Manuscripts* on this Subject, have been diligently Perused and Studied, in order to the compleat finishing this little Book; which, how inconsiderable soever it may seem, was nevertheless above 20 Years Composing: To the end, that by consulting all that has been Writ on this Art, and so many Years Practice and Study of it by the Author, it might now (*as indeed it is*) at last be brought to its so long wished for, and desired perfection, *viz.*, Of Tracing [*i. e.* following, reporting] a Moderate Speaker. So that any one, that seriously compares the Method here Proposed, with those of other *Authors* and reduces it to Practice, will own it to be not only the Shortest, Plainest, Easiest, and Swiftest Method of Writing of any ever yet Extant, but even the Shortest and Easiest that possibly can be invented. NECESSARY for all *Ministers of State*, *Members of Parliament*, *Lawyers*, *Divines*, *Students*, *Tradesmen*, *Shopkeepers*, *Travellers*, and in fine all sorts of *Persons* from the *Highest* to the *Lowest Quality*, *Degree*, *Rank*, *Station* or *Condition* whatsoever, to Write down presently whatever they Hear or See done. *Diu multumque desideratum.* The Sixth Edition. *London*, Printed by *H. Parker* at the *Bible* in *Goswell-street*, 1719. *And is*

Given Gratis at the place mentioned hereafter in the End of the Book."—8vo. pp. 16.

The "place" is to be found in a curious advertisement at p. 16:—

"For the Publick Good and General Improvement of Mankind in the way of *Writing*, Learning & Business: This Book is *Given Gratis* Up One Pair of Stairs at the Sign of *The* Celebrated Necklace for *Childrens Teeth* without *Temple-Bar*, And at the *Golden Key* in *Kingstreet, Westminster*, to Any Person that buys either any of the Soverain Anodyne Necklaces, Recommended by Dr. Chamberlen for the Easy Breeding and Cutting of Children's Teeth, &c. Pr. *5s.* each. Or of the Famous Purging Sugar Plums. 12*d.* a Dozen," &c.

I find no clue to the real name of the author of this system of stenography. Weston, in 1745, insinuated that John Byrom, of stenographic fame, had been indebted to this "necklace" method, "which was printed in the year 1719." There are references to a Dr. Anodyne Necklace as an actual personage in Byrom's *Shorthand Journal*.

John E. Bailey.

Stretford, Manchester.

St. Paul's (5th S. iii. 167.)—The following passage from Dugdale's *History of St. Paul's Cathedral* will explain the custom inquired after by Mr. Tew. Proceeding to notice what has been most remarkable therein, he says:—

"The first that I have met with is that signall Grant, made to the Dean and Canons by Sir *William le Baud*, knight, in 3. E. 1. of a Doe yearly in Winter, on the day of the *Conversion* of Saint Paul; and of a fat Buck in Summer, upon the day of the *Commemoration* of the same Saint; to be offered at the high altar here, by the said Sir *William* and his household Familie; and then to be distrihuted amongst the Canons resident; which said Doe and Buck were so given by the same Sir *William*, in lieu of xxii. acres of land lying within the Lordship of Westlee *in Com.* Essex, belonging to the said Canons, and by them granted to him and his heirs, to be inclosed within his Parke of Coringham, whereunto they lay adjacent: But, about the certain time and formalitie in offering the said Buck and Doe, there growing afterwards some dispute, Sir *Walter le Baud*, Knight, son and heir to the before specified Sir *William*, hy his Deed bearing date on the *Ides* of *July*, 30. E. 1. for the health of his soul, and for the souls of his progenitors and heirs, confirming his said Father's grant, did oblige himself and his heirs, as also his lands and tenements for the future, in manner and form following; viz. that every year for ever, on the day of the *Conversion* of Saint Paul in winter, there should be a good fat Doe, brought by one of his or their fitting Servants, and not the whole Family, at the hour of *Procession*, and through the midst thereof, and offered at the high altar, without exacting anything for the said service of the before mentioned Deane and Chapter. And on the day of the *Commemoration* of Saint Paul, in Summer, a fat Buck, by some such servant, attended with as many of the Family as had heretofore been usuall, and so carryed through the midst of the Procession, offered at the said high altar, as aforesaid, the said Deane and Chapter, after the offering thus performed, giving by the hands of their Chamberlain xii^{d} sterling to those persons so bringing the Buck, for their entertainment, and unto this grant were witnesses, Sir *Nicholas de Wokyndon*, Sir *Richard de la Rokele*, Sir *Thomas de Maundevile*, and Sir *John de Rocheford*, Knights, with divers other. The reception of which Doe and Buck, was till Queen *Eliz.* days solemnly performed at the steps of the Quire, by the Canons of this Cathedrall, attired in their sacred vestments, and wearing Garlands of Flowers on their heads; and the Horns of the Buck carried on the top of a spear, in Procession, round about within the Body of the Church, with a great noyse of Horn Blowers, as the learned Cambden, upon his own view of both, affirmeth."—P. 16.

Camden speaks of it as a custom possibly derived from the worship of Diana on the same spot (Gibson's *Camden*, 2nd ed., *Middlesex*, i., 378). Erasmus had also observed it:—

"Apud Anglos mos est *Londini*, ut certo die populus in summum Templum *Paulo* sacrum iuducat longo hastili impositum Caput feræ (damas illic quidam appellant, vulgus Capras, quum revera est hircorum genus cornibus palmatis in ea Insula abundans) cum inamæno sonitu cornuum Venatoriorum. Hac pompa proceditur ad summum altare, dicas omnes afflatos furore *Deliæ*. Quid hic faciat Pastor? si reclamet violenta res est consuetudo, ac cituis aliquid seditionis excitet, quam medeatur malo." (*Erasmi Ecclesiasticæ*, sive de ratione concionandi, lib. 1. Op. Tom. V., p. 701.)

Dr. Knight, in his *Life of Erasmus*, after quoting the above and Sir W. Dugdale's account, adds:—

"Mr. Strype in his *Ecclesiastical Memorials* under Q. Mary, p. 278, saies more relating to this odd custom (viz.) that the last Day of June 1557 (which confirms its being kept up till Queen Eliz.) was St. Powel's Day, *i. e.* Commemoration of a Priviledge; and at St. Paul's London, was a goodly Procession. For there was a Priest of every Parish of the Diocese [City, I suppose he means] of London, with a cope, and the Bishop of London wearing his mitre, and after according to an old custom came a fat Buck, and his Head with his Horns born upon a Banner Polc, and forty Persons blowing with the Horn afore the Buck, and behind." (Knight's *Erasmus*, p. 300.)

He gives a plate of a Roman lamp found under St. Paul's, with the representation of a large building on the bank of a river, supposed to be the Temple of Diana. C. R. Manning.

Diss Rectory.

I have given a notice of the Procession of St. Baude's buck in my *Traditions and Customs of Cathedrals* (2nd edit., p. 172). The last notice of it occurs on St. Paul's day, 1557, in Machyn's *Diary* (p. 141). Mackenzie E. C. Walcott.

"Pulling Prime" (5th S. iii. 67, 155) is a gaming phrase pure and simple, and though its exact meaning may be in doubt, it has nothing to do with the hour of "prime," nor with milkmaids' morning operations. Nares, in his *Glossary, s. v.* "Prime," speaks of not knowing its meaning, but under "Rest" explains it in part. In primero or prime, the cards having certain numeral values, the hand that held the highest or prime won, unless one held a flush. The flush overcame all primes except the highest of fifty-five, and was apparently of equal value with that, or allowed the holder to draw his stakes and rest. A hand which com-

oined fifty-five, and a flush of course, won all. Whether the player, who was so satisfied with his hand as to set up his rest, had the right of continuing to take cards, is not certain; but, from a quotation by Nares from Mons. Thomas, iv. 9, I should think he had :—

> "Faith, sir, my rest is up,
> And what I now pull shall no more afflict me
> Then if I play'd at span-counter."

See also *The Woman's Prize*, i. 2. But it is quite clear from the notices we have, that before being satisfied he could draw, and that the players who would oppose him had also the right to try and better their hands; and as mention is made of discarding, it is probable that, as in écarté, &c., they discarded before drawing, and for as many as they wished to draw, the full hand being four. In the notice in Minsheu's "Spanish Dialogues," at the end of his *Spanish Dictionary* (a passage partly quoted by Nares), the cards taken in seem to have been dealt, but there may be some doubt whether from the word "pass" a player might not "draw" or "pass." Now all the uses of pull in connexion with primero imply change, and the uses in Donne and Herbert also imply uncertainty. Hence "pulling for prime" may have meant either that in taking the cards the player could take any (unfaced) card at hazard, or, lottery fashion, from the pack; or it may have designated the pulling from the hand or discarding in order to obtain a prime or flush, a matter both of judgment and chance. That *pull* was used for *draw* in one of the senses above given, is proved by this from Herbert's *Church Militant*, ll. 134-5 :—

> "The world came both with hands and purses full
> To this great lotterie, and all would pull."

On either view, one can understand the peculiar force of Donne's—

> "Spends as much time
> Wringing each acre as maids pulling prime."

For "maids" the Stephens MS. gives "men," which was probably an earlier and less revised form. B. Nicholson.

P.S. The *Compleat Gamester*, 1751, the game not being described in it, and then obsolete or hardly played, says that *six* cards formed the hand. Even, however, if it were only four, it follows that fifty-five being the highest prime, a hand might be over this number. Four sevens would be eighty-four, four sixes seventy-two, four fives or four aces sixty. As, therefore, a player would have to discard and draw with the view not only of attaining a high prime, but also of not exceeding the highest prime, his indecision and doubts and delays would be the greater.

This phrase probably means "drawing lots for precedence." Thus, as in the quotation from Donne, "maids pulling prime," might mean "maids drawing lots in guessing who should be married first," &c. This is still a common custom with girls, as with the "merry thought." I do not found this upon any philological grounds, but simply offer it as a suggestion. R. G.
Liverpool.

"Finding the Points of the Compass" (5th S. iii. 68.)—There is a prevalent theory that one *might* find his way without a compass (an indispensable part of every backwoodsman's outfit, and an exceedingly common ornament for the watch-guard in all the west and south) by studying the trees to discover the mossiest side. It is not unreasonably assumed that the sun's action, in quickly drying the south side of the tree, after rain, must check the growth of moss on that side, while the shade and moisture of the opposite side will favour such growth. Unless, however, the trunks of the trees which are to be depended on for guidance are equally exposed to the sun's rays, each tree would give a separate indication as to the direction. The aborigine of Fenimore Cooper's Leather-Stocking Tales (by which, doubtless, this moss theory has been disseminated) was endowed by that author with preternaturally acute powers of observation, only the more noted white hunters and guides being allowed to rival him. But, certainly, neither the red men nor the whites, of any period, were really used to find the points of the compass by means of the trees, for, while it is undeniable that, under favouring conditions frequently occurring, there is a certain prevailing difference of tone of colour between the north and south sides of trees, yet this can be detected only by the help of a sun so little obscured as to make other guidance unnecessary, unless the accuracy of the compass were required. Nor is there any such predominant growth of moss on the north side as to be sensible to the touch by night; a point on which I can speak feelingly, for once, during the late war, I was lost in the woods, and, under the dangerous conditions of darkness and the immediate presence of the enemy's pickets, I put this very theory to the test, found no "tongues in trees" to tell me the way back to my own proper camp, and have never since found reason to believe that any one else might have interpreted the signs of the forest to better purpose than I did then. Uncas.

The mossy side of tree stems in the North American forests is the north side; and this being known, it is of course easy to find the other points of the compass. In (I think) *The Last of the Mohicans*, Hawkeye speaks with scorn of a man who had lost his way in the forest when there was the moss on the stems by which he could have rectified his bearings. X. P. D.

A Nelson Relic (3rd S. i. 387; viii. 263.)—If, after the lapse of nearly thirteen years, F. J. O. is

still interested in the fate of the small cenotaph to the memory of Nelson, constructed by order of Sir Alexander Davison, and decorated with the eighty-four guineas found in the hero's escritoire after his glorious death at Trafalgar, he may be glad to know that a drawing of it, signed Alexander Davison, is now (April 14th, 1875) to be seen in a shop window at 121, Pall Mall, with a notice that the cenotaph itself is for sale within.
R. M—M.

Forde's "Line of Life" (5th S. iii. 165.)—There cannot be any doubt that the *bezoar* stone, not the beaver, was meant. It is a concretion found occasionally in the stomachs of ruminants, by which the old medical practitioners set great store, accounting it an antidote to poison. The word is said to be made up of the Persian *pâd*, expelling, and *zahr*, poison. There is much curious information concerning the bezoar to be found in Anselmi Boetius de Boot, *Gemmarum et Lapidum Historia*, Lugd. Bat., 1647, pp. 361–373. See also H. Wedgwood, *Eng. Dict.*; Hooper's edition of Quincy's *Lexicon Medicum*, 1811; Hübner, *Natur-Lexicon*, Leipzig, 1762; E. Chambers's *Cyclopædia*, 1738, *sub voc.*; Gasparis Schotti *Physica Curiosa*, Herbopili, 1697, pp. 858–860. Edward Peacock.
Bottesford Manor, Brigg.

"Incognito" and "Bravo" (5th S. iii. 165.)—Dr. Chance may rest assured that in Italian it is not only not pedantic but indispensable to say *incognita, i, e*, according to circumstances. Such a phrase as "la regina viaggia incognit-o" would be a monstrosity. *Bravo*, of course, is in Italian an adjective, and, therefore, variable, and it is very painful to Southern ears to hear it applied indiscriminately as it is in northern countries. Your correspondent would have done good service by proposing English equivalents for these affected barbarisms. H. K.

I think the phrase of Parny, reproached by Bescherelle, is quite correct. The word is used adverbially, as in this sentence of Montesquieu, quoted by Littré, "Nous disons bien des sottises qui passent incognito." Only when used as a substantive, the word takes *s* in the plural; for an example, "Les incognitos des princes sont aisément découverts." Henri Gausseron.

Epitaphiana (5th S. iii. 128.)—One can hardly doubt that *convitiali* must be a mistake, and that the disease meant was the well-known *morbus comitialis*, or epilepsy. Celsus speaks of it as "inter notissimos morbos est etiam is, qui comitialis vel major nominatur." It was also called *sacer*, *obscurus*, *caducus*, and *Herculeus*. The reason given for *comitialis* is, that when any person was seized with it in a *comitia* or assembly of the Roman people, the meeting was at once broken up, the people regarding it as an unlucky omen. I can find no account of any such disease as *morbus convitialis*, nor am I aware that there is such a word as *convitialis* at all, either in classic or mediæval Latin. The "scolding disease" is, unfortunately, too common, but if the patients be not sadly libelled, they rather live *by* it than die *of* it. Edmund Tew, M.A.

Nursery or Burlesque Rhymes (5th S. iii. 148.)—When eight years of age (fifty-four years ago), I deemed myself fortunate in the ownership of a copy of the book from which the lines, quoted by Mr. Campkin, are taken. It was a tale book in poetry intended for very young children, illustrated with "guys," and containing an account of the disastrous excursion of Mr. Pink (the dandy) and his friend M'Carey on dandy-horses (now elaborated into bicycles) from London into the country, and back through Turnham Green, where they came to utter grief. I recollect enough of the words to follow suit to the last line quoted in Mr. Campkin's query. After—

> "He crossed the Water in a Wherry,
> Walked up Size Lane to Bucklersbury,"

follows—

> "Then called upon his Friend M'Carey,
> Who sold Potatoes in an Area."

The poem and pictures were contained in an octavo pamphlet of about twenty pages, half of each page being occupied by a coloured representation of Mr. Pink or his friend in some difficulty. The whole tale was a sort of "skit" upon the dandy-horses which were then in vogue. My copy of the book has long disappeared. G. A.
Ely.

Monastic Seal (5th S. iii. 288.)—Most probably the legend of the seal about which Royssе inquires runs thus:—"S'abatis et conventus de Crek ad causas." The abbey of Creyk or Creek was situate in Norfolk, and the editors of the *Monasticon* remark that they have not met with any impression of its seal. I think Royssе must have misapprehended a possible *suggestion* that the seal might be Continental for an *assurance* that it was. W. D. Macray.

This appears to be the seal of North Creak Abbey, Norfolk, and the latter half is "de Creke ad causas." I should be glad if Royssе would send me a cast or sketch of it for our local Archæological Society, and say to what document, if any, it is appended. C. R. Manning.
Diss Rectory, Norfolk.

St. Syriack's Pond (5th S. iii. 244.)—St. Cyriac, or Quiriac, also called Judas, was a bishop, and brother of St. Stephen. He helped St. Helena to find the Holy Rood, and suffered martyrdom under the Emperor Julian. Mr. Scott will find

much information concerning the saint, including two Old English Lives, in *Legends of the Holy Rood*, edited by Rev. Dr. Morris, for E. E. T. Society, in 1871. R. R. L.

St. Albans.

Early Printing in Lancashire (5th S. iii. 147.)—Power, in his *Handy Book about Books*, names the following places in Lancashire in which printing was early introduced: Manchester, 1607, evidently a misprint for 1697, although Hotten refers to a pamphlet printed there in 1695; Fleetwood, 1659; Preston, 1678, with which date Hotten concurs; Liverpool, 1713; Rochdale, 1714, according to Power, but 1713 according to Hotten.

Some of these dates agree with those given by Dean Cotton, though the latter, in most cases, assigns later dates. Gaston de Berneval.

Philadelphia.

"The Annals of King James and King Charles I." (5th S. iii. 128), folio, London, 1681, was written by Thomas Frankland, M.D

W. E. B.

Lady-Bird Rhymes (5th S. iii. 145.)—The lady-bird (*vide* 1st S. i. *passim*) is, in Scotland, styled lady flanners. The subjoined rhyme is, I believe, peculiar to the county of Lanark:—

"Lady, Lady Lanners,
Lady, Lady Lanners,
Tak up your clowk about your head,
An' flee awa to Flanners.
Flee owre firth, an' flee owre fell,
Flee owre pule an' rinnan well,
Flee owre muir, an' flee owre mead,
Flee owre livan, flee owre dead,
Flee owre corn, an' flee owre lea,
Flee owre river, flee owre sea,
Flee ye east, or flee ye west,
Flee till him that lo'es me best."

J. Manuel.

Newcastle-upon-Tyne.

John Ramsay, Earl of Holderness (5th S. iii. 147.)—The arms borne by him were:—"Two coats, per pale; 1st. Argent, an eagle displayed, sable beaked and membered gules, on his breast a crescent of the field; 2nd. Azure, issuing out of the sinister part of the escutcheon or, an arm holding in the dexter hand a sword erected argent, hilted and pomelled or, piercing a man's heart gules, the point supporting an imperial Crown proper." This augmentation was granted in honour of his service to King James VI., with the motto, "Hæc dextra vindex principis et patriæ." (See Burke's *Extinct Peerage*, ed. 1866, p. 448.

G. J. A.

The following is taken from *The Court of King James the First, by Dr. Godfrey Goodman, &c.*, edited by John S. Brewer, M.A. (2 vols., 8vo.; London: Bentley, 1839), vol. i., p. 221:—

"John Ramsay, Earl of Holderness.—He was page to King James; and whilst attending on him at the house of the Earl of Gowrie, he assisted in rescuing the King from the traitorous attacks of the earl. For this service he was created Viscount Hadington, and had an arm holding a naked sword, with a crown on the middle and a heart at the point, impaled with his own arms, with this motto—*Hæc dextra vindex principis et patriæ*. He attended James into England, and, in 1620, was created Baron of Kingston and Earl of Holderness, with this special addition of honour, that, upon the 5th of August, the anniversary of the King's deliverance, he and his heirs male for ever should bear the sword of state before the King in commemoration of that event.—Dugdale's *Baronage*, ii., 444."

In John Taylor the Water-Poet's *Works*, 1630 (Spenser Society reprint, p. 478), G. R. P. will find "A Fvnerall Elegy" on this same John Ramsay, Earl of Holderness, accompanied by a woodcut of his arms. S.

Arms:—Per pale, 1st. Az., an arm iss. from the sinister side of the escutcheon or, holding a sword erect in pale, piercing a heart, and supporting a crown proper; 2nd. Arg., an eagle disp. sa.

The first is the coat of augmentation granted for the part played by the first Earl in the alleged Gowrie conspiracy.

Heylyn's blazon in his *Help to English History* contains more than one inaccuracy.

J. Woodward.

Chapman, the Translator of Homer (5th S. iii. 226.)—E. S. H., in a few Chapman queries, asks, "What is the meaning of the expression 'Dance a continual hay'?" The hay was a rustic country dance, danced in various ways, and fully explained in Mr. Chappell's *Popular Music of the Olden Time*, ii. 629. The expression used by Chapman, "a *continued* hay," is well illustrated by the following passage in Hakluyt's *Voyages*, iii. 200:—

"Some of the mariners thought we were in the Bristow Channell, and other in Silly Channell; so that, through variety of judgements and evill marinership, we were faine to *dance the hay* foure dayes together, sometimes running to the north-east, sometimes to the south-east, and again to the east, and east-north-east."

The term *hay* appears to have been an early abbreviation of *haydigyes*, a rural dance, variously spelt, probably from the uncertainty of its etymology. It is mentioned by Spenser, Drayton, and others of the old poets.

Edward F. Rimbault.

"Hay, *haeg* Saxon, *haye* French, a hedge, an inclosure, a forest or park, fenced with rails. Hence to dance the hay is to dance in a ring." Bailey's *Dictionary*.

"Clocks tied up." This probably refers to the necessary practice, still always used, of fastening back the striking arm of the clock, when the bell on which it strikes is rung, that it may not be broken; a wire for the purpose forms part of the apparatus of a belfry. Ed. Marshall.

Does not "rippier" mean "reaper," and are not the "hay ropes" the bands of that material used to guard their legs from accidents with the sickle? I never heard of "the poison of a red-hair'd man," but "three ounces of the red-hair'd wench" were ingredients in the "hell broth" of the witches in *Macbeth*. W. J. Bernhard Smith.

Temple.

A Song by Gluck (5th S. iii. 267.)—Gluck was greatly patronized by Marie Antoinette, for whom he wrote several ariettas, which were published in Paris, and became popular. The arrangement of one of these, by Louis von Esch, is of no importance. Poor Von Esch came to this country at the beginning of this century, and composed and arranged music for a living. His compositions are now quite forgotten. He died about 1826. The song of which Mr. Field has the MS. was published by Goulding & D'Almaine, in New Bond Street. I well recollect the copy in my father's library; its coarse blue paper is even now before me.. A copy might be picked up, without much difficulty, from one of the dealers in old music (Robinson or White) for a few pence. It is worth little more than waste paper. Of course the present publishers know nothing about it.

Edward F. Rimbault.

"Penny" or "Peny"? (5th S. iii. 148.)—The reason why the Oxford books have peny is very simple, namely, because it is correct, being the reading of the Sealed Books, as Dr. Stephen's reprint will show. Why the Oxford books alone are correct is another question. I suppose peny is the right spelling, as the A.S. word is *penig*. Wycliffe's *Bible* has only one *n*, and so has a king's printer's folio of 1706; but Mr. Scrivener's reprint has two.

Charles F. S. Warren, M.A.

Engravings on Brass (5th S. iii. 148.)—J. G. S. asks if there are any examples known of prints from engravings on *brass*. The frontispiece to *Captain John Smith's Travels*, Lond., 1629, is an engraving of the author in armour, with the following verses underneath:—

"These are the Lines that shew thy Face; but those
That shew thy Grace and Glory brighter bee:
Thy Faire-Discoueries and Fowle-Overthrowes
Of Salvages, much Civiliz'd by thee
Best shew thy Spirit; and to it Glory Wyn;
So, thou art Brasse without, but Golde within.
If so; in Brasse, (too soft smiths Acts to beare)
I fix thy Fame, to make Brasse steele out weare."
"Thine as thou art Virtues.
John Dauies. Heref:"

Gaston de Berneval.

Philadelphia.

"The Life and History of a Pilgrim" (5th S. iii. 207.)—This tale is written in a style which is a poor cross between those of Smollett and Defoe. I bought a copy many years ago, for the curiosity of the title, though the book itself is as far out of the line of pilgrim literature as can well be. The title of my copy runs thus:—

"The Life and History of a Pilgrim, a Narrative founded on fact. By George Wollaston, Esq.

Quæque ipse miserrima vidi,
Et quorum pars magna fui.—*Virgil.*

Dublin Printed: London Reprinted: For J. Whiston and B. White in Fleet-street, J. Payne in Pater-noster-row, and M. Sheepey near the Royal Exchange. M.DCC.LIII." 12mo., pp. 327.

The question now comes, who was this George Wollaston, and had he any connexion with the author of the *Religion of Nature Delineated?*

V.H.I.L.I.C.I.V.

The Rev. Robert Collyer (5th S. iii. 146.)—The following is an extract from *The History of the Forest of Knaresborough*, by W. Grange, page 505:—

"Blubberhouses may be justly proud of one of its children—the Rev. Robert Collyer, who was born at this village early in the year 1824. The little school education he received was at Fewston, under the tuition of Willie Hardie, and which was completed before he was eight years of age. At fourteen he went to Ilkley, where he worked as a blacksmith with a man named Birch, a native of Nidderdale. In 1850 he emigrated to America, and arrived at Chicago in 1859, where at present (1871) he is pastor of Unity Church, one of the largest in that city. In 1867 he published a small volume of sermons, which ran through eight editions in sixteen months."

In a note there is the following:—

"Last year an American gentleman visited Ilkley, and took away with him the anvil at which Mr. Collyer stood, and the sledge-hammer he worked with when a blacksmith, and in Mr. Collyer's new study these articles have been placed by his congregation. His new church was opened on the 20th of June (1869), and at the close of the sermon the offertory that was taken reached 70,000 dollars, said to be the largest church collection ever made in the United States."

Blubberhouses and Fewston are villages in the Forest of Knaresborough, and on the River Washburn, a tributary of the Wharf. T. P.

Heraldic (5th S. iii. 147.)—Zenas will find the following in *The British Herald*, by Thomas Robson, 4to., Sunderland, 1830, and in *The Encyclopædia of Heraldry*, by John Burke and John Bernard Burke, third edition, 8vo., London, 1847, *sub voc.* "Rundle," Argent, on a fesse gules, between three laurel-branches, in bend, vert, an etoile of the field, inter two annulets or; quartering argent, two chevrons sable, in chief a file of eight points of the last, enclosed by a garter irradiated by sixteen rays of a star or, the garter azure, bearing these words in gold letters, "Viditque Deus hanc lucem esse bonam." Crest,—On a mount vert, a squirrel, sejant, proper collared azure and chained or, holding in the mouth an oak-branch acorned proper. The *Ordinary of British Armorials*, by Papworth, p. 834, 8vo., London,

1874, ascribes, apparently, the first part only of the above-mentioned coat to the name of Rundle, but I cannot find any mention of the quartered arms in the part of the work where they should appear. Now that the first coat is positively identified as that of Rundle, will not an examination of the intermarriages of that family put Zenas on the right track? Frank Rede Fowke.

"Pitched" Battle (5th S. iii. 227.)—In the thirteenth century (Robert of Gloucester) the word "pitched" is used in the sense of *fixed*, and it is so used in the North of England at the present day. A "pitched battle" is a fight between two or more men who have previously determined to fight. Nevertheless, Lord Lyttelton is probably correct in assuming that the term originally referred to the "pitching of tents."

H. Fishwick, F.S.A.

The Game of "Beast" (5th S. iii. 208.)—Mr. Ellis will find this game fully described in the *Academy of Play* (n. d.), p. 203, "from the French of the Abbé Bellecour," and in the *Académie des Jeux* (Paris, 1730; vol. i., p. 278). Whether this last book is by Bellecour or not I don't know, but the article on Beast in the English book is certainly a translation of that in the French one.

The game itself seems to be near akin to Ombre, but is not, as that is, a game of Spadille Manille and Basto, nor is it a game of so much variety.

In Ombre, he who fails to win the game is said to be beasted (or bested), in old French *faire la beste*; and in the game of Beast, also, the loser is said to be beasted, and the fines he pays are called beasts.

This game is also called *L'Homme*, which means the same as *Ombre*, or, more properly, *Hombre*.

Henry H. Gibbs.

St. Dunstan's, Regent's Park.

Brillat Savarin's "Physiologie du Goût" (5th S. iii. 300.)—Some years since, Leonard Simpson, connected with the foreign correspondence of the *Times*, undertook a translation of this work, but I cannot say whether it was published before his death. This, of course, does not give the information asked for; but my object in writing is to say that a new edition of this work might be published in French for the benefit of the author's countrymen—indeed, of the whole of the Continent, where travellers have now the sickening experience that there are no cooks, only preparers of *raw meat* and *unboiled eggs*. Clarry.

Style and Title (5th S. iii. 308.)—Lady Sydney rightly calls and signs herself by her husband's courtesy title and designation. If she signed herself "Keith-Falconer," as your correspondent Beroald Innes suggests, it would imply that she was married to a cadet and not to the heir of the House of Kintore. A woman, if by birth noble, retains her *birth*-rank though married to a commoner. If she marry a peer, or her husband being a commoner becomes a peer, her precedence and rank are then regulated by those of the husband. Thus, though a duke's daughter would precede the wife of a baron, yet her place would be but that of a baroness were she married in that degree. In marrying a lord having only a courtesy title (as in this case) or any other commoner, her birth-rank and precedence would be unchanged. Abundant instances might be cited, *e.g.*, Lady Cecilia Bingham and Lady Constance Grosvenor, both duke's daughters.

S. D. Scott.

Round Peg and Square Hole (5th S. iii. 148, 175.)—Sydney Smith must have used this simile earlier than at the date quoted by Mr. Friswell, as it is alluded to by Sir W. Scott in the fourth chapter of the *Pirate*, written in 1821, with reference to Triptolemus Yellowley. The passage is too long for insertion in "N. & Q.," but it commences, "A laughing philosopher, the Democritus of our day." A. S.

"Gibbs on Free Libraries" (5th S. iii. 120, 156.)—This pamphlet, entitled "Free Public Libraries. Particulars relating to the Operation of the Public Libraries' Acts," was "compiled and printed by order of the Vestry of St. Pancras," by Thomas Eccleston Gibb, vestry clerk. It is a royal 8vo. of sixteen pages.

J. Potter Briscoe.

Nottingham Public Free Library.

Elizabeth Lumner (5th S. iii. 46, 156.)—According to MS. in Col. Arm. G 15, p. 43, Catherine, one of the sisters of Sir Thomas Leighton, governor of Guernsey, married 1. Ric. Wygmore of London; 2. Lymner of Norfolk; 3. Collard; 4. Edward Dodge, and had issue by all four. No doubt Mr. Thomas Wygmore was a son of the first marriage; and the connexion with the Lumners may be traced through the second marriage.

W. A. Leighton.

Shrewsbury.

Reversal of Diphthongs (5th S. ii. 231, 453; iii. 35, 72, 258.)—As Jabez clearly differs from me *toto cœlo* as to the elementary alphabetic definitions, to continue our dispute would be useless. If *y* in *yard* be a consonant, we are wholly at variance as to the meaning of the word. If *a* in *ate* be diphthongal, the same variance exists on this point.

If, however, Jabez will refer to Sir John Herschel's *Essay on Sound*, part of which is reprinted in the Introduction to Richardson's *Dictionary*, he will find that erudite writer classing *a* among pure vowels, and giving one

definite instance of the reversal of a diphthong. If, moreover, he will glance at Max Müller's *Lectures on the Science of Language* (Second Series), he will find this high authority placing *a* among pure vowels, at p. 121. If, therefore, I err, it is in good company. MORTIMER COLLINS.

Knowl Hill, Berks.

"CRACK": "WAG" (5th S. i. 124, 175, 332; ii. 98.)—Hartley Coleridge, in his Introduction to Massinger's *Dramatic Works* (note to p. 1), says:—"By the way, *crack*, often used by our old writers for a mischievous urchin, is probably an abridgement of crackrope." He has, therefore, anticipated my conjecture to that effect.

In support of my other conjecture, that "wag" is sometimes an abbreviation of "wagtail," I beg to refer to the last scene, last act, of Heywood's *Four 'Prentices of London*, where Eustace, speaking of the French king's daughter, who is disguised as a page, says, "I know the wag to be a boy"; then a few lines below, "A boy, a page, a wagtail, by this light"; then again—

> "It is a rogue, a wag, his name is Jack;
> A notable dissembling lad, a crack."

F. J. V.

AMERICAN STATES (5th S. ii. 82, 174, 272, 525.)—When we, Americans, undertake to instruct our English cousins on the subject of our own history, it is very important that our information should be correct, particularly as we very often upbraid the aforesaid cousins with their ignorance on the subject. It would indeed be a new revelation to some millions of American school children to learn, as my fellow-townsman WEB— informs us through your columns, that Roger Williams, the founder of Rhode Island, was a Quaker. On the contrary, he was charged again and again, though unjustly, with being the persecutor of that sect. In 1672 he drew up a paper denouncing the tenets of Quakerism, and challenged George Fox and his adherents to a public discussion, which lasted three days. The technical designation of the state is, "Rhode Island and Providence Plantations"; but, unless in legal enactments, it is always called simply Rhode Island. New Jersey was *not* originally settled by the Swedes. The Dutch established themselves as early as 1614, and no Swedes arrived until 1638; in the mean time many Dutch and English colonists had settled there, and no Swedish claim to any part of New Jersey was set up until 1641.

The two Carolinas were settled by English subjects, who were presumably Protestants, but they did not settle under any patent obtained by Admiral de Coligny, who had been dead for about a century. The expedition commanded by Ribaut or Ribault (not Ribaud), under the auspices of Coligny, made an *unsuccessful* attempt to form a settlement in 1562 within what is now the state of Florida. Georgia derived its name from George II. the reigning sovereign at the time of its settlement. Louisiana was so named from Louis XIV., it being a French colony, and he being king when it was settled. GASTON DE BERNEVAL.

Philadelphia.

"YE BOARE'S HEAD" (5th S. ii. 507; iii. 156.—This carol, in the form given by your correspondent, MR. BLYTH, is still sung on Christmas Day at the bringing in of the boar's head at Queen's College, Oxford. More than twenty years have passed since, in my undergraduate days, I witnessed the ceremony, and the carol was on that occasion sung by the present Archbishop of York, at that time a fellow of the college. A lemon was placed in the mouth of the boar, which was claimed by the "solo" singer as his perquisite, and the charger on which the boar's head was placed was held up on high by four tall serving-men of the college, the singer who preceded it touching it with his hands at the words, "the boar's head in hand bear I."

There was a setting of it to music which ran somewhat in the strain of a chant, but the composer's name I do not know, and folio copies were even then extremely rare and difficult to be had. Our provost, Dr. Fox, had one or two, as far as I can recollect. In *The Oxford Sausage* is "A Ryghte Excellente Song in Honour of the Celebration of the Boar's Head at Queen's College, Oxford." Dr. Dibdin, in his edition of *Ames*, gives an account of the ancient carol, "imprinted at the ancient dome of Caxton or De Worde," and also of the modern one now in use, a copy of which was sent to him by the Rev. R. Dickinson, M.A., tutor of Queen's College, in 1811.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

CAMOENS (5th S. iii. 219, 257, 297.)—It is a mistake to say (p. 257) that Camoens was buried at Macao. He died in the Lisbon Hospital, in the greatest penury, and was buried in the Church of St. Anna in that city. J. ELLERTON.

Lisbon.

SIR C. WANDESFORD, VISCOUNT CASTLECOMER (5th S. ii. 327, 370; iii. 158.)—MR. BARTON-ECKETT quotes from the *Irish Compendium* a pedigree of the Wandesford family. In this pedigree it is stated that Christopher Wandesford, Lord-Deputy of Ireland, was twice married. This seems very improbable, for in the memoirs of Wandesford, written by his great-great-grandson, Thomas Comber (Cambridge, 1778), this first marriage is not mentioned. Comber's narrative is very minute in all its details, and it seems impossible that he should have omitted to state that his ancestor was twice married. Of Alice Osborn, Lady Wandesford, there is a long account of her

ourtship and married life. I should be glad if this oint was cleared up. Perhaps some of the readers f "N. & Q." can give some information upon the ubject. "FRANCESCA."

ORTHOGRAPHY (5th S. iii. 66, 155, 196.)—There seems to be no good reason for spelling the word waggon with only one *g*. The rule which prescribes the repetition of a consonant after an accented syllable calls for the use of the second *g*. Wagon is no more correct than bagage would be, and no one drops the second *g* from baggage. Our English Bibles spell the word waggons.

If money and attorney were spelled mony and attorny, their plurals would be monies and attornies; but to use monies and attornies as the plurals of money and attorney is as incorret as it would be to use kies for keys and journies for journeys.

A rule that all nouns ending in *ey* form their plural by adding *s* is one that is easily remembered. UNEDA.

Philadelphia.

HOGARTH'S "POLITICIAN" (5th S. iii. 168, 213.)—My authority for Bishop Burnett's odd arrangement for writing and smoking is the Rev. Henry Kett's *Flowers of Wit*, 1814, vol. i. p. 45. It ought to be authentic, as the reverend compiler divides his work into two parts—the first containing *Bons-Mots* the authors of which are ascertained, and the second those which are anonymous. This account of the Bishop occurs in the first part.

Would F. G. S. favour us by giving his authority as to the engraving in question being a portrait of Mr. Tibson? There is no reason to suppose that the face would resemble Bishop Burnett's. The Bishop's eccentricity might easily have furnished the hint to Hogarth. There may be a portrait of the Bishop in the attitude, if so, it would approach a certainty that Hogarth was influenced by it. How could *Count* Woronzow buy the picture in 1832? Haydn says he died in 1767. Was it *Prince* Woronzow who bought it? He died in 1856. C. A. WARD.

Mayfair.

I think it may interest you to know that Mr. George Watson Taylor *lived some years after* 1832. Lowdham, Parke & Freeth, 63, Lincoln's Inn Fields, of which firm I was a partner, and have been long the survivor, were concerned with Messrs. Farrars & Co. for the family. Mr. Taylor involved himself hopelessly in extravagant debts, and eventually, I think in 1831, execution was put into his mansion at Erlestoke Park, Devizes, and the sheriff sold up every stick and stone he could, legally. Mr. Taylor then went abroad to avoid suits on bills of exchange, and eventually he found protection at Holyrood Palace, like Charles X.

His son, the present Mr. Simon Watson Taylor, of Erlestoke Park, ultimately compromised the "Mosaic" claims, and the old gentleman died in peace, and is buried in the family vault in Wiltshire. GEO. FREETH.

HENRY HESKETH (5th S. iii. 188.)—This divine, who was vicar of St. Helen's, rector of Charlwood in Surrey, and chaplain to Charles II., is said by Wood to have been "a Cheshire man born, descended from those of Hesketh in Lancashire" (*Athenæ Oxon.*, iv. 604, ed. Bliss). A long list of his publications is given by Wood. I possess a MS. of one of his sermons with this quaint title, "The Case of Eating and Drinking unworthily stated," preached in the parish church of St. Helen, 1684. EDWARD F. RIMBAULT.

GREENE'S ALLUSIONS TO THE STAGE (5th S. iii. 224.)—Mr. Collier, in his *Annals of the Stage* (vol. ii. p. 441), quotes this passage with the remark that it "was obviously aimed at some individual, but not so distinctly marked out as Shakespeare, when, in the next year, Greene called him 'the only Shakescene in a country.'" A word is omitted from the last clause of MR. C. ELLIOT BROWNE'S quotation, which should read "I think this was but simple *abusing* of Scripture."

C. D.

"REJECTED ARTICLES" (5th S. iii. 207.)—This work is by P. G. Patmore. OLPHAR HAMST.

Miscellaneous.

NOTES ON BOOKS, &c.

Outlines of the Philosophy of Aristotle, compiled by Edwin Wallace, M.A., Fellow of Worcester College, Oxford (Parker), is designed as an assistance to beginners in the study.—*Researches in Prehistoric and Protohistoric Comparative Philology*, &c., by Hyde Clarke (Trübner), was in substance—the results of subsequent investigations having been added—read before the Anthropological Institute last year.—*On the Origin and History of the Numerals*, by James A. Picton, F.S.A., is a paper read before the Literary and Philosophical Society of Liverpool last November, and as a brief synopsis of the subject will prove interesting to the general reader.—*English School Classics*, edited by Francis Storr, B.A. (Rivingtons). We have to chronicle another instalment of this useful series: *The Lady of the Lake*, edited by R. W. Taylor, M.A., Assistant-Master at Rugby, and Macaulay's essay on *Boswell's Life of Johnson*, edited by Mr. Storr.—*A Century of Ghazels; or, a Hundred Odes, Selected and Translated from the Diwan of Hafiz* (Williams & Norgate). With this Persian lyrical poet, who flourished in the fourteenth century, the ordinary English reader is now enabled to form some acquaintance, thanks to his translator.—*Cheerful Words* (Baillière, Tindall & Cox) is the title of a volume of sermons edited by William Hyslop, intended for delivery before the inmates of lunatic asylums, &c.

The Tourist's Church Guide (Church Printing Company) has just entered on a second year of existence, and promises to become more and more complete, in it

tabulated statements, the older it grows. To those for whose especial benefit the *Guide* is compiled, the information afforded by its columns will be most useful; whilst to others, if amusing rather than edifying, that information may, under present circumstances, prove not uninstructive.

Dean Colet's Monument.—J. H. L. writes:—"At p. 388 of Churton's *Life of Nowell* there is an engraving given of what is described as the remains of the bust of Dean Nowell; and in a note at p. 367 the headless trunk in question is said to have been 'just discovered in the vaults under St. Paul's, 31st January, 1809.' I should be glad if any of your readers would compare this engraving with that of the entire monument to Dean Nowell, as given by Churton, p. 336, and also with that of Dean Colet's monument, as given in Dugdale's *St. Paul's*, and say which of the two it more nearly resembles. If my own conclusion be right, that it unmistakably represents a portion of Dean Colet's bust, and not Dean Nowell's, it would be interesting to learn what has become of this large fragment since 1809. Thanks to the intelligent care of the cathedral authorities, the scattered relics of several statues, more or less injured by the Great Fire, have been collected together within the last few years, and the restored figures have found a becoming resting-place on altar-tombs in the crypt. But though the remains of Dean Colet's monument, if discovered, would possess an interest second to none of these, I am bound to add that hitherto the friendly search of the cathedral librarian, Dr. Simpson, as well as of the surveyor, Mr. Penrose, for the bust engraved by Churton has not been successful."

"The Universe."—Mr. W. G. Wills writes:—"An important point in the evidence for the fact of my late father's authorship of the poem ascribed to Maturin has been omitted. Maturin and my father were frequent guests at Mrs. Smith's, a house at which Tom Moore, Sam Lover, &c., were to be met. The contemporaneous 'hearsay of Mrs. Smith's drawing-room,' alluded to by her son, was, therefore, very significant. Is it possible that any of your readers could believe that a young man, unknown to literary fame as was my father then, could, in a circle in which Maturin was a frequent and honoured guest, find himself talked of generally as the author of *The Universe*, named as such by Mrs. Smith to Moore, as recorded in Moore's Diary, and finally presented by Colburn, the publisher, with all the copies which remained unsold, if Mr. Wills were not the author? The style of the poem itself is evidence sufficient to any one who knows Maturin's works."

The Head of Charles I.—The following extract is from the *Greville Memoirs*, 2nd edit., vol. ii. p. 168:—"Halford has been with me this morning gossiping (which he likes); he gave me an account of his discovery of the head of Charles I. in St. George's Chapel, Windsor, to which he was directed by Wood's account in the *Athenæ Oxonienses*. He says that they also found the coffin of Henry VIII., but that the air had penetrated, and the body had been reduced to a skeleton. By his side was Jane Seymour's coffin, untouched, and he has no doubt her body is perfect. The late King intended to have it opened, and he says he will propose it to this King. By degrees we may visit the remains of the whole line of Tudor, and Plantagenet too, and see if those famous old creatures were like their effigies. He says Charles's head was exactly as Vandyke had painted him."

Notices to Correspondents.

Authors and Quotations Wanted.—

"The heart of Bruce he did unloose
From its strings of silk and gold," &c.

"The herring loves the merry moonlight,
And the mackerel loves the wind," &c.

"Oh, sweet it was in Avis
To catch the landward breeze," &c.

W. R. D.

"All life that lives and thrives
Must sever from its birthplace and its rest," &c.

Ignoramus.

"And beauty born of murmuring sound," &c.

"Not even the tenderest heart, and next our own," &c.

C. R. H.

"When Tancred 's buried, and not till then,
The heir shall have his own again."

A. Homer.

"A broken-hearted girl,
With a brow of spotless pearl," &c.

John Bower.

"Three centuries he grows, and three he stays
Supreme in state, and in three more decays."

H. W. C.

A. M. C. (Malta) writes:—"The fourth 'light' in a double acrostic, of which the whole are *Pilgrim's Progress*, has for years puzzled myself and my friends, and I should feel grateful to any one who would solve the mystery. The word required begins and ends with *g*, the 'light' is—

'In church a query often heard;
Or, as a monarch take my word.'

'Light' number five is—

'Brush, towel, curry-comb in stable;
Ah, happy four at that round table!'

and is evidently 'rubber.'"

Homer's Venus (5th S. iii. 300.)—J. C. C. has probably in his mind the epithet applied by Homer to Helen *Odyssey*, xv. 58:—

. . . Ἑλένης πάρα καλλικόμοιο.

Johnson Baily.

A. B.—At the second-hand booksellers in the neighbourhood of Leicester Square, taking that as a centre.

Wintoniensis asks if the charter granted to Winchester by Queen Elizabeth is in existence.

H. Ellison (York).—He is decidedly over the age specified.

Philobiblion.—Please forward Hogarth query.

J. R. Haig.—For cases, apply to the publisher.

A. L. Mayhew.—Accepted.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

It is a well-known fact that the most eminent members o the medical profession have unequivocally pronounced agains the use of gas, as injurious to both health and sight. It is therefore, recommended that for purposes of daylight Chap puis' Patent Reflectors should be adopted. Particulars of th invention may be obtained at 69, Fleet Street, London.—[Advertisement.]

LONDON, SATURDAY, MAY 1, 1875.

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Notes.

"THE FEMALE REBELLION, A TRAGI-COMEDY."

Having had occasion to visit the Hunterian Museum, Glasgow, in the winter of 1871, I came upon a MS. play (bound up in a volume of miscellaneous tracts, ranging from 1642 to 1723), entitled "The Female Rebellion, a Tragi-comedy." I jotted down some particulars regarding it, but I had little doubt, when I came to consult the *Biographia Dramatica* and Mr. Halliwell's *Dictionary of Old Plays*, that it would be found to be a transcript of some printed original. As I could not, however, trace it in these two authorities, I took the liberty to ask some friends, whose bibliographical knowledge of our early dramatic literature could not be questioned. They all agreed that the play was new to them. A limited impression of it was printed in the autumn of 1872 for private circulation.

From a pretty long acquaintance with the works of Sir Thomas Browne, I could not help being struck with numerous allusions in the play to subjects treated of in his writings, and how I have come to hold a "wavering conjecture" that he may have written *The Female Rebellion* will appear in this note. In *Religio Medici* (*Works*, 1852, vol. ii. p. 445; the references to all the subsequent quotations are to this edition) Sir Thomas says:—

"Yet in one dream I can compose a whole comedy, behold the action, apprehend the jests, and laugh myself awake at the conceits thereof."

I quote this passage to show that such an idea as play writing was not foreign to his mind, and those who are familiar with his life know how likely he was to try the experiment in his waking moments. In the play it is said (p. 37):—

"This project is like the Powder of projection, too beneficial for a subject."

Sir Thomas Browne, in a letter to Elias Ashmole, relating a conversation he had with Dr. Arthur Dee, goes on to say (vol. iii. p. 530):—

"I have heard the Dr. saye that hee lived in Bohemia with his father, both at Prague and other parts of Bohemia. That Prince or Count Rosenberg was their great patron, who delighted much in alchymie; I have often heard him affirme, and sometimes with oaths, that hee had seen projection made and transmutation of pewter dishes and flaggons into sylver, which the goldsmiths at Prague bought of them. And that Count Rosenberg playd at quaits with silver quaits made by projection as before; that this transmutation was made by a powder they had, which was found in some old place," &c.

In one of the stage directions it is stated (p. 73),

"A Temple, with a Charnel house lozengewise."

Sir Thomas Browne says (vol. ii. p. 513):—

"But the old sepulchral bed, or Amazonian tomb in the market place of Megara, was in the form of a lozenge, readily made out of the composure of the body," &c.

I should here add that the scene of *The Female Rebellion* is laid in "Themiscyra, a cheif Citty in Cappadocia," and that the characters are Scythians and Amazons. There is a reference in the play to the "new digester" as follows (p. 71):—

"Yes, walking Bridewell, you that sell affliction, were our flesh as hard as hartshorn, your recreation would turn 'em to a Jelly, and soften our bones sooner than the new digester."

Sir Thomas has also a passage in one of his letters on the "new digester" (vol. iii. p. 458):—

"According to such a kind of way as in that which is called the philosophicall calcination of hartshorne, made by the steeme of water, which makes the hartshorne white and soft, and easily pulverisable; and it is to bee had at some apothecaries and chymists; and whether a fish boyled in the steeme of water will not have the bones soft, I have not tried," &c.

In the closing words of the fifth act we have these lines (p. 83):—

> "Now let our thanks be to that throne addrest,
> Which does to Usurpation grant no rest.
> For as the needle by the Loadstone grac'd,
> If by Irregular motion 'tis displac'd,
> Suffers Vibrations, and will never stay,
> Till to its proper Pole it points the Way."

In one of the chapters, "Concerning the Loadstone," Sir Thomas Browne says (vol. i. p. 116):—

"The same is also manifested in steel wires thrust through little spheres or globes of cork and floated on the water, or in naked needles gently let fall thereon; for, so disposed, they will not rest until they have found

out the meridian, and, as near as they can, lie parallel unto the axis of the earth," &c.

We have in the play (p. 13):—

"As if our Backs like Lampreys had no bones in 'em."

Sir Thomas says (vol. i. p. 317):—

"Nor is it [the Lamprey] only singular in this formation, but also in many other; as in defect of bones, whereof it hath not one, and for the spine or backbone a cartilaginous substance," &c.

Again (p. 45):—

"Those Egyptians who worship darkness," &c.

Sir Thomas observes (vol. i. p. 314):—

"And because darkness was before light, the Egyptians worshipped the same."

The play says (p. 46):—

"And change sexes as Hares do, being born females ye are educated into males."

In reference to the last quotation it will be enough to refer to Sir Thomas Browne's *Works* (vol. i. p. 305).

Further (p. 47):—

"And when we are dead, let the Amazons Pluck off our skins for Drũ-heads, and beat Alarums on 'em with our bones; then make fire balls of our skulls to confound the Masculine world."

Sir Thomas says (vol. iii. p. 30):—

"To be gnawed out of our graves, to have our skulls made drinking-bowls, and our bones turned into pipes, to deligbt and sport our enemies, are tragical abominations escaped in burning burials."

In connexion with this last passage, I may state that on p. 12 of *The Female Rebellion* there is a reference to the Scythians making "drinking bowls of their Ancestors' sculls."

In the play it is stated (p. 43):—

"But I 'd have a Golden Age at wish; yet at present I 'd accept the Scriveners bags by content, and, for their good, prevent their wofull continuance in the sin of treacherous extortion."

Sir Thomas Browne, in a letter to his son, dated October 6 [1679], says (vol. iii. p. 460):—

"Some scriveners in London gett great estates, butt when they dye many have lost great summes by them, they having purchased estates with other mens money, and so ordering the matter that others cannot recover their money."

The allusion in the play to "Beavers who divert their ruine with the loss of their dousets" (p. 49) will be explained by referring to Sir Thomas Browne (vol. i. p. 240). I need not take up further space by referring to the "Amphisbena," the "Salamander," &c.

In addition to these numerous parallel passages, it is important to observe that the political sympathies of the author of the play are quite in harmony with those of Sir Thomas Browne. If he was a Royalist and a Churchman, so unquestionably was the author of *The Female Rebellion*. In the latter we have in more than one place the doctrine of the divine right clearly inculcated. For example, one of the court party addresses the Amazonian Queen in these words (p. 16):—

"*Nic.* Madam, if hearts could speak, you'd hear mine say,
Supremacy 's a glimpse of a Divine Ray.
An Emblem of Infinity, To sense
The clearest Vision of Omnipotence;
Whose high Prerogative low Rules o're awes,
As faith works wonders above Natures Laws;
And as you press us to pay Heaven its due,
That orders us as much to obey you:
Brutes first feared man, cause he the Image wore
O' th' Deity; We therefore you adore."

Cromwell, on the other hand, is referred to (p. 53) as

"that state Hocus-pocus, who dissembled himself from a Brewhouse to a Throne";

and in another passage one of the characters says (p. 22):—

"Spoke like a sanctify'd Polititian, thou Quintessence of Hypocrisy, you may take even Protectors for Pupills to the Liberal art of Dissimulation."

Colonel Pride, one of Cromwell's "Lords," and who, it is said, was originally a drayman, is evidently pointed at in the following quotation (p. 12):—

"My Back 's as unfit for the Pageantry of gaudy dresses, as a dray-mans head was for a Coronet, or a Covenanters for a Mitre."

Besides other defects, the play abounds in anachronisms; and although the author is careful throughout to adhere to Scythian and Amazonian names, he forgets himself, even in this particular, towards the close, by putting into the mouth of the King of Scythia these words:—

"Thus Cappadocia may with Scythia bound
A Champion breed, To whom some King will found
An Order, to make Brittain more renown'd."

The play is without date, but that it was written towards the close of the reign of Charles II. is pretty conclusive from internal evidence. And here I may state parenthetically—and I owe the information to the kindness of one or two correspondents of "N. & Q."—that the water-mark on the paper (see it described, "N. & Q." 5th S. ii. 89) belongs to that reign. As far as I can make out, the latest historical incident mentioned in it is to the Earl of Shaftesbury, Dryden's *Achitophel*, in these words (p. 80):—

"These foul humours of the Body politic, imposthum'd into Nobles, make high sinning their Privilege, & stigmatize their lives with vices, as Indians brand their foreheads, for a mark of honour, yet count all Satyr upon their enormitys, a slander of their Peerage, whereas there is nothing so much a Scandalum Magnatum as themselves."

It is almost needless to observe that Shaftesbury raised actions of *Scandalum Magnatum* early in 1682 (see his *Life* by Mr. Christie, vol. ii. p. 441); Sir Thomas Browne did not die until the 19th of October of that year. Wilkin, in his *Memoir*, states that until within a short time of his death, Sir Thomas was engaged in literary occupations. That he was no inattentive observer of the events of his time, we find him, in a letter to his son

dward, dated Jan. 5 [1680–1], saying (vol. iii. 473):—

"Heere is a printed speech, supposed to be my L. haftsburies, it is cacht up and read by many: there re many passages in it little to the honour and reputaion of the king."

In comparing the writing of the MS. with the ac-simile of Browne's writing in Pickering's edition of his *Works*, I find that, although not exactly alike, they belong to the same period. In offering an opinion, I should say that the writing of the MS. is somewhat in character with the autograph of Anthony Mingay, one of the witnesses to Sir Thomas Browne's will. That the MS. in the Hunterian Museum is a copy, I take to be conclusive from the fact that it does not exhibit those alterations and corrections which we would expect to find in an original composition, and from the *lacunæ* which exist in it. On p. 55 there is a line wanted to rhyme with the third in the following:—

Queen. "Since I the tumults of your Army lay'd,
By telling them you offer'd me tbeir Aid;
While they beheld you master of my sword:
Then made tbem to yr will by reason yeild," &c.

And again, on p. 63, the sense is by no means clear as it stands:—

Nic. "Then why should we run hazards still with them,
Nor true Prince, nor subject, nor themselves?
Mercurial falsehood strictest bonds defeats,
As Mercury thrô bonds of Iron eats."

The play is written in prose and verse, perhaps in about equal proportions. The latter is oftentimes laboured, conveying an impression that the poetic powers of the author were not of a very high order. There are, however, several passages of considerable merit; and if there is nothing in it equal to Browne's well-known hymn (*Religio Medici*, Part II. section 12) beginning—

"The night is come, like to the day;
Depart not thou, great God, away," &c.—

the lines on p. 61 of *The Female Rebellion* are not inferior to the other specimens we possess of his muse. I may quote them:—

Lar. "Since death is certain, when & how it must
Come, is indifferent, so the cause be just;
The loss of future years will be no more,
Than not to have been born so long before;
Those broken drops of Time, hid in th' Abyss
Of vast Eternity, we never miss.
Not the stout only, but the delicate,
Can loath the crambe of life's tedious date;
Who lives a century, and forgotten dies,
Has no more being here than last years Flys.
Such only have right spirits, who create
By brave Acheivements their Immortal state:
(For Parent never long in beirs survives,
And oft is sham'd by their degenerate lives).
Souls Immortality from Heaven do share;
But in Fames life we our own makers are."

And here I may point out a passage from Sir Thomas Browne, containing a kindred idea to one expressed in a portion of the foregoing lines (vol. iii. p. 143):—

"Tbink not tby time short in this world, since the world itself is not long. The created world is but a small parenthesis in eternity, and a short interposition, for a time, between such a state of duration as was before it and may be after it."

S.

REV. DR. PHANUEL BACON.

In Boswell's *Tour to the Hebrides* with Johnson, the following couplet is quoted by the Doctor:—

"As Bacon says—
'Who then to frail mortality shall trust,
But limns the water, or but writes in dust.'"

A foot-note by the editor, Dr. Robert Carruthers (Routledge's Illustrated Edition, 1859), states that the Bacon to whom Johnson ascribes these lines is "the Rev. Phanuel Bacon, a now neglected poet, author of *The Artificial Kite*, 1719, a series of dramatic pieces, collected and published in 1757, under the title of *Humorous Ethics*, and various other productions. He was rector of Balden, in Oxfordshire, and vicar of Bamber, in Sussex. He died Jan. 10, 1783, aged 83."

Johnson, however, was mistaken in attributing the lines to Phanuel (what a very odd name!) Bacon, as I shall show. I possess a curious little volume, entitled,—

"Miscellanies; or, a Variety of Notion and Thought. Being a Small Treatise of Many Small Matters, Consisting of Things both Moral and Divine. By H. W. *Gent.* Printed for the Author. M.DCC.VIII.,"

which concludes with—

"these following verses Compos'd by Bishop Usher, late Lord Primate of Ireland, viz.:—

"Tbe World's a Bubble, and the Life of Man
Less than a Span.
In his Conception wretched from the Womb,
So to the Tomb.
Curs'd from the Cradle, and brought up to Years,
With Cares and Fears.
Who then to frail Mortality doth Trust,
Limns but the Water, and doth write in Dust.

But whilst with Sorrows here we are opprest,
What Life is best?
Courts are but superficial idle Schools,
To dandle Fools:
The Rural Part is turn'd into a Den
Of Salvage Men:
And where's a City from all Vice so free,
But may be term'd the worst of all the Three?

Domestick Cares afflict the Husband's Bed,
Or pains his Head:
Those who live single take it for a Curse,
Or do things worse:
Marriage it self is of a crazy State,
Or doubtful Date:
What is it then to have or have no Wife,
But single Thraldom or a double Strife?

Our own Affections still at home to please,
Is a Disease.
To cross the Seas to any Foreign Soil,
Peril and Toil:

Wars with their Noise affright us; when they cease,
We 're worse in Peace.
What then remains but that we still should cry,
Not to be Born, or being Born to die."

Whether Archbishop Usher was the author of these verses or not, it is certain that Phanuel Bacon could not have written them, as he was only eight years old when this little book in which they appear was printed,—1708. I have transcribed the poem in full, in order to show that with the exception of the first stanza, it is a mere adaptation or imitation of a well-known Greek epigram, by some ascribed to Posidippus, and by others to Crates, as follows (translated by Hay):—

"Which the best way of life? The forum rings
With bickering brawls; home, too, vexation brings:
Toil in the country, terror reigns at sea:
Abroad wealth trembles lest its goods may flee;
And want is woe; trouble, thy name is wife;
A single is a solitary life:
Children are cares; cheerless a childless state:
Youth is but folly; weak a hoary pate.
Since thus it is, a wise man still should cry
Ne'er to be born, or being born to die."

To return to Phanuel Bacon. On reference to *The Universal Biography*, I learn that, in addition to the works already mentioned, he was the author of "The Snipe," a ballad, and of "A Song of Similes," which are to be found in *The Oxford Sausage*. Is this "Song of Similes," here referred to, identical with a series of rhymes beginning—

"As wet as a fish, as dry as a bone;
As live as a bird, as dead as a stone;
As plump as a partridge, as poor as a rat;
As strong as a horse, as weak as a cat," &c.

W. A. C.

Glasgow.

AN IMPORTANT ROLL OF KENT ARMS.

HARLEIAN MS. No. 6137.

This collection of coats is unfortunately wanting in tinctures throughout, and in many instances even the charges are absent. But it will, nevertheless, always be of interest to the literary world as comprising among its sixty shields the armorial ensigns of the poet Gower. The name of another celebrated man, somewhat earlier in date, occurs in it, but in this case the arms are gone. I refer to that distinguished prelate, Thomas de Cobham, Bishop of Worcester from 1317 to 1327, when he died. He is inaccurately described in the Roll as Bishop of Lincoln; but possibly this is merely a subsequent explanatory addition carelessly set down, as there was no Bishop of Lincoln, nor indeed any other Bishop, of the Cobham family.—

Fo. 98.

1. Robts. de Burgo. ..... 7 lozenges conjoined vair 3, 3 & 1.
2. S^{r} Stephen Valonijs. Barry nebulée of 6 ..... & .....
3. S^{r} Roger Northwood. Erm. a cross engrailed .....
4. ..... S^{t} Leger. ..... a fret ..... and a chief .....
5. S^{r} W^{m} Septuans. ..... 3 winnowing baskets ("vans") .....
6. ..... Cryell. ..... 2 chevrons ..... and a quarter .....
7. Jacobus de Bourne. Erm. on a bend ..... 3 lions ramp. .....
8. S^{r} Robt. Cobeham. ..... a chevron .....
9. Arma Cantuaria. Blank.
10. Bartholm: Badelesmere. ..... a fess ..... inter 2 bars gemelles .....
11. ..... Leybourne. ..... 6 lions ramp. .....
12. Cobeham de Sterborough. ..... on a chevron ..... 3 estoiles .....
13. ..... Shurland. ..... 5 (of 6) lions ramp. ..... and a canton erm.
14. ..... Valoines. Blank.
15. ..... Tregos. ..... 2 bars ..... and in chief a lion pass. .....
16. ..... S^{t} Leger. ..... a fret ..... and a chief .....
17. ..... Say. Quarterly ..... & .....
18. S^{r} Tho: Cobeham. ..... on a chevron ..... 3 fleurs-de-lis .....
19. S^{r} W^{m} Barrey. ..... a fess ..... inter 6 fleurs-de-lis .....
20. S^{r} Arnold Sauage. ..... 6 lions ramp. .....

Fo. 98*b*.

1. S^{r} Reginald Braybroke. ..... 7 mascles conjoined ..... 3, 3 & 1.
2. S^{r} Robert de Passeley. ..... a lion ramp. ..... queue forchée.
3. S^{r} Nic' Hawte. ..... a cross engrailed ... ..
4. S^{r} Tho: Colepeper. ..... a bend engrailed ..... (in pencil).
5. S^{r} Tho: Fogg. ..... on a fess ..... inter 3 annulets ..... as many mullets ..... (in pencil).
6. S^{r} Jo^{n} Penchester. ..... a cross .....
7. ..... Malmains. ..... 3 hands, two dexter in bend of same in dext. chf., and base, and one sinister in bend of same in sinister chf. .....
8. ..... Apulderfeild. ..... a cross ..... voided .....
9. S^{r} Alexand' Cheney. Quarterly ..... & ..... a label of 5 pendants .....
10. ..... Frogenhall ..... 2 bars ..... and a chief .....
11. Jon de Ferningha'. Blank.
12. S^{r} Tho: S^{t} Omers. Blank.
13. S^{r} Stephen de Cosinton. Blank.
14. ..... Cheyny. ..... 5 (of 6) lions ramp. ..... and on a canton erm. a crescent .....
15. ..... Breymer. ..... fretty of 6 pieces ..... each joint charged a roundle .....
16. ..... Heigham. Barry nebulée of 6 ..... & .....
17. ..... Sellinge. Blank.
18. Jon Culpeper. Erm. a bend engrailed .....
19. ..... Chich. ..... 3 lions ramp. ..... and a bordure engrailed .....
20. John Diggs. ..... on a cross ..... 5 eagles .....

Fo. 99.

1. ..... Cheney. ..... 5 (of 6) lions ramp. ..... and a canton erm.
2. ..... Morston. ..... on a chief ..... 3 martlets .....
3. S^{r} Symon Gare. ..... 3 lions ramp. ..... and on a chief ..... a demi lion ramp. ..... issuant.
4. ..... Fouleston. ..... on a chevron ..... 3 crescents .....
5. ..... Thorneham. ..... 3 boars' heads .....
6. ..... Creuequer. Blank.
7. ..... Burley. Blank.
8. ..... Hoo. ..... 3 chaplets .....
9. John Gower. ..... on a chevron ..... 3 leopards' heads .....
10. ..... S^{t} Leger. ..... a fret ..... and a chief ..... within a bordure .....

11. ..... Pimp. Blank.
12. Sr Tho: Shelley. ..... a fess engrailed ..... inter 3 callops .....
13. Sr Wm Peche. ..... a lion ramp. erm. queue rchée crowned .....
14. P..... de Chitcroft. Blank.
15. Wm Bracy. ..... a fess ..... and in chief two ullets .....
16. ..... Burwash. Blank.
17. Cobeham, Bishop of Lincolne. Blank.
18. ..... Folyott. ..... 6 annulets .....
19. Sr Jo: de Detling. ..... 6 lions ramp. .....
20. Alexander Cheyney. Erm. on a bend ..... 3 mart-ets .....

JAMES GREENSTREET.

AN IRISH PROLOGUE.—The following lines belong to the olden time in Ireland, and are of considerable interest at the present moment:—

"We kept up, as you know, till just of late,
Within this Land of ours, no little State;
To make our wearables was ungenteel,
From England were We cloath'd from crown to heel;
Happy We 'd such considerate such kind Neighbours,
Who eas'd us thus of all fatiguing labours!
At length, however, of this game We tired;
At length even as one Man the Nation fired;
Spurning with patriot zeal all forcign aid,
We strait into our own hands took our Trade,
Our resolution Britain wondering saw,
And, tho' a Rival, join'd to make our freedom Law.
Blest change! which oft as mention'd still must please!
But have We quite given up our love of ease?
No! In some things—or plain broad facts belye us—
Our dear dear laziness as yet sticks by us;
Else wherefore must each Opera, Farce and Play
Be brought before you at a *distant* day,
Your taste in these by *Others* be directed,
And all *home-matter* nauseously rejected?
England, as usual, here with help was ready,
To guide, to prop you, and to keep you steady;
They let you mind good-fellowship and drinking,
But kindly sav'd you the dull plague of thinking;
And, till their sentence first was understood,
You never dar'd pronounce a Piece was good.
This slavish badge when will you cast aside?
When shall your Drama by yourselves be tried?
The liberal wish you surely will befriend
Which *now* that opportunity wou'd lend.
A Champion here for *Ireland* throws the Glove,
A Female too—yet waves all partial love—
On clear free ground alone She 'd have You stand;
Wou'd make you laugh—and not at second-hand;
Bids you to rouse, boldly assert your right,
And damn or save *for your own selves* To-night.
Let Irish Wit in Ireland harbour find,
To your own Genius be no longer blind,
Acknowledge the bright ray when you behold it,
And think it *may* be genuine—ere you're *told* it.
Suffer'd in native air to pine and die,
Still was it forc'd to seek a kindlier Sky,
London too long, chiefly by it supplied,
Has seen her Stage shine with unrivall'd pride:
Let her no more within your Pale encroach,
Oh save yourselves at last this strange reproach:
To distant climates with your *Fabricks* roam,
But keep a little of your *Wit* at home.

One would like to know the name of the Female Champion. D—B—N.

PORTRAITS OF ERASMUS.—The following letter, addressed by P. A. L., an esteemed contributor (now deceased), to MR. RALPH NICHOLSON JAMES, whose name is familiar to our readers, will be of interest for the sake of both subject and writer:—

"Oct. 2nd, 1872.

"Sir,—I received last night only the letter you kindly favoured me with on 28th ult., and beg to say it would have afforded me much pleasure to be of some use to you as regards Erasmus and the portrait of him you possess: but being in the country, I have but few of my books of reference at hand. Imprimis, I must apologize for venturing to send you the shabby piece of transparent paper enclosed (the only one I can find in my portfolios), on which I have traced three or four portraits of Erasmus for your government. No. 1, the largest, in profile, is from the admirable one of that size in the Louvre, Holbein's *capo d'opera*. I once copied it for a picture I painted of *Erasmus at Sir Thomas More's*. No. 2 is from an unfinished etching by Vandyke (also after Holbein). I have, moreover, a finished engraving after the same portrait by Lucar Vorstermann, the Flemish engraver, one of Vandyck's best pupils and friends. No. 3 is after Albert Dürer, if I mistake not. No. 4 is from a modern engraving in Houbraken's style. I recollect seeing a different one in the Museo Borbonico at Naples some years ago. None of these, nor any that I have ever seen, in most of the galleries of Europe, represent Erasmus with a beard, although in the Naples one he looks as though his beard had been unshaven for a day or two. I can say the same with regard to what you say about the eyes. Nowhere have I seen the slightest tendency to a squint, nor do I remember this defect being mentioned in any of his biographies. There is an 8vo. vol. of Erasmus's letters published at Basle (1541), where, by way of introduction, is one addressed by him, 'Reverendo Patri Servatio Erasmus, S.D., rationem ferè totius uitæ eius continens,' which is curious. See also De Burigny's *Life of Erasmus* (1757). I have it not by me. I lately purchased a letter written by C. C. Gjærwell, Secretary to the King of Sweden, Stockholm, 16th May (1783), in which, writing to the *Journal de Paris*, he says: 'Il se présentera bientôt au Public sous un nouveau jour, vu le grand recueil de lettres et de Mémoires qui se rapportent à Erasme de Rotterdam, savant et critique du premier ordre, et un des Restaurateurs de la saine Litterature en Europe. Trésor vraiment Littéraire qu'on vient de déterrer, et qui est actuellement déposé entre les mains d'un célèbre Théologien à Leipsic, Mr. Le Dr. Jean Frederic Burscher. Ce recueil consiste dans une grande Collection de lettres latines et d'autres pièces, toutes originales, qui ont appartenu à Erasme. Ces lettres lui sont adressées, par ses Cardinaux, Evêques, et autres personnes ecclésiastiques, des Chanceliers, des Rois, des Electeurs et d'autres Princes, des Conseillers Impérieux &c. Elles datent depuis 1520 jusqu'à 1536, l'année de la mort d'Erasme. On y trouve aussi un Bref de Pape Paul III. à Erasme de 1535. Toute cette collection est depuis sa mort par divers accidens venue de la Suisse dans les Pays Bas, de là en Angleterre, et à la fin dans la Bibliothèque de Mr. Burscher à Leipzig.' If they have been published, they must, indeed, be worth reading.

"Your obedient servt.,
"P. A. L."

FOLK-LORE.—One morning during the early fall of the past year I was wandering along the banks of the Schuylkill river, in the neighbourhood of Philadelphia. The day being sultry, I

sat down on a projecting rock to enjoy the cool breeze from the water. Near by stood two men fishing with rod and line. Presently a young woman, carrying a child some two years old, made her appearance, and, approaching one of the anglers, asked him for a fish he had just caught. Americans, as a rule, are extremely courteous to the gentler sex, so, taking it from the hook, he politely handed it to her, when, seating herself on the bank, she deliberately opened the child's mouth, and, thrusting in the head of the fish, held it there, despite the child's struggles, for the space of a minute or so, then, withdrawing it, she consigned the still living animal to its native element. My curiosity being aroused by this rather novel proceeding, I requested an explanation, when she informed me that the child was afflicted with the hooping-cough, and that the head of a living fish held for a moment in the sufferer's mouth was "a sure and certain cure" for that complaint. The population here being of such a mixed descent makes it extremely difficult to tell from what nation such a curious custom is derived. G. W.

Philadelphia.

Damages.—The abstention of the *Athenæum* from public co-operation in satisfying and from editorial efforts in questioning the large damages lately awarded, suggests some additional check on the measure of damages, advised, it may be, by attornies well practised in its proposed compromise and its influence on the minds of its jury. Already its finding at a certain *minimum* amount requires the judicial sanction before it is allowed to carry costs. I have seen cases wherein—had such been the law—the consequences of a non-suit, or of a verdict for the defendant, would have been incurred. It were well, henceforth, that a plaintiff's discretional damage-power should be legislatively regulated by its proportions with the subsequent award.

In "Johnston *versus* the *Athenæum*," the damages were declared at 5,000*l.*, and found at 1,275*l.*—a cool hundred above *one-fourth* of the compensation whereon he had calculated. In another of such cases, ought the plaintiff to be allowed more than *one-fourth* of his attorney's taxed bill of costs between party and party? The interests, not of individual *literati*, but of literature English, Scottish, and Universal, justify the consideration of this subject in the pages of "N. & Q." Edmund Lenthall Swifte.

Steel Pens.—The following extract is from the very amusing *Journey to Paris*, by Dr. Martin Lister, 1698. Speaking of the curiosities he saw there, he says:—

"There was one thing very curious, and that was an ancient Writing Instrument of thick and strong silver wire, wound up like a hollow bottom or screw; with both the ends pointing one way, and at a distance; so that a man might easily put his fore finger betwixt the two points, and the screw falls into the ball of his hand. One of the points was the point of a bodkin, which was to write on waxed Tables: the other point was made very artificially, like the head and upper beak of a cock, and the point divided in two, just like our *Steel Pens*; from whence undoubtedly the moderns had their patterns; which are now made also of fine silver and gold, or Princes mettal; all which yet want a spring, and are therefore not so useful as of steel, or a quill: but a quill soon spoils. Steel is undoubtedly the best, and, if you use *China* ink, the most lasting of all inks, it never rusts the pen, but rather preserves it with a kind of varnish, which dries upon it, though you take no care in wiping it."

Ralph N. James.

Ashford, Kent.

Intrinsecate is one of the "new-minted epithets" that Marston accuses Ben Jonson, "judicial Torquatus," of vouchsafing to his (MS.) Satires (*Works*, 1856, iii. 245). But "intrinseeate"—used also by Shakspere—was at least sixty-eight years old when Marston wrote, for it occurs in the probably unique—

"fantasy of the passion of y^e^ fox | lately of the towne of Myre | a lytele besyde Shaftesburye in the dyouses of Salysbury. Imprynted by me Wynkyn de Worde y^e^ xvi. day of February. The yere of our lorde M.v.C.xxx."

—just reprinted by Mr. Henry Huth in the first series of his most rare *Fugitive Tracts*:—

"The dolour *intrynsecate* vexte me ones or twyse
So sore that my wyttes were brought to confusyon."

F. J. F.

Epitaph.—The following one, it is said, is to be seen at Cadiz, in Spain, on a man whose name was Insanus:—

"Lector.

Hic Insanus jaceo, et nisi tu me insanior fuisses, non huc ad ultimas orbis partes me quæsitum accessisses. Vale et sapi."—Camden's *Remains*, 1870.

Fredk. Rule.

The New Epigram.—We eateh it on the wing as it eomes from Westminster, and only add, "à bon entendeur, salut!"—

"In W——, of the tedious school,
I thought we 'd got the biggest fool
That e'er on earth did figure;
But, judge of my surprise of mind
And perturbation, when I find
That now we 've got a—*bigger!*"

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

Cardinal Manning and Burke.—In a speeeh reported in the *Times* of Tuesday, April 27, Cardinal Manning is said to quote a sentence from Burke, to the effect "that, with certain changes, the Catholic

Church in Ireland would be the most nearly conformed to the Apostolic Church of any church upon earth." "He" (the Cardinal) "was fully of that opinion." 1. What is the sentence of Burke? 2. What are the "certain changes"? X. Y. Z.

BLEAMIRE FAMILY.—I want a pedigree of the family of Blamire or Bleamire; I have also seen it spelt Bleaymire. They were an ancient Westmoreland family, though I am not certain whether they might not be from the other side the Border originally. I have searched the Heralds' Visitations in the Harleian MSS. for a pedigree, but without success. I have also consulted several likely works with a like result. But in Hutchinson's *History of Cumberland*, 1794, I find a biographical account of a descendant of the family:—

"William Bleamire, Esq., of Gray's Inn, Barrister, a native of this county.....was brought up at Penrith..... This gentleman's ancestors resided for upwards of two hundred years upon a paternal estate at Clifton (near Penrith) in Westmoreland, and held considerable possessions of the Manor of Regill, in the same county, in the time of Henry 8th. His mother was regularly descended from the Birds of Brougham."

These Birds, I believe, got Brougham Hall by marriage with a co-heiress of Brougham of Brougham. The Bleamires were settled at Regill, co. Westmoreland, as early as the time of King John, I have heard. There is a branch of the family at Thackwood, near Carlisle or Penrith, given in Burke's *Landed Gentry*. Any information as to the early history of this old family will oblige.

There is a tradition that they were descended from John de Baliol, King of Scotland, as the same family and the arms of the two are certainly similar as to charge and tinctures both, though the Bleamires have the advantage of the *lion ramp.* within the orle, which, however, *may* be the Scotch royal lion. B.

London.

THE PASSAGE OF THE ISRAELITES THROUGH THE RED SEA.—During a tour in Egypt my curiosity was excited to find out whether any record has been found amongst the hieroglyphics or other ancient records of the passage of the Israelites through the Red Sea, if the Pharaoh himself was drowned with his host. The common belief is, and most children are taught the same, that the Pharaoh was drowned, but on reading the account of that miraculous event in the Book of Exodus the matter is vague, and people differ much on the subject.

If Pharaoh himself was drowned, one would think that the fact was recorded on some of the temples, like other great historical events of the Pharaohs.

Can any of your readers state whether the Pharaoh was drowned, with the authority for the fact? E. O.

SIR WALTER MANNY.—Is there any authentic effigy, brass, window-painting, or other representation of Sir Walter Manny in existence; or is there any engraving from any such representation to be met with in any work? The tomb of Sir Walter Manny in the convent chapel of Charterhouse was, I believe, destroyed at the dissolution of the monastery. Also, is there any similar representation of John Houghton, last Prior of Charterhouse, who was executed in Henry VIII.'s reign?

GERALD S. DAVIES.

"Poets have not scorned to sing
Daisies; and a mighty king,
Brave and pious, good and wise,
Chose one for his quaint device;
One a queen decreed to be
Guerdon for sweet poesy."

Countess of Blessington.

There are two points in the above passage on which perhaps some of the contributors to "N. & Q." could enlighten me. Who is the king mentioned in line 2; who the queen mentioned in line 5? Margaret of Valois, the queen of Henry IV. of France, had the daisy for her device, I believe, so that it is possible her husband may have had the same. G. E. H.

Trin. Coll., Cambridge.

CHILDREN OF QUEEN ANNE.—At Broxtow, a few miles from Nottingham, there was formerly an ancient chapel, which was suffered to fall into dilapidation and taken down many years ago. The chapel yard, however, still remains; and in one part of it there is a small mound, pointed out by the neighbouring villagers as the spot where two infant children of Queen Anne were interred! Can any reader of "N. & Q." throw any light on this somewhat startling assertion? A. E. L. L.

THE BISHOPS' BIBLE.—Why does the Bishops' Bible (1568–1572) invariably in the Psalms render Elohim, Lord, and Jehovah, God, contrary to the Hebrew, and to the custom of the Genevan, the Great Bible, and the authorized versions? The translators must have done this on prineiple, as it is almost invariable with them. W.

FRANCIS EYCKENS, PAINTER.—Having lately seen a painting of the Virgin and Child, surrounded by fruits and flowers, and bearing the signature "Francisco Yckens, fecit, 1646," I felt some curiosity to ascertain something more of this artist. The majority of books I consulted made no mention of him, but from James R. Hobbes's *Picture Collector's Manual* (1849), i. 139, Matthew Pilkington's *Dictionary of Painters* (Davenport's ed., 1852), p. 179, and Didot's *Nouvelle Biographie Générale* (1857), xvi. 865, I learnt that Francis Eyckens was the son of Pierre Eyckens, and died in 1673, having been celebrated as a painter of fruits and flowers.

Can any of your readers furnish further details

respecting this person, and mention if any other of his works are known to be in English collections? Neither the National Gallery nor South Kensington seems to possess any example of this master. GEO. C. BOASE.

SANDERS'S STAFFORDSHIRE MSS.—Sylvanus Urban (June, 1794, p. 550), in a review of *The History and Antiquities of Shenstone in the County of Stafford*, by the late Rev. Henry Sanders, B.A., remarks:—

"It is believed there were more posthumous works than the present, which would have been serviceable to the public if transmitted to the press; but as he had bequeathed one to a noble lord, in hopes that he would have condescended to have published it, there were, together with it, carried away very many manuscripts, which, we fear, are removed beyond the reach of recovery."

Mr. Sanders died in 1785. Who was the "noble lord" here referred to? H. S. G.

PRICES OF BOOKS IN THE SIXTEENTH CENTURY.—I shall be obliged to any of your readers who can tell me the prices of each or any of the following books *at the time of their publication*:—

(1.) "Thesaurus Linguæ Romanæ et Britannicæ . . . opera et industria Thomæ Cooperi Magdalenensis.* . . . Anno Domini 1565, 16 Martij." Another edition has also, "Excusum Londini in ædibus Henrici Bynnemani Typographi. Anno Salutis humanæ CIↃ.IↃ.LXXXIIII. Cum serenissimæ Regiæ majestatis priuilegio, ad imprimendum solum per annos XXI."

(2.) "Lexicon Græcolatinum Novum Joannis Scapulæ opera et studio. Basileæ. Ex officina Heruagiana per Eusebium Episcopum. Anno Salutis MDXXC."

(3.) "The Bishops' Bible. 1572."

This query is not one of mere curiosity, but concerns the settlement of a disputed point about the merits of a benefaction made nearly three centuries ago. CANTAB.

BELL INSCRIPTION.—Will any one suggest a reading of the following inscription? It occurs on the fourth bell in St. John's Church, Coventry:—

+IOHESMALLERIANDALISAN(or V)C(or D)ER*OVICAOFK *REB*.

(*) This may be a Y, V, or X, or it may be only a stop. I would lend my rubbing to any one wishing to see it. HENRY T. TILLEY.
Caius Coll., Cambridge.

THE STATUE OF CHARLES I., by Le Sœur, at Charing Cross, is said to have been sold by order of the Long Parliament, to be broken up, to a man called Rivett, who instead of doing so "buried it in his back yard, anticipating a time when he might sell it on much better terms than by weight." In the mean time he converted a large quantity of old brass into tobacco-stoppers, nutcrackers, and such like articles, which the people eagerly bought; the one party looking on them as relics of the Royal Martyr, the other as memorials of the victory the saints had won over king-craft. When the Restoration came about Rivett dug up the statue and realized a good sum by selling it to the Government. I have met with this story in many modern books. I am anxious to be referred to contemporary authority for the same. ANON.

"THE VELVET CUSHION."—Is there any account of the "much controversy" excited by the publication of this book? It was published in 1814, and went through many editions. The author was J. W. Cunningham, Vicar of Harrow. C. W. S.

JEDDERE FAMILY.—I ask for information concerning this family. Edward Holden Cruttendon, who, I believe, was Lt.-Governor of Calcutta (Fort William) at the time of the "Black Hole," married an Elizabeth Jeddere.

ARTHUR J. CLARK KENNEDY.
Onslow House, Eastbourne.

FAMINES.—Can any fellow-worker tell me where to find an authentic list of the more serious famines which have afflicted the world through all time? I have compiled a table which contains something under two hundred cases. I cannot think it nearly complete.

CORNELIUS WALFORD, F.S.S.
86, Belsize Park Gardens, N.W.

PARISH SUN-DIALS.—In Gifford's *Translation of Juvenal*, edit. 1817, vol. ii. p. 185, he has a long note at the commencement of the fifteenth satire on "The Harp of Memnon." After bantering the credulity of Dr. Darwin and others, he winds up with this paragraph:—

"I recommend this whole passage (Botanick Garden, note ix.) to the curious. It contains such marvellous discoveries, and such ingenious and economical proposals for opening the glasses of melon and cucumber beds, as have not been equalled since the never-to-be-forgotten plan of constructing parish sun-dials with eight-and-forty pounders!"

Will some one say what this plan was; where, when, and by whom suggested? G. R.

PRECURSOR OF MILTON.—In the fourth volume (p. 72) of his *Moines d'Occident*, M. de Montalembert speaks of an Anglo-Saxon poem by Caedmon on the "Revolt of Satan," which he says has a remarkable similarity to the *Paradise Lost*. It appears to have been three times printed in Germany. Is there any translation into modern English or German? W. M. M.

"TIMBER" AND "TARWATER."—Who were their authors? I can find neither of them in any of the books which would be likely to contain them. X.

* To which University did Cooper belong? Was he afterwards Bishop of Lincoln?

Replies.

"LIKE TO THE DAMASK ROSE," &c.

(5th S. ii. 227, 296, 336, 373; iii. 99, 291.)

These lines, entitled "Verses on Man's Mortality," are printed at the end of a little work entitled *Crumbs of Comfort and Godly Prayers, with Thankful Remembrances of God's wonderful Deliverances of this Land*, a great number of editions of which have been published. The one before me is the "Forty-third edition, carefully revised and enlarged with Divine Hymns, &c., and adorned with new cuts," London, 1726. There are a few different readings in the two versions which I take the liberty to subjoin, viz.:—1st stanza—"Like to"="like *as*"; "of ye tree"="*on a tree*"; "of ye day"="*to* the day." 2nd Stanza—"Ye tale"="*a* tale." The line commencing "Or like a thought," and the following one, and the line in the 3rd stanza commencing "Or like an hour," and the subsequent line, are transposed; "that lives"="*who* lives"; "Each moment," &c.="*Is here, now there, in Life and Death*"; "The thought is past," &c., and the next line, and the last two lines of the 3rd stanza are transposed; the last lines read, "The Hour is short, the span not long, The Swans near death, Man's life is done." 3rd stanza—"A bubble"="*the* bubble"; "a shuttle fro"="*the* shuttle *in*." "Or like an hour," for this and the three following lines read, "Or like a thought or like a Dream, or like the gliding of the stream, Even such is man who lives by Breath, Is here, now there, in Life and Death." 4th stanza—"A bow"="*the* bow"; "'twixt full"="'twixt Flood"; "Who is a breath," &c.="Whose brittle state, Is always subject unto Fate"; "Arrow swift"="Arrow shot"; "hath end"="soon run"; "soone done"="soon won"; "Yet man first gone"="Man's life soon done." 5th stanza—"In short song"="in a song"; after "or like a journey," &c.="or like the snow when Summer's come"; "Even such," &c.="Even such is Man who heaps up sorrow, Lives but this day and dies To-morrow"; "soon rots"="doth rot." The 6th stanza is printed as a separate poem, entitled "Verses on Man's Resurrection"; "quite away"="clean away"; "so death"="so grim death"; "springs"="springeth"; "stands"="standeth"; "walks"="wakes"; "lands"="landeth." At the close of these last verses is the motto, "Mors mea vita mihi." The next "Divine Hymn" (?), entitled "The Bell man's sound, For the Fifth of November," is so quaint that it may claim a corner in "N. & Q." :—

"Awake Britain's subjects all with one Accord
Extol and praise, and magnify the Lord;
Humble yourselves, and with Devotions sing,
Praises of Thanks to God for our most gracious King.
This was the Night, when in a darksome Cell,
Treason was found in Earth, but hatch'd in Hell;
And had it took Effect, what would avail our Sorrow,
The train eing laid to have blown us up o' th' morrow?
Yet God, our Guide, revealed the damned plot,
And they themselves destroy'd, and we were not;
Then let us not forget him Thanks to render,
That hath preserv'd and kept our Faith's Defender."

This little work is illustrated with rude woodcuts, such as "Persons fleeing from the plague," "Dead brought out at the cry of the Bellman, &c.," "Carts filled with the dead," "London in flames," 1666,—this view is from the Southwark side of old London Bridge, the top of the steeple of S. Mary's is seen,—"Martyrs in flames," &c., "The Spanish Armada," with Queen Elizabeth standing in the foreground, with cannon pointing towards the ships, &c., and a Thanksgiving for the Gunpowder treason, representing bonfires, men throwing up their hats, others on their knees, not unlike the old pictures of fire-worshippers, &c.

R. C.

Cork.

Your correspondent T. W. W. S. claims the authorship of this poem for Richard Wates, upon the strength of a manuscript copy of his *Dialogue between Life and Death*, transcribed in 1663. It seems that someone who had perhaps more spare time than money, employed his leisure in making a copy of a book which had been published only six years before. A reference to Lowndes's *Bibliographer's Manual* will show "Wates, R., Dialogue between Life and Death, Lond., 1657, 12mo., woodcuts," and again printed in 1679.

If the first stanza was the production of Richard Wates, he must have written it and made it known some fifty years before he printed the book. It could not otherwise have attained such popularity as to be adopted as an inscription for tombstones both in London and in Kent, in or before the reign of James I. It has been shown to have been chiselled upon a monument to an Alderman of London in 1616.

Perhaps the various claims for authorship may be thus reconciled. The first stanza is common to all the versions, but they differ in the sequels. This first stanza seems to have been taken as a text, or as common property, in the seventeenth century, and the claims for authorship to be founded upon the continuations which different writers gave to it. This is particularly noticeable in the two songs or poems ascribed to Dr. Dunne (Donne?). The first stanza is common to both.

WM. CHAPPELL.

The date of the MS. (1663), and the very vague wording of the dedication, make it at least possible that Richard Wates (who, by the way, must have known how to spell his own name, and, therefore, can't be called Watts, as T. W. W. S. suggests) merely transcribed the poems of his MS. This and others are simply expansions of Quarles.

A. B. GROSART.

[C. F. S. WARREN next week.]

The Scottish Ancestors of the Empress Eugénie (4th S. xi. 89, 200, 426, 453; xii. 131.)—It does not appear that any satisfactory proofs can be brought forward to show that the tombstones of the Kirkpatricks in Garrel graveyard, to which Mr. Gracie drew our attention, record any members of the Kirkmichael branch of the Kirkpatricks, and if I am correct in this assertion, then the connecting link of the Conheath branch, from which the Empress Eugénie is descended, with the old stem, is yet to be sought. I should have been glad if Mr. Gracie had been able to adduce some proofs from an independent source to corroborate the pedigree which he has drawn up, but as he does not venture to do so, I am very unwillingly obliged to conclude that it is not in his power to prove that these inscriptions refer to the Barons of Kirkmichael.

But besides this difficulty, I have shown in my former papers that it is not easy to tack the Kirkmichael branch to the main stem; and so far as old documents have come before me, I have failed to satisfy myself in what way they were united, if we do not grant Alexander of 1484 to be the second son of Roger of Kylosbern, who flourished about 1450.

There was another branch in the parish of Kirkmichael, who were known as the Kirkpatricks of Ross Barony, and no doubt there would be intermarriages between the two families, who lived so close to each other; but I have found no old deeds to clear up their connexion. The history of the Ross family may be followed with tolerable accuracy. Adam de Kyrkepatrick of Kylosbern, who had a dispute with the Abbey of Kelso respecting the advowson of the church of Kylosbern, and which was settled against him in 1264 (*Chart. Kels.* 342), had two sons, Stephen, who succeeded him, and Duncan, who married Isabel, daughter and heiress of Sir David de Torthorwald, and thus inherited the barony of Torthorwald. This Sir David was a witness to a donation of "ane mark out of the lands of Maybie and Auchincook" by Michael, son of Durant of Maybie, in 1289. Upon the resignation of Duncan and Isabel, Robert Bruce granted a new charter of the lands of Torthorwald. Their son Humphrey got another charter of confirmation, 16th July, 1326 (*Writs of Carliel*). Sir Robert, possibly the son of Humphrey, was taken prisoner at the Battle of Duplin in 1333, and was succeeded by Sir Roger, who, in 1357, got a charter from Sir John de Graham of an annual rent of 40*s.* out of Over Duff, and had also a donation from John de Corrie of the lands of Wamphray and Duntreth, with church of Wamphray, dated 16th June, 1357. We are told that this Roger exchanged the lands of Torthorwald for the barony of Ross. It was in this way that the Kirkpatricks came into possession of the Ross barony.

Now, there can be no doubt that Sir William de Carleol received the lands of Cruzeantown, the history of which I have traced (p. 426) from the Bruce. In the *Collections for a History of the Ancient Family of Carlisle*, by Nicholas Carlisle (London, 1822), he says:—

"This charter of the Bruce is preserved in Lord Haddington's manuscript collections. 'Carta Willielmi de Karliolo, militis et Margarite sponse sue, sororis regis Roberti, de terris de Crunnyantoun et Munygip in baronia de Kirkmichel forest, &c., faciendo domino capitali feudi illius servicium debitum et consuetum.'"

The date of this charter is not preserved. It was recorded in Rotulus E of Robert I.'s register of Great Seals, which is now lost. This is given on the authority of the late Mr. Thomas Thomson of the Register Office.

These lands were not in the barony of Ross, for we find the lands of Ross enumerated in a Retour of 11th Feb., 1659, of Robert Grierson of Lag, son and heir of Sir John: "The Mains, 40*s.*; Knock, 20*s.*; Skirling, 30*s.*; Urias, £4; Reidhill, 20*s.*; Courance, 23*s.* 4*d.*; Over Garrel, 56*s.*; Cumrue, 20*s.*; Nether Garrel, £4." In whatever way the Kirkpatricks came into possession of lands in Kirkmichael parish, they were certainly settled there about this time, as we find William Kirkpatrick of Ross granting a charter, dated 22nd April, 1372, to John of Garrock of the "2 merkland of Glenys and Garrelgill within the tenement of Wamphray." There is a Roger of Ross granting, after 1400, liberty to Johnstone of Elschieshiels to carry off water from the river Æ, which passes through the barony into the Annan.

There comes now, however, a period of one hundred years (1400-1500) when I can find no reference to these Kirkpatricks; and it is only towards the end of the fifteenth century that they again come into notice by means of the Drumlanrig charters. These documents (No. 43) mention three members of the family, in seisins (1552, 1558) of the name of Roger. The first Roger, the grandfather of the last, must have lived about 1500. There are three grants of the last Roger of Ross by charter, precept, and seisin, to Sir James Douglas of Drumlanrig; one of the land of Knock and the other lands of the barony of Ross, with a charter of confirmation by Earl Bothwell, as superior, Sept., 1558. Now, Mr. Gracie will observe that here we have Knock passing into the possession of Douglas of Drumlanrig in 1558, pretty nearly one hundred years before the George Kirkpatrick of Knock, on whom he bases one part of his Conheath pedigree, actually existed. The pedigree of the Empress from her Scottish ancestors is interesting; and again I must repeat that I am sorry that we should be unable to trace with certainty in what way these Kirkpatricks of Conheath were descended from the chivalrous Kirkpatricks of Kylosbern.

I have given all that I have been able to collect

from old deeds respecting the Kirkpatricks of Ross. They sold their property to Douglas of Drumlanrig, and it is now merged in the Queensberry estate of the Duke of Buccleuch. What became of the family is unknown to me. They sunk no doubt in the social scale, and possibly enough, though we have no proof of it, the tenants whose deaths are recorded on the tombstones of Garrel churchyard may have been the descendants of these Barons. C. T. RAMAGE.

P. BRILL (4th S. viii. 425, 514; 5th S. iii. 175.)—MR. JACKSON'S suspicion, that this artist was living in England at the commencement of the present century, at first led me to doubt whether he referred to the Paul *Bril* whose biography is given in Bryan. His statement that Brill "painted some landscape frescoes on the vault of the Vatican Library at Rome," affords, however, sufficient evidence as to their identity to justify me in reproducing in "N. & Q." the following extract from *The Biographical and Critical Dictionary of Painters and Engravers* (1816):—

"Bril, Paul. This distinguished painter was the younger brother of Matthew Bril, born in Antwerp in 1554. He was instructed in the art by Daniel Wortelmans, an unnoticed artist, and was himself first employed in painting the tops of harpsichords, which were usually so ornamented at that period. His life would probably have been passed in the obscurity of those humble exertions, had not the fame his brother had acquired in Italy, inspired him with the emulation of equalling him in reputation; and he thought the most probable means of success was to imitate his example, and to follow him to Italy. Warmed by his laudable ambition, he secretly withdrew himself from his home, and set out on his journey to Rome. Passing through France, he was under the necessity of stopping at Lyons to recruit his exhausted finances by the exercise of his talent, and, having succeeded, he at length reached Rome, and placed himself under the instruction of his brother. But his best studies were made from the landscapes of Titian, some of which he had an opportunity of copying, and he began to distinguish himself by a style which, though founded on the great principles of that master, was sufficiently original to be considered as his own. For some time he assisted his brother in his works at *the Vatican*, and on the death of that artist the pension of the Pope was continued to Paul; and, according to Baglioni, on the succession of Sixtus V. he was engaged in some considerable works in the Sistine Chapel, in S. Maria Maggiore, and in the Scala Santa in S. John of Lateran. He was not less patronized by Pope Clement VIII., by whose direction he painted his prodigious work in the Sala Clementina, a landscape of grand scenery, sixty-eight feet wide, in which he introduced the subject of S. Clement, with an anchor fastened to his neck, thrown into the sea. He also painted several excellent easel pictures of landscapes, some of which Annibale Carracci did not disdain to embellish with his admirable figures. This eminent artist died at Rome in 1626, aged 72."

Of Matthew, his brother, it is said that "he went to Italy during the pontificate of Gregory XIII., by whom he was employed in *the Vatican, where he painted in fresco several landscapes in the Loggie*, and had a pension settled on him by that monarch."

My own idea is that MR. JACKSON is mistaken in confounding "the English Cannaletto" of the present century with the Paul Bril who "painted some landscape frescoes on the vault of the Vatican Library at Rome." SIDNEY BARTON-ECKETT.

Are not the P. Brill of MR. JACKSON'S query and the Paul Bril of the following article, signed by M. A. Michiels, the same person?—

"Bril (Mathieu et Paul), paysagistes flamands, nés à Anvers, le 1er en 1550, le 2e en 1556. Mathieu, ayant visité l'Italie, orna de paysages les salles et les galeries du Vatican: il déroula, entre autres sujets, à l'étage le plus élevé, des processions romaines, qu'il peignit à fresque. Il mourut en 1584. Paul, après avoir peint en détrempe, pour gagner sa vie, des boîtes et des dessus de clavecins, alla rejoindre son frère à Rome, et mourut en 1626. Il cultivait également la fresque et la peinture à l'huile, tantôt coloriant de vastes espaces, tantôt représentant, sur cuivre ou sur toile, de petites vues agrestes. Son ouvrage le plus important, exécuté dans une salle du palais des souverains pontifes, en 1602, avait 68 pieds de large et une grande hauteur: on y voyait l'épisode de St. Clément attaché à une ancre et jeté dans la mer. . . . Le Musée du Louvre possède de lui sept tableaux, dont les *Pèlerins d'Emmaüs* et *Syrinx changée en roseau*."—*Dictionnaire Général de Biographie et d'Histoire*, par Ch. Dezobry et Ch. Bachelet.

HENRI GAUSSERON.

Ayr Academy.

F. N. C. MUNDY (5th S. iii. 123, 304.)—A copy of *Needwood Forest* is lying before me, the title-page of which is, "Needwood Forest. Lichfield: Printed by John Jackson, M.DCC.LXXVI." The other side of the page has nothing on it. The next page is headed (3), and at the bottom has A 2. At the bottom of page 49 is N. The number of pages is fifty-two, and neither A nor N 2 occur. The poem on the Swilcar Oak has the alterations mentioned by MR. MARSH, and has at the end "E. D.," *i. e.*, Erasmus Darwin. Then follows "A Rural Coronation," and at the end "A. S.," *i. e.*, Anna Seward. Then a "Sonnet," and at the end "B. B.," *i. e.*, Sir Brooke Boothby. Then, "On Mr. Mundy's Needwood Forest," and at the end "E. D., jun.," *i. e.*, Erasmus Darwin, the son of Dr. Darwin. I may remark that these show that there must have been a copy in print or writing which had been seen by these persons before they wrote these poems.

This copy was a presentation copy to a cousin of the author in 1776, as appears by an entry on the title-page, signed "F. Mundy, 1776," in a very good, clear hand. I now advert to what has chiefly led to this note. In page 36 a fox-hunt is described, including the following lines:—

"See with the wind he scours away
Sleek, and in crimes grown old and gray!
Oft has he foil'd our angry pack,
I know his customary track."

"Oft" in the third line is struck out in ink, and

"once" written in the margin. I have some doubt whether this was done by the author. The writing is larger, and apparently that of an older person; but as the pen was clearly worse than that used on the title-page, perhaps that might account for this difference; but there is a more marked difference. The letter *n* occurs three times on the title-page in a marked form. All of them have the second line downwards, very much shorter than the first, and this would seem to have been a peculiarity in Mr. Mundy's writing, for the letter *m*, which occurs twice on the title-page, has the third line downwards formed in a precisely similar manner. But the *n* in "once" has both lines of the same length. Mr. Mundy's writing would appear to have been a regularly formed writing, which was slowly written. I have been the more particular in noticing these points, as they may help Mr. Briggs in deciding whether his MSS. are in Mr. Mundy's writing. C. S. G.

Chaucer and Gower Glossaries (5th S. iii. 309.)—The best general glossaries to the whole of Chaucer's works are those by Tyrwhitt, at the end of his edition, and by Dr. Morris, in the first volume of the Aldine edition. Both of these give references. Glossarial indices, with references to such parts of the Canterbury Tales as the books contain, will also be found in the two volumes published by the Clarendon Press. One of these, containing the *Prologue*, *Knightes Tale*, and *Nuns' Priest's Tale*, was edited by Dr. Morris; the other, containing the *Prioress's Tale*, *Sir Thopas*, *The Clerk's Tale*, *The Squire's Tale*, &c., was edited by myself. The glossary to Gower is contained in vol. iii. of the edition by Dr. Pauli, in 3 vols. 8vo.

It is a matter of weekly surprise to me to find that extremely common Middle-English words seem to be quite unfamiliar to many readers, who cite or discuss them as if they were strange rarities. Everyone who has occasion to consult our older authors ought to possess, as a matter of course, Halliwell's *Archaic and Provincial Dictionary*, and Dr. Stratmann's *Dictionary of Old English*. The latter book, strangely unknown to many who would be the better for consulting it, contains an excellent set of *references*, in which respect Mr. Halliwell's otherwise useful book is deficient. Dr. Stratmann not only gives a great number of the words used by Chaucer and Gower, but all the more remarkable words of Teutonic origin which occur in such books as Layamon's *Brut*, the *Ormulum*, the *Ancren Riwle*, the *Prick of Conscience*, *Piers the Plowman*, Maundeville's *Travels*, *William of Palerne*, *Havelok the Dane*, *King Horn*, the *Story of Genesis and Exodus*, *Sir Gawayn and the Grene Knight*, and a vast number of other books, the mere *names* of which occupy eight quarto pages. If some correspondents would condescend to consult this work instead of writing to "N. & Q.," much profitless discussion might be saved. And, if more is wanted, there are the very numerous glossaries to be found amongst the publications of the Early English Text Society, and Way's excellent edition of the *Promptorium Parvulorum*. Walter W. Skeat.

Cintra Terrace, Cambridge.

What is a Nonagenarian? (5th S. iii. 148.)—Chambers's *Dictionary* gives this word with the following meaning: "One ninety years old." Maunder's *Treasury of Knowledge* says, "One aged ninety years." Johnson, Walker, and Richardson do not give the word. May not a nonagenarian be one in his ninth *decade*, as one aged eighty-two would be? We live in the nineteenth century, but not in the year *nineteen* hundred and seventy-five. J. L. C. S.

It is a pity your Correspondent did not think to turn to some good Latin dictionary, such as White and Riddle's for instance, as then he could have got his doubt resolved at once. *Nonagenarius*, as an *adjective*, is rendered "*of*, or *belonging to*, *ninety*"; hence, *that contains*, or *consists of*, *ninety*, *e.g.*, "nonagenarius motus stellæ Martis," *ninety degrees distant from the sun*.—Pl. ii. 15, 12, § 60. Cicero somewhere speaks of one, "Annos nonaginta natus," who was ninety years of age. As a *substantive*, it is used of a commander of *ninety* men.

Neither the *Quarterly Review* nor any one else has authority for calling any person a *nonagenarian* who has not reached his *ninetieth* year. He is an *octogenarian* with additions.

Edmund Tew, M.A.

The application of this word by the *Quarterly Review* to a person eighty-two years old is incorrect. Webster defines the word to mean "one ninety years old." The writer in the *Quarterly* probably meant to convey the idea that the pontiff had *entered* his ninth decade, whereas what he did say conveys the idea that he had *completed* his ninth decade. Gaston de Berneval.

Philadelphia.

"Demands Joyous" (5th S. iii. 268.)—This rare tract consists of four leaves. It is generally understood that only one copy exists. This was formerly in the Heber collection, and is now (probably) in the Bridgewater Library. It was reprinted some years ago, but very carelessly. In the colophon, Wynkyn de Worde is represented as carrying on business at the sign of the *Swan*, instead of the *Sun*. Scores of errors, hardly less excusable, occur in the tract itself. See an interesting description of the original in Mr. Collier's *Bibliographical Account of Early English Literature*, i., 217. Edward F. Rimbault.

W. T. M. will find the "Demaundes Joyous" reprinted in Messrs. Halliwell & Wright's

Reliquiæ Antiquæ, vol. ii. p. 78. They are very witty, but scarcely suited to polite readers. The reprint is from a unique tract by Wynkyn de Worde in the Public Library at Cambridge.

F. R.

The Names of Celtic Kings (5th S. iii. 209) were mostly dynastic or territorial, similar to Abimelech, Pharaoh, Cæsar, or Buonaparte. Brennus was of this type, and an interesting account of the inroads of the Gauls may be read in B. G. Niebuhr's *Lectures on Ancient Ethnography and Geography*, translated by Dr. L. Schmitz (Lond., 1853). B. E. N.

The Gas of Paradise (5th S. iii. 228.)—One would think that the protoxide of nitrogen, nitrous oxide, or "laughing gas," as it has been called, which was discovered by Dr. Priestley, in 1776, must be meant. But then Dr. Priestley was not a physician, nor was he a man, I should imagine, to make a boast of having "invented a cheap substitute for intoxicating liquor." Be this as it may, it is the only *gas* capable of producing intoxication by inhalation. Sir Humphry Davy was the first to show that it could be inhaled with safety, either in conjunction with the air or alone; and his friend, Dr. Tobin, who was one of the earliest to inhale it, described his "sensations" in a way that might entitle it to the name of "Gas of Paradise": "I soon found my nervous system agitated by the highest sensations of pleasure, which are difficult of description." But it does not act on all persons alike, and was considered practically useless till within the last few years. It has now become an "institution" amongst dentists for "painless extractions." Medweig.

"The Quality" (5th S. iii. 228.)—This term is, of course, an abbreviated form for persons of a higher or richer quality or condition than the community at large, and it is so used by Addison. Its usage among the vulgar cannot probably date very far back. A current saying in Lancashire is that we often see "quallity become powse and powse become quallity"—in other words, that there are often ups and downs in that money-getting and money-losing community. "Powse" is a well-known Lancashire word for "rubbish."

Nigraviensis.

I have frequently met with this word, in the sense indicated, in Lady Mary Wortley Montagu's letters and in H. Walpole's correspondence. Bailey's *Dictionary* (1759) gives "Quality"=condition, &c.; also "Title of Honour," "Noble Birth." Minsheu (1610), *s. v.* "Condition," amongst several explanations, has "Also one's estate, fortune, qualitie." Richardson refers to North, *Plutarch*, p. 690, as an authority for men of *quality*. Perhaps the word in this sense may be traced to an earlier date, but the change from "Men of Quality" to "*The* Quality" is easy and obvious. B. E. N.

Montrose's Birthplace (5th S. iii. 148.)—Michaud's *Biographie Universelle* states that the great Marquis was born in Edinburgh. Wishart's *Life of Montrose* extends back no farther than the wars of the Commonwealth. I regret that I have no copy of Napier's *Memorials of Montrose*, published by the Maitland Club in 1851, as it is probably the most trustworthy; but Grant, in his *Memoirs of James, Marquis of Montrose*, professes to follow Napier, and says:—

"This title was derived exclusively from the private estate of the Grahames, named Auld Montrose. . . . . There in the autumn of 1612 James Lord Grahame, the subject of these memoirs, was born. The house in which he first saw the light was long an object of interest, as the most ancient and picturesque tenement in the town, and as being that in which 'James VIII.,' or the old chevalier, slept on the night of the 13th Feb., 1716. In 1793 it belonged to Scott of Logie, but has been partly removed since the beginning of the present century. . . . Now all that remains of the Marquis's birthplace is possessed by the Smarts of Cairnbank."

The author of *Montrose, and other Biographical Sketches*, Bost., 1861, says:—

"Record of the birth of James Graham was never made; or, if made, it has disappeared, and cannot now be found: not only the precise time of his birth is unknown, but the place of it also. Tradition, however, whispers that he was born at the family mansion in the city of Montrose."

Gaston de Berneval.

Philadelphia.

Heraldry *versus* Astronomy (5th S. iii. 228.)—The *badge*, not the *crest*, of the house of Percy is a crescent, between the horns of which, on a field per pale sable and gules, is a shackle bolt or.

It was so represented on the standard of "Le Conte de Northumberland," temp. Henry VIII., and is not associated in any way with a *coronet*, as your correspondent supposes.

The Duke of Northumberland has, of course, a right to display his ducal coronet in connexion with the badge of his house, but the two are quite distinct. I may add that if the horns of the moon were represented otherwise than upright, the latter would not be (in heraldic language) a *crescent*.

H. S. G.

"Campania Fælix," &c. (5th S. iii. 228.)—Tim Nourse was of Univ. Coll., Oxford. He is entered as Bach. of Arts, 19th Feb., 1657, and M.A., 17th Dec. 1660. A. à Wood says of him, in 1692, "he hath published several ingenious books, and is now living in Worcestershire." It is not improbable that he was a son of Dr. Thomas Nourse, an eminent London physician, also educated at Oxford, who died in 1668, and was buried in the eastern cloister at Westminster Abbey.

The book, as your correspondent observes, contains much common sense and many shrewd observa-

tions, but it did not sell. The title-page was at least twice reprinted as a second and third edition. To the third issue, that of 1708, *The Complete Collier*, by J. C., was added. This J. C. was a Durham coal-miner, who was ruined by an explosion of fire-damp in 1712, according to a curious pamphlet published under the name of Gabriel Plattes, entitled *A Discovery of Subterranean Treasure*. I do not know who was the real author of this pamphlet; it is not unfrequently bound up with Nourse's *Campania Fœlix*. The last lines of J. C.'s *Complete Collier* are, I think, worthy of being quoted:—

"Thus, Sir, have I run over this small piece with Brevity, and as plainly as I could, in hopes some other able Pen will give it some Lustre, and to the best Advantage, it being not of the least moment; and now I must remind you of the Custom of these Miners, that as soon as the coal pits are coaled, and Coal-work begun, these miners, etc., expect something to drink, which is sometimes five or ten guineas or more according to the generosity of the owners.

"*Pecuniæ obediunt omnia.*"

EDWARD SOLLY.

SIR WALTER SCOTT AND THE SEPTUAGINT (5th S. iii. 305.)—MR. DAVIES has omitted to cite as instances of Scott's quotations of the Vulgate the quarrel between the Prior of Jorvaulx and Friar Tuck in *Ivanhoe*, the Prior beginning, "lapides pro pane condonantes iis, giving them stones instead of bread, as the Vulgate hath it:" whereto the Friar rejoins, "Ossa ejus perfringam, I will break your bones, as the Vulgate hath it." But Scott certainly did make queer mistakes in his Greek and Latin. I very much think he had a shadowy idea that "Kyrie Eleison" meant "Thank God," see Father Aldrovand in *The Betrothed*: "All praise to S. Benedict—our Lady has been gracious—the chivalry of the marches are coming to our relief, Kyrie Eleison!" Though it is a shame to show him up as MR. DAVIES and I are doing; I suppose, however, it is the fate of well-known writers, and the better known they are the more certain is the fate.

C. F. S. WARREN, M.A.

GHOSTS OF GLAMIS CASTLE (5th S. iii. 309.)—D. will find some reference to the strange occurrences at Cortachy Castle, in the same county as Glamis, in Mrs. Crowe's *Night-Side of Nature*. Many others to the same purport are current, and much more circumstantial and accurate as to dates, &c., than hers; and I think it possible that D.'s query as to Glamis Castle may refer to the same stories, the locality having been changed.

W. C. J.

"ARNO'S VALE" (5th S. iii. 309.)—Below are the lines ACUTUS asks for. They were set to music by Mr. Holcombe, who died about the middle of the last century, and the song was subsequently harmonized as a glee by Mr Whitaker:—

"When here, Lucinda, first we came,
Where Arno rolls his silver stream,
How blythe the nymphs, the swains how gay!
Content inspired each rural lay.
The birds in livelier concert sung,
The grapes in thicker clusters hung;
All look'd as joy could never fail
Among the sweets of Arno's vale.
But since the good Palemon died,
The chief of shepherds, and their pride,
Now Arno's sons must all give place
To northern men, an iron race.
The taste of pleasure now is o'er,
Thy notes, Lucinda, please no more;
The Muses droop, the Goths prevail;
Adieu the sweets of Arno's vale!"

C. OLDERSHAW.

Leicester.

"MUM" AND GEORGE I. (5th S. iii. 308.)—"Mum" probably had its name from Christiern Mumme, a brewer of Braunschweig Wolfenbüttel. See "N. & Q." 3rd S. vi. 434, 503; vii. 41, and my *Verba Nominalia*. R. S. CHARNOCK.

Gray's Inn.

"ESSAYS AND TALES BY A POPULAR AUTHOR" (5th S. iii. 207.)—In my copy of the book, dated 1833, my good father, the late Colonel Woodford, has written the name of "Montgomery" as the author. If your correspondent would like to see the book I will gladly lend it to him.

HELENA CAROLINE BOWER.

14, Doughty Street, W.C.

PILLORIES (5th S. iii. 266.)—I do not know whether by "pillories" your correspondent means only engines contrived for holding men by the head and arms, or "stocks." But *à propos* of stocks, I gladly take an opportunity of mentioning what I saw some ten years ago in Ulster. A very fine ancient cross in the market-place at Dromore was lying broken in two near the market-house: half served as a seat, and half as a pair of stocks, the fittings being of iron. Desirable as it may be to preserve a complete pair of stocks, perhaps an antiquary may be permitted to wish the cross restored to uprightness, considering that the stocks may be two hundred years old, while the cross may date from a period little later than that of St. Patrick himself, whose burial-place is in the same county. W. J. L.

JOANNES CAROLUS COMES D'HECTOR (5th S. iii. 269.)—From a *Biographie Moderne*, Paris, 1816, I transcribe a short notice of the Comte d'Hector:

"Officier général de la marine, commandant pour le roi à Brest, etc. Cet officier d'un mérite reconnu, qui avait rendu des services signalés pendant la guerre d'Amérique, fut, comme presque tous les chefs civils et militaires, dénoncé à l'époque de la révolution comme ennemi du peuple, et assailli chaque jour de nouvelles insurrections. Obligé bientôt de donner sa démission et

le quitter la France, il leva au service d'Angleterre un corps en grande partie composé d'officiers de marine, qui souffrit beaucoup dans la malheureuse expédition de Quiberon, et mourut hors de sa patrie quelques années après."

H. D. C.

Dursley.

This French nobleman—who distinguished himself before the Great Revolution, but I forget in what career—emigrated to England about 1789. He resided many years at Reading, and died there. In 1851 some French friends of mine came to London to see the Exhibition, and young Comte d'Hector with them. He brought with him a sketch of the churchyard at Reading, on which was marked the spot where his grandfather's tomb was to be found. This sketch had been given him by an old uncle, then living near Angers. As Comte d'Hector was anxious to ascertain in what state the tomb at Reading was, I volunteered to go there with him. Many years before the direction of a path across the churchyard had been altered, and we had some little difficulty in finding the tomb. It was in a ruinous state, and a stonemason undertook to restore it. I had several letters from Comte d'Hector after his return to France, and believe he is still living on part of the old family property in the Anjou.

Ralph N. James.

Ashford, Kent.

Francis Barnewall, 1667 (5th S. iii. 167, 237.)—See Archdall's *Lodge's Peerage of Ireland*, vol. v. p. 50. Abhba.

"Two things most surprise me," &c. (5th S. iii. 309.)—This passage is a favourite quotation of Carlyle's :—

"'Two things,' says the memorable Kant, deepest and most logical of Metaphysical Thinkers, 'Two things strike me dumb: the infinite Starry Heaven; and the sense of Right and Wrong in Man.'"—*Shooting Niagara: and After?* vi.

In the matter of a German quotation, Carlyle's *ipse-dixit* would be enough, but he gives in a footnote the original and the reference :—

"Zwei Dinge erfüllen das Gemüth mit immer neuer und zunchmender Bewunderung und Ehrfurcht, je öfter und anhaltender sich das Nachdenken damit beschäftigt: *der bestirnte Himmel über mir*, und *das moralische Gesetz in mir*." . . . *u. s. w.*—Kant's *Sämmtliche Werke* (Rosenkranz and Schubert's edition, Leipzig, 1838), viii. 312.

J. Rayner.

Ashford.

Clan Leslie (5th S. iii. 27, 194, 276, 319.)—I hope C. S. K. will excuse me for correcting him, but I have three copies of Lord Eythan's patent, in all of which he is spoken of as "dñj Jacobi King, de *Birness*, militis." Craufurd in his *Peerage* calls him "Sir James King of *Birness*. His grandfather was "of Barracht," but neither he nor his father had anything to do with it as *possessors*. Barracht passed from the King family, December 2nd, 1592. E. K.

Bombast (5th S. iii. 29, 195.)—Allow me to remind Mr. Joseph Fisher of the quotation, "Quarum delicias et panniculus bombycinus urit" (see *Juv.* vi. 259, conf. *Plin.* xxiv. 66, &c.). *Bombazine* is simply a corrupt form of *bombycinus*, which, of course, is derived from *bombyx* (silk or fine cotton yarn), Greek βόμβυξ (the silkworm).

E. Cobham Brewer.

Lavant, Chichester.

I fear Mr. Fisher's suggestion is not to the purpose. A draper tells me *bombazine* has no cotton in it, and Sullivan, in his *Dictionary of Derivations*, derives it—

"From *bombyx*, Lat. and Gr., which originally meant a species of wasp (from βομβος, a humming noise), afterwards a silkworm, so called, perhaps, from its resemblance to the wasp in its *grub state;* next, silk spun by the *bombyx;* and, finally, silk or anything resembling it, as *bombazin*."

Modern dictionaries give the same derivation.

T. C. Unnone.

I do not think this word is now used in any part of England in its original sense of cotton. It lost its meaning early in the seventeenth century, and was used for any material employed in stuffing, or padding out, the huge breeches worn at one period of the reign of James I. The dramatists of the time frequently employ the term in a punning sense. Its use is now confined to inflated or *bombastical* language. The fabric termed *bombazine*, a mixture of silk and cotton, was first manufactured in this country by the Dutch, at Norwich, in the reign of Elizabeth. See Burn's *Foreign Refugees in England.* Edward F. Rimbault.

Charles Owen, of Warrington (1st S. viii. 492 ; 5th S. i. 90, 157, 238.)—Allow me to add to my list of C. Owen's works—

"Religious Gratitude, Seven Practical Discourses. 12mo., 1731.

"The Character and Conduct of Ecclesiastics in Church and State ; from the First Plantation of this Island, to the Accession of the Royal House of Hanover. Taken from a MS. of Dr. Charles Owen. 12mo. Shrewsbury, 1768."

The former I quote from a Bookseller's Catalogue ; the latter I have recently acquired, and find it very interesting, as giving a Nonconformist's view of Church History more than a century ago. The following extracts may interest the readers of "N. & Q." :—

"These [the *Eubates*, or *Ovates*, or *Vates?*] instructed their Disciples in Astronomy, Geography, and Theology; it was a Maxim to instruct none in their Mysteries except such as were of their own Order.

"*Qu.* Whether *Oxford* and *Cambridge* don't Copy after these narrow Souls, by excluding those from Aca-

demical Instruction who do not believe as their Priests do?"—P. 5.

"This Order [Druids] was divided into distinct Classes, under a Metropolitan; this is the Original of the *Popish* Clergy's Obedience to the *Pope;* this is the Original of the Oath of Obedience they take to the *Pope;* or reformed Priests to Bishops, and Bishops to Archbishops.

"In *Mona* (now *Anglesea*) they had an Academy; no Laymen were instructed, but those designed for Sacerdotal Function. *Oxford* and *Cambridge* have outshot the old Politic *Druid*; for they exclude all from learning who are not in their Way of Thinking."—P. 18.

"Behold a very important Discovery! The Extraction of the Surplice; it descends in a right Line from the *Druids*, and their sacerdotal Brethren in *Syria*, *Egypt*, *Greece*, and *Rome*. Here also we find Bishops in purple, their priests in black and white; he who is *white* in the Desk, or at the Grave, on a sudden is transformed into black in the *Rostrum*."—P. 22.

"*Here we have a further Display of* Episcopal Heraldry.

"I. The *Druidical Priests* had a Seat in Parliament; so have Bishops in the Upper House.

"II. They were next in Honour to Kings and Princes; the Archbishop of *Canterbury* is next the Royal Family, takes Place of all Dukes and great Officers of the Court."—P. 27.

Who was F. B. who signs the Preface? Dr. Owen seems to have compiled this History after 1732. W. H. Allnutt.

Oxford.

Longfellow (5th S. iii. 88, 116, 253.)—Your fair correspondent writes (p. 254) that the amaranth is not more "an emblem of immortality than of death," and supports this view in the most odd way, by quoting Milton's lines, "*Immortal* amaranth." To me it seems that the "amarant" of the passage was taken from Paradise after "man's offence" as being no longer appropriate to a state where the "king of terrors" had sway, and was "to heaven removed," there to grow with "these that never fade." The subject, however, really before us is the asphodel and its poetic associations with immortality, the list of which would be incomplete without Pope's well-turned lines in his *St. Cecilia Ode:*—

> "By the streams that ever flow,
> By the fragrant winds that blow
> O'er th' Elysian flowers;
> By those happy souls who dwell
> In yellow meads of Asphodel,
> Or Amaranthine bowers."

W. Whiston.

Milton's "L'Allegro" (5th S. i. 406; ii. 94, 153, 378; iii. 178, 297.)—I have Newman's *Poetry for Elocution*, which once belonged to my friend the late Hugh Hutton, the talented and celebrated Unitarian minister of Birmingham, and I send you his remarks on the passage. He was a noted lecturer on poets and poetry, and I think his opinion is worth recording. The editor has written in a note, "counts the number of his sheep," in allusion to the line, "And every shepherd tells his tale." Mr. Hutton has added in pencil, "Nonsense! the obvious meaning is, that every shepherd *tells* his *tale* of love to his sweetheart seated beneath the hawthorn. H. H." I am of the same opinion, and I think such was Milton's meaning; and I cannot understand how any literary man can arrive at any other conclusion.

Mr. Hutton was the minister who offered up an extraordinary prayer at Birmingham in the presence of 100,000 members of the Political Union in 1831, when England appeared to be on the verge of revolution, which was averted by the passing of the Reform Bill. His valuable library was sold at Birmingham in 1851 by W. Holmes, and the sale occupied two weeks. He died at Bury St. Edmunds in 1872. Wm. Freelove.

Bury St. Edmunds.

Surely there is no strangeness in shepherd's tale-telling. Virgil's *Eclogues* and the following adaptation by an old poet are not unfamiliar to us:—

> "Whereas the Ram doth cause to spring
> eche herbe and floure in fyelde,
> And forceth ground (yat spoyld of grene
> did lye) newe grene to yelde,
> Let shepherds us yelde also tales,
> as best becommes the tyme:
> Such tales as Winter stormes have stayde
> in countrey Poets Ryme."

Googe (1563), *Ecloga prima.*

W. P.

Captain W. Baillie (1st S. xii. 186, 393; 5th S. iii. 88, 309.)—Without wishing to dispute the accuracy of Mr. Hendrik's very interesting reply, perhaps I shall do well to say that I have an impression of an etching from a drawing by W. Vandervelde, jun., on which is engraved, "Engraved by Captn Baillie of the 17th Regiment of Dragoons in the year 1761." This impression is signed, both in face and at back, by William Earlom, with his initials and a number. This latter has been struck out, and, in a writing, which I am doubtful if it be Earlom's, is added, "1799 Sr Josh Reynolds' Sale." In the etching are four men-of-war and five boats.

Ralph N. James.

Ashford, Kent.

East-Anglian Words (5th S. iii. 166, 316.)—Jaydee says, "Any butler in London will tell you that he washes up his glass in a keeler." I must state that I have lived in London now twelve years, and during that time I have been in company and entered into conversation with all classes of persons, but I have never heard a real Londoner (a butler or any one else) use the word. I have heard it used several times up here, but upon inquiry I have always found it to be an importation from the eastern counties. Now, what of the etymology of the word "keeler"? I think we may rightly trace it to the Anglo-Saxon "ceol," a ship. And does not our word "keel" (the lower

art of a vessel) come from the same word? The eeler of East Anglia (used for washing linen in, nd not glasses) very much resembles the old at-bottomed boat of days gone by. I have seen 1 London a round tub used for washing glasses nd crockery-ware in, which I have always heard alled a "washing-up tub"; but I don't think his could properly be called a keeler. Perhaps our able correspondent, MR. SKEAT, of Cambridge, will kindly give us information on the ord in question. HENRY C. LOFTS.

"BONNIE DUNDEE" (5th S. ii. 5, 154, 357, 37, 493; iii. 96, 194, 298.)—I venture to suggest hat the variance of opinion which prevails among our correspondents respecting *Bonnie Dundee* is owing to their referring to different tunes. Scott's verses about Claverhouse and his doings in bonnie Dundee are undoubtedly sung to a brisk and lively une; but that tune is not *Bonnie Dundee*. Macneil's charming ballad, *Saw ye my wee thing?* s sung to the tune of *Bonnie Dundee*, and so are he lines which Macheath sings towards the end of he *Beggars' Opera*, commencing:—

"The charge is prepared, the lawyers are met."

Any one who has heard either of these sung must recognize the plaintive character of the tune, the second part of which, indeed, if the words justified it, might become the wail of anguish. In my youth I was accustomed to the hearing of Scotch tunes, but I never then heard the tune to which Scott's verses are sung, nor did I ever hear it till about twenty or thirty years ago, I think. To me it appears to have none of the characteristics of a Scotch tune, and I incline to the belief that it must have been composed to Scott's words.

Whilst I have pen in hand I may, perhaps, be pardoned for observing that the controversy now being carried on in "N. & Q." respecting a passage in Milton's *L'Allegro* is a revival of the discussion on the same subject which occurred in your columns several years ago, and which I have been reminded of by the echo of some of my own thunder.

C. ROSS.

CAMOENS (5th S. iii. 219, 257, 297, 338.)—In the church of Santa Anna, in Lisbon, in which Camoens was buried, at the left-hand side of the entrance, D. Goncalo Continho some years afterwards placed a stone to his memory. The church was destroyed in the great earthquake, and when it was rebuilt no patriot restored the poet's humble monument. GORT.

OLIVER CROMWELL'S HEAD (1st S., 2nd S., 3rd S. *passim*; 5th S. ii. 205, 240, 466; iii. 27, 52, 126, 273.)—MR. SOLLY will find an interesting illustrated article upon this subject in vol. vii. of the *Phrenological Journal*, second series, pp. 365–79, by the late Mr. C. Donovan, whose history and pedigree of the skull agree with that contained in the *Times*, 31st Dec., 1874. Mr. Donovan alleged (1843) the circumference of the skull to be 22 inches, the width from ear to ear $5\frac{3}{4}$ inches, and $12\frac{1}{2}$ inches from the top of the nose to the occipital spine, measured over the head! CHR. COOKE.

Miscellaneous.

NOTES ON BOOKS, &c.

Nottinghamshire: Worksop, the Dukery, and Sherwood Forest. (Worksop, White.)

A PLEASANT book about a pleasant place is always among the pleasantest of circumstances. Mr. White's work has further pleasant qualifications. He has written, compiled, and edited it; and he is both the printer and publisher of it. We should not be surprised to hear that he had drawn all the charming illustrations. He has shown infinite taste, at all events, in the selection of them, as, indeed, he has in every department of what it is not too much to call a perfect volume. Worksop may be proud of its gifted townsman. The oaks of the district are as splendid in their way as the dukes. The latter, magnates as they are, have not been without faults. We cannot say we rejoice to hear of one who has set up a free fountain of water, and abolished the ale which to any weary wayfarer was never denied at the castle.

Shakspeare-Bibliographie, 1873 und 1874. Zusammengestellt von Albert Cohn. (Köthen, Schettler.)

MR. COHN has here registered the appearance in print of everything in connexion with Shakspeare, from the merest scrap to the most important volume, serious or comic, during the years indicated. The collection must have cost Mr. Cohn infinite pains; his reward should be as great. Any one making note of articles on Shakspeare published in any work in any part of the world, is requested to communicate the note to Herr A. Cohn, Mohrenstrasse, No. 53, In Etage Berlin.

John Knox and the Church of England: his Work in her Pulpit, and his Influence upon her Liturgy, Articles, and Parties. A Monograph founded upon several Important Papers of Knox never before Published. By Peter Lorimer, D.D. (H. S. King & Co.)

THIS important and interesting volume fulfils all the promises of its title-page. Dr. Lorimer has added something of value to the history of the man, the time, and the church. The chief materials for the book were found in the Morrice collection of MSS. in Dr. Williams's Library, London. To most readers, however, the narrative of Knox's life and work in England will prove the most attractive part of the volume. Its details tend to add dignity to Knox himself, and to secure for him additional measure of respect.

The Quarterly Review, No 276, April, 1875. (Murray.)—MR. THEODORE MARTIN'S article on Macready's *Reminiscences* leads the way in the present number, which ends with "England and Russia in the East." In the last article there is something like an apology for Russia's policy in the direction named. The paper on the Shelburne Memoirs is full of interest, and there is not a line in another on David Livingstone that will not raise sympathy for that unostentatious hero. The article, however, of pre-eminent interest is the one entitled "Dr. Newman, Cardinal Manning, and Monsignor Capel."

The sum of the last is that "the meaning put by Dr. Newman on the Papal Acts is one now plainly not endorsed by the Pope."

LAMBETH PALACE LIBRARY.—It is well known that most of the registers of the see of Canterbury, and other official documents relating to the diocese, have been long preserved in this library. The librarian proposes to form by purchase or contribution as complete a collection as possible of books and pamphlets on Kentish literature, antiquities, and topography. An appeal, by the aid of "N. & Q.," for contributions of spare pamphlets, single sheets, or other memoranda, is now made, to form the nucleus of a collection that could not, perhaps, be placed in a more suitable depository than this valuable library, which is easily accessible three days a week.

LAND HOLDING IN ENGLAND.—MR. JOSEPH FISHER, F.R.H.S., will read a paper on the history of land holding in England at the meeting of the Royal Historical Society on May 13.

Notices to Correspondents.

AUTHORS AND QUOTATIONS WANTED (5th S. iii. 340).—

"The herring loves," &c., is the beginning of a piece, by Sir Walter Scott, called "Elspeth's Ballad," and may be found at chap. xi. of the *Antiquary*. A. F.

"Not e'en the tenderest," &c., is the third line in the first verse of the hymn for the twenty-fourth Sunday after Trinity, in Keble's *Christian Year*. W. J. M.

"And beauty born of murmuring sound," &c. See Wordsworth's *Poems of the Imagination;* poem commencing—

"Three years she grew in sun and shower."

A. CHESTERTON.

"The heart of Bruce," &c. See p. 117 of a little work entitled *Lays and Ballads from English History*, by S. M., London; James Burns. The poem in which the lines appear is called *Bruce and Douglas*.

ARCHER SLADE.

"O sweet it was in Avès," &c. See Charles Kingsley's *The Last Buccanier*. ("Avès" not "Avis," with other corrections.) J. KEITH ANGUS.

A. M. C. (Malta) (5th S. iii. 340.)—

"In Church a query often heard;
Or, as a monarch, take my word,"

should be—

"Words of welcome, joy, and gladness,
Or in Scotland, sounds of sadness,"

and the word is "greeting." Some friends of mine wrote, through Cassell, Petter & Galpin, some years ago, to the editor of *Double Acrostics* by various authors, and the reply was that "Words of welcome," &c., should take the place of "In Church a query," as the latter was incorrect altogether. REGINALD STEWART BODDINGTON.

Markham Square, London, S.W.

The required word is *gag*. (*Eh*gag or *A*gag.)

J. H. T. OAKLEY.

FRANCESCA inquires, "Can I find in any published work a full account of the lives of the Protestant primates of Ireland from the reign of Elizabeth to the year 1700? Is there any history of Wiltshire which gives complete pedigrees of the families resident there for many centuries?"

DUNCUMB'S "HEREFORDSHIRE."—S. W. P., New York, asks:—"Was the manuscript of this work ever completed by the author? Is the unpublished portion still in existence, and where? The work, as published, ends abruptly at p. 358, vol. ii. Part I."

R. PASSINGHAM.—Please send your *present* address.

ARTHUR J. GERNON asks for the name of the author of a little poem called *Beautiful Snow*, published some time ago in a magazine.

F. R.—Yes.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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NOTICE.—"The PERILS of CRITICISM": MR. T. B. JOHNSTON and the ATHENÆUM. Copies of the ATHENÆUM for APRIL 3RD, containing the above Article upon the recent Action brought against the ATHENÆUM, and tried before a Scotch Jury (out of print for a few days), may now be had. Price 6d.

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DROLLERIES.—Covent Garden Drollery, 1672—Wit and Drollery, 1661 and 1682—Choice Dollery, 1656—Holborn Drollery, 1673—London Drollery, 1673.—R. ROBERTS, Boston, Lincolnshire, will be glad to hear from owners of any of the above, as he wishes to purchase or hire them.

WORKS on TOBACCO, SNUFF, &c.—Booksellers having Books on Tobacco, Snuff, &c., or Magazines, Journals, or Newspapers containing articles on the subject, are invited to report such to the Office of COPE'S TOBACCO PLANT, 10, Lord Nelson Street, Liverpool.

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before the Right Hon. the Lord Mayor, the Sheriffs, the Archbishops and Bishops, the Stewards, &c.

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LONDON, SATURDAY, MAY 8, 1875.

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BYGONE ART EXHIBITIONS.

Lettre sur les Ouvrages exposés au Sallon du Louvre en 1769. A Rome. Se trouve à Paris chez Vente. 1769.

Before I give the comments made in this letter I shall perhaps do well to explain a few circumstances connected with the previous exhibitions in the Palais Brion and the Louvre. It is said, on the authority of Germain Brice, that by a regulation, dated 1663, the painters who belonged to the Academy were obliged, on St. Louis's day, to exhibit to the public some of their works. There appear, however, to have been only two such exhibitions prior to 1699. The date of one is uncertain. Of that of 1673 the catalogue still exists. It took place in the Palais Brion, previously known as the Palais Richelieu, which was adjacent to the Palais Royal. Although in the catalogue of 1673 mention is made of the large hall and the little hall, it is believed, on the authority of an old plan, that the pictures were in reality hung in the open air, against a large blank wall without windows, in a court of the palace. Probably the wall had a northern aspect, and on it were displayed the four great pictures by Lebrun, known as "The Battles of Alexander." Philip de Champagne, Boulogne, and Blanchard contributed pictures; Beaubrun and Le Fevre, portraits; Baptiste, flowers; Giradon, the sculptor, a bust; Picard and Le Clerc, engravings. Besides these artists many others, whose names are less generally known, exhibited their works.

In 1699, the celebrated architect Mansard, he having been recently appointed superintendent of the king's buildings, caused the regulation to be enforced; and the first exhibition at the Louvre was held from the 2nd to the 22nd September, 1699. Altogether, in the reign of Louis XIV. there were only three or four exhibitions; in that of Louis XV., between 1737-1773, twenty-four; and in that of Louis XVI., 1775-1789, eight. There are in existence contemporary criticisms upon these exhibitions, some of which are by such men as Cochin, Marmontel, Diderot, &c.

I will now pass on to the subject of this note. The memorable year 1769, in which Napoleon, Wellington, Cuvier, and Humboldt were born, is also remarkable as the date of the first successful effort to free Art in France from the decrepit tyranny of the French Academy. In the days of its youthful vigour the Academicians had driven Nicolas Poussin, the greatest painter France has produced, to Rome; and, by a just retribution, it was from that city that the blow came. In the additions to Bauchaumont's criticisms on the exhibitions at the Louvre from 1767 to 1779, it is said, speaking of the Letter of which I have given the title, "It will cause the Academy so much more annoyance, as the Government, hitherto very attentive to prevent the circulation of everything that could offend the self-love of those gentlemen (the Academicians), appears to have approved of this pamphlet, which is publicly sold and with permission." We learn from another letter, to which I shall allude presently, that whereas in the exhibitions of 1699 and 1704 there were so many large pictures that half the space which the walls of the great gallery afforded was covered, in 1769 there were so few large pictures that it was deemed advisable to place those exhibited in the smaller rooms of the Louvre.

The author of the letter from Rome (?) begins by pointing out that it was probable the exhibition would have contained more interesting pictures had not so many been buried in private houses, into which the public never penetrated, and he complains of the deficiency of large pictures arising from there being few inducements offered to artists to undertake them. In fact, his observations upon these subjects are precisely the same as those we hear made at the present time in England.

He then begins his remarks on the pictures by telling Boucher, "the King's First Painter," "I am certain that if you saw the severity of Raphael, Poussin, and Le Sueur, you would aspire to something more than to the reputation of a charming painter." As Boucher must have known the

works of those great artists, it was hardly possible to be more civilly impertinent. He next tells Vanloo, "First Painter to the King of Spain," speaking of his picture of "A Woman representing Study," "The accessories are well treated. But, although study is not in general the passion of pretty women, I do not think that is any reason why Mr. Vanloo should not have embellished this one a little. His choice is not happy, and the colouring is dirty."

One after the other the Academicians are addressed much in the same style; but what, no doubt, rendered this pamphlet peculiarly unpleasant to them is, that the author praises very highly the works of Chardin, and still more so those of Greuze, whom they had endeavoured to snub by refusing to acknowledge his merit, otherwise than as that of a "Peintre de Genre."

The other letter, by M. B***, of which I have spoken, appears to have been published shortly before the exhibition closed; and although it is not very complimentary to Boucher, as it contains some very unjust remarks on the pictures by Greuze—to which time has given the best answer—it may have helped to console the Academicians for the ridicule so skilfully heaped upon them.

RALPH N. JAMES.

Ashford, Kent.

SOME WESTERN SHOOTS FROM HEBREW ROOTS.

CHERUB.—In England a beautiful infant, in European art an angelic being with an infant's face, "all head and wings" as Charles Lamb expressed it. In Heb. the *cherubim* are supposed by most scholars to have been impersonations or symbols of the powers of nature, analogous to the sphinx of Egypt, or the winged bulls of Nineveh. Fürst identifies the Heb. *cherubim* with the γρῦπες of Greek mythology, and derives the word from the root *karav*=to seize, lay hold.

ADONIS.—In Eng. an elegant young man. Cp. Fr. *adoniser*, to dress oneself up. In Heb. *Adonai* is an epithet of the Deity, rendered in our Bible by "the Lord," from root *adad*=to be powerful. The Eng. use of the word is, of course, due to the Greek *Adonis*, the beautiful youth beloved by Aphrodite—the European adaptation of one of the old myths of the Phœnician religion.

JUDY.—In Eng. the ill-used consort of Punch, also the comic organ of the Conservative party. In Heb. the name *Judith*, *i. e.* the Jewess, the name of the celebrated widow, the slayer of Holofernes, comes from the root *yadah*, to praise, *Judah* meaning "Praised (is God)."

TOBY.—In Eng. the name of Punch's dog. *Tobias* of the Apocrypha=the Heb. *Toviyah*, *i. e.* "Jehovah is good."

MARIONNETTE.—In Fr. a puppet, doll; originally little figures of the Virgin Mary were so called. *Mary*=Heb. *Miriam*, derived by Fürst from a root *marah*=to be strong, to rule.

MAUDLIN.—In Eng. given to crying, sentimentally drunk, a corruption of *Magdalen*, who is usually represented by painters as weeping. Mary was called *Magdalene* from *Magdala* or *Migdol*, near Tiberias, the modern *el Mejdel*. The Heb. *Migdol*=a tower, from the root *gadal*, to be high. To use Dean Stanley's words, "the name of that ancient tower, through its connexion with her whom the long opinion of the church identified with the penitent sinner, has now been incorporated into all the languages of Europe."

BEDLAM.—The madhouse in Southwark, the inheritor of the property of the convent of St. Mary of *Bethlehem*. The Heb. *Bethlehem*="the house of bread," from roots *buth*=to abide, *laham*=to eat.

LAZAR.—A leper. Cp. It. *Lazaretto*, a leper hospital. The word is derived from *Lazarus* in the parable. Λάζαρος=Heb. *Eleazar*, *i. e.* "God is helper."

SHALOT.—Fr. *échalote*, Lat. *Ascalonia cæpa*, Ascalonian garlic. *Ashkelon*, a Philistine city on the Mediterranean, was a district rich in onions. The Semitic *Ashkelon*="the high town," Fürst.

GAUZE.—A thin transparent stuff, Fr. *gaze*, a fabric first made at *Gaza*, in the maritime plain of Palestine. Γάζα in the LXX.=the Heb. *'azzah*, *i.e.* "the fortress," from the root *'azaz*=to be strong.

CABAL.—Fr. *cabale*, a party of persons secretly plotting together for their own ends. In Heb. *kabbala* means tradition, oral revelations made simultaneously with the Mosaic law. Mysterious and magical powers were supposed to reside in this *kabbala*. From its esoteric character the idea of secrecy got connected with the word. *Kabbala* is from the root *kaval*, which in Piel=to receive instruction.

GÊNER.—Fr. *Cela me gêne*, "I feel bored." *Gêne* in Old Fr.=torture, a doublet of *géhenne*, Lat. *gehenna*, "the place of torment" in Tertullian, LXX. γέεννα, from the Heb. *Gey-hinnom*, the valley of Hinnom, a ravine south-east of Jerusalem, the burning place where children were sacrificed to Moloch. *Hinnom*="gracious," or, according to others, "rich," and was probably the name of a former possessor. A. L. MAYHEW.

Oxford.

EDWARD, BISHOP OF ORKNEY, 1509-1525.

This bishop receives the surname of *Stewart* in Keith's *Scottish Bishops* (edit., 4to., 1755, p. 132, and 8vo., 1824, p. 223), also in Grub's *Eccles. Hist. of Scotland* (ed. 1861, i. 310), but it appears to me to be very doubtful whether his surname was as there stated. Archbishop *Spottiswoode*, in his *History of the Church and State of Scotland* (edit. 1677, fol. p. 112), merely gives this bishop's name

"*Edward*, who consecrated the chappel of the King's College of Aberdene, about the year 1503; after whom *Robert Maxwell*, who was bishop in the time that King James V. did visit the north and west isles of Scotland, 1536." *Edward*, Bishop of Orkney, occurs in 1509 (*Council Reg. Aberd.*), and as his predecessor *Andrew*—probably a Scandinavian ecclesiastic—sat there from 1478 till after Jan., 1501-2, his succession may be fixed about the year 1502 or 1503, and certainly before 1509; and though both Keith (edit. 1824, p. 223) and Wallace's *Account of the Islands of Orkney* (18mo., edit. 1700, p. 94), after stating—the former, that 'Edward *Stewart*, Bishop of Orkney anno 1511 (*Reg. Chart.*), was a person of illustrious birth, of whom Hector Boece, the historian, gives a notable character, ab anno 1538"; and the latter, "Edward *Stewart*, Bishop of Orkney, who liv'd in the reign of King *James* the Fourth; of whom *Boethius* gives a noble Testimony: he enlarged the Cathedral Church to the East all above the Grees"—both make his successor to have been "*Thomas*, who Endowed something for the maintenance of the Choiristers of the Cathedral" (*Wallace*); yet there can hardly have been a bishop of that name here, for the following reasons: *Robert Maxwell*, second son of Sir John Maxwel of Pollock, in Renfrewshire (*fl.* 1477, *ob. ante* 1495), who was successively rector of Tarbolton in Kyle, Ayrshire, a prebendal church of Glasgow Cathedral, in 1521, Provost of the Collegiate Church of S. Patrick, at Dunbarton, in 1525, and promoted to this see in 1526, being still bishop-*elect* of Orkney in June of that year. Edward, Bishop of Orkney, was living in December, 1523, though worn out from age, and suffering from continuous attacks of gout, and numerous other grievous infirmities, as appears by letter from "Jehann," Duke of Albany, Regent and Governor of Scotland, dated at Stirling, Dec. 13, 1523, addressed to Pope Clement VII. (*Ex Originali* in Theiner, *Vet. Monum. Hibern. et Scotorum*, edit. 1864, Romæ, fol. p. 537). This document contains an earnest petition to the Holy See for the confirmation of *John Beynstonn*, a Canon of the church of Orkney, as *coadjutor to his brother Edward*, the venerable occupant of the see; and stating that this ecclesiastic, from long acquaintance with, and experience of the "barbarous inhabitants of these extreme northern regions," was peculiarly qualified for the office: also that his nomination was greatly desired both by the people, and prelate who had ruled there, for so long a period with the greatest popularity; and that Dom. Beynstonn was distinguished for the piety and integrity of his life, as well as for his learned abilities. In conclusion the Governor states that a portion of the revenues of the bishopric would be reserved for Bishop Edward, during the remaining period of his life, as soon as the papal provision of his brother to the co-adjutorship, and future succession to the see of Orkney, was received from Rome. Whether this nomination of Beynstonn was acceded to by the Roman Curia does not appear; but it affords very strong presumption of the surname of Bishop Edward having been *not Stewart* but "Beynstonn," unless the relationship was derived through their mother, by a second marriage, on the death of her first husband of the name of Stewart. It certainly leaves little room for "*Thomas*, Bishop of Orkney," in the period between December, 1523, and June, 1526, and I would therefore eliminate him from the list. As the final departure of the Duke of Albany from Scotland, his resignation in disgust of the regency of that kingdom, and return to France—the land of his birth and affection—occurred almost immediately after the date of the above letter, or early in the following year, 1524, it is probable that his interest in Beynstonn's appointment failed of success; and that, with the change of government, the Maxwells, greatly favoured by the young sovereign James V., on his assumption of power, were thus enabled to obtain the bishopric for their relative on the death of old Bishop Edward. However, I only submit this view as a plausible solution of the difficulties of the case, and one deserving of further inquiry. It is certainly very unsatisfactory and annoying that, even in the early part of the sixteenth century, there should be such doubt and confusion in the succession of the hierarchy of the Church of Scotland: though, of course, the wholesale destruction of the religious houses, along with their valuable ecclesiastical records, through the wanton zeal of the reforming party, at the change of religion, sufficiently accounts for the paucity of records of the Scotish church. In conclusion, I wish to explain that the word "Grees" is evidently an obsolete Scoticism for steps, or stairs, from the old French *gré*, or *grés*; at least I offer this as my solution of a somewhat puzzling expression in *Wallace*, and leave philologists of more experience to correct me if wrong; for, unfortunately, at present my copy of Jamieson's *Etymological Dictionary of the Scottish Language* is not available as a reference. A. S. A.

Richmond.

MADEMOISELLE CLAIRON.

I have before me a pamphlet, an extract from which will, I think, be acceptable to the readers of "N. & Q." The title is:—

"The Dispute between Mademoiselle Clairon, a celebrated Actress at Paris, and the Fathers of the Church, occasioned by the Excommunication denounced in *France* against all Dramatic Writers, Actors, Singers, Dancers, &c., with the reasons for and against that Excommunication in an argument between the Abbé Grizel, on the side of the Church, and the Intendant des Menus, or Master of the King's Revels, in defence of the Comedians, said to be written by M. de Voltaire. Printed and pub-

lished at *Paris*, and condemned to be burnt in the *Place de Greve* by the common hangman. Translated from the French. The Reader will not wonder that the Church of Rome should condemn a Book to the flames that so boldly exposes the arts and tyranny of Popery. London, Printed for J. Dodsley in Pall Mall; J. Almond in Piccadilly; T. Davies in Russel Street, Covent Garden; and J. Wilkie in St. Paul's Churchyard, 1768."

Extract from Preface :—

"The Roman Martyrology gives us an account of *Ardalio, a Stage Player and Author*, who was a Saint and Martyr. The account they give of him is this.

"Before his conversion, he wrote a piece in ridicule of Christianity, wherein he himself acted the part of a new-made Christian, and was baptized by one of his brother actors on the stage with the same words, manner, and form that the primitive Christians then made use of.

"They tell you that when they began to baptize him, loud peals of thunder shook the theatre, and his mock baptism became a real one; that he instantly quitted the stage, turned Christian, and like another Paul, from being a persecutor preached with great fervency the Gospel of Christ, and was at last crowned with martyrdom.

"Casimir celebrates this saint in one of his epigrams in the following manner.

"In Sanctum Ardalionem, qui ex mimo Christianus factus Martyrium passus est.

"Ardalio sacros deridet carmine ritus,
Festaque non æquâ voce theatra quatit.
Audiit Omnipotens; 'Non est opus,' inquit, 'hiulco
Fulmine; tam facilem gratia vince virum.'
Deserit illa polos, et deserit iste theatrum,
Et tereti sacrum volvit in ense caput.
Sic—Sic, inquit, abit nostræ comœdia vitæ;
Terra vale, Cœlum plaude, Tyranne feri.
"Casimir, *Epigramma* 100.

"Thus Englished by Dr. Watts.

"On Saint Ardalio, who from a Stage Player became a Christian, and suffered Martyrdom.

1.

"Ardalio jeers, and in his comic strains
The mysteries of our bleeding God prophanes,
While his loud laughter shakes the painted scenes.

2.

Heaven heard, and straight around the smoking throne
The kindling lightning in thick flashes shone,
And vengeful thunder murmured to be gone.

3.

Mercy stood near, and with a smiling brow
Calm'd the loud thunder; 'there 's no need of you,
Grace shall descend, and this weak man subdue.'

4.

Grace leaves the skies, and he the stage forsakes:
He bows his head down to the martyring axe,
And, as he bows, his gentle farewell takes.

5.

So goes the comedy of life away;
Vain Earth adieu, Heaven will applaud to-day;
Strike courteous Tyrant, and conclude the play.
Dr. Watts's *Lyric Poems*, p. 105."

This story has been accepted, and often quoted by divines, as authentic. HERBERT RANDOLPH.

THE ADVOCATES' LIBRARY, EDINBURGH.—At this time, when this great library of the north has been in some jeopardy, probably many of your readers will take an interest in knowing something about the progress of the printing of the catalogue which has now been going on since 1863, and is printed up to the word "Homem," forming three large quarto volumes in double columns.

It was projected and the printing commenced by the late learned librarian, your correspondent Mr. Halkett. He edited it as far as page 104 of the second volume. Mr. Halkett gave full, or nearly full, title-pages—that is, what is generally understood as such, namely, printing the title up to the author's name; and he also, when possible—and how often it was possible his catalogue attests—gave short biographical notices of the authors, a most useful plan. At his death the Curators of the library resolved to alter to some extent the plan on which the catalogue had been commenced, in order to hasten its publication, and with this view the combination of Library Catalogue and Biographical Dictionary was ultimately abandoned.

It should be mentioned that Mr. Halkett had taken several years over his volume, and at the same rate could never have hoped to live to see it completed on such a vast plan, even if he had begun as a young man.

The loss of the biographical notices is not so much to be regretted as the determination, arrived at, I believe, only after the usual "battle of the catalogues," to abbreviate the title-pages. Nevertheless, with omissions and suppressions, we have still such a catalogue as has not before been printed of any library of such magnitude, and one which librarians of small libraries may find of the greatest use.

A distinguishing feature is the large number of anonymous works whose authors' names are given, anonymous (I use the word in its general signification to include pseudonymous) books, as your columns fully attest, being a subject to which Mr. Halkett devoted his intermittent attention for upwards of twenty years. Mr. Jamieson, his successor, continuing in the same path, has announced the publication of Mr. Halkett's work on anonymous and pseudonymous authors.

I look forward to the perusal of future volumes of the Advocates' Catalogue with a lively interest, and wish Mr. Jamieson every success in his arduous task. OLPHAR HAMST.

ORIGIN OF THE WORD "CHROMOS" FOR CHROMO-LITHOGRAPHS.—As the origin of popular names, such as "telegram," "gaselier," &c., has been recorded in these much-consulted pages, it would, I think, be well to make a note of the origin of the familiar word "chromos." It is extracted from *The Printing Times and Lithographer* for January 15, 1875, in an article on "Louis Prang, the American Chromo-lithographer," who was born at Breslau, March 12, 1827. After an interesting

account of his artistic career on the Continent, and his settlement in New York in 1850, his biographer records that in 1865 he issued "the first reproductions of oil-paintings," two American landscapes after Bricher, which were not successful. A picture of Chickens, after Tait, was "a palpable hit," and "opened the market for the million of chromos since then printed in America or imported from Europe":—

"Mr. Prang was the first to apply to his publications the designation of 'chromos,' being an abbreviation of the rather long word 'chromolithographs,' and the rapidity with which this word became popular is an evidence of the hold which his productions had upon the public. Being primarily intended to designate only his own issues, and to serve as a distinguishing title of their excellence, by which they were to be selected immediately from the mass of ordinary pictures, other publishers made haste to adopt the same title, and thus the word came to be looked upon as a sort of trade-mark, whose honourable character was expected to float even things which did not bear that character themselves. Observing this turn of affairs, Mr. Prang now called his productions 'Prang's American Chromos' and continues up to this time to issue them under that title. As these 'American Chromos' were soon sought after, Mr. Prang has undoubtedly helped to create respect for American art generally among the people of Europe, for without his efforts very little would have been known of it in the Old World. Indeed, but a few years ago the idea of importing objects of art from America would have been laughed at."

CUTHBERT BEDE.

COMPASSION FOR ANIMALS.—In Chambers's *Book of Days*, vol. ii. p. 193, the following occurs:

"People in the seventeenth century concerned themselves little or nothing with animal suffering. Boyle, a good Christian, records experiments with animals in the air-pump with a coolness which makes us shudder. The Puritans objected to bull- and bear- baiting, not, as Lord Macaulay observes, in pity for bull or bear, but in aversion and envy at the pleasure of the spectators. Strange as it may seem, compassion for animals is a virtue, the coming in of which may be remembered by living men."

Can any one point out passages in authors of the seventeenth century and earlier in which the duty of kindness to animals is insisted on? Many of your readers will remember the lines in the *Canterbury Tales* in which Chaucer describes the love of his good Prioress for her dogs:—

"Of smalë houndës had she that she fed
With roasted flesh and milk and wastel-bread,
But sore she wept if one of them were dead,
Or if men smot it with a yardë smart;
And all was conscïence and tender heart."

In the eighteenth century, more than one writer understood that man owed a duty to the animal creation. Cowper's humanity and detestation of cruelty are well known. Burns has also left behind a protest against wanton sport in his lines on seeing a wounded hare limp by; and good old Johnson, in his *Idler*, No. 17, has recorded his indignation at the atrocities practised by scientific, or would-be scientific, men on dogs and other animals. Indeed, the practices he alludes to are so shocking that it is no exaggeration to say, as MR. GEORGE R. JESSE does, that they are far beyond anything ever perpetrated by Torquemada.

I would fain believe with the writer in *Chambers* that we are a more compassionate generation than our forefathers, and perhaps on the whole we are; but we cannot boast ourselves much on this point so long as we read of the horrors daily practised in physiological laboratories by "unmerciful doctors," on unhappy dogs, cats, and guinea-pigs. JONATHAN BOUCHIER.

IZAAC WALTON AND JOHN CHALKHILL.—In Messrs. Ellis & White's current catalogue, a volume of no small bibliographical interest occurs for sale, being a presentation copy of the first collected edition of *Walton's Lives* (1670), with the author's autograph inscription, "For my brother Chalkill; Iz. Wa."

This is assuredly a convincing proof that Walton's friendship with Chalkhill is no myth, and also tends to strengthen the belief that he really did edit the pastoral poem, *Thealma and Clearchus* (1683), for his friend. Previous to the discovery by Archdeacon Nares of Chalkhill's monument in Winchester Cathedral (originally noticed by T. Warton in his *History of Winchester*, 1773), the very existence of Chalkhill was questioned, not by Dr. Zouch, it is true, but by later writers, notably by Mr. Singer, in his reprint of the poem in 1820, Mr. Baldwyn, the bookseller, who wrote the article in the *Retrospective Review*, as well as a writer in the *Gentleman's Magazine*, 1823.

There yet remains a difficulty to unravel, in the fact that Walton styles the author of *Thealma and Clearchus* "an acquaintant and friend of Edmund Spenser." Now, unless the *father* of Walton's friend wrote the poem, the intimacy with Spenser would have been simply impossible, seeing that Spenser *died one year after Chalkhill's birth*. This unaccountable assertion led William Oldys, in his reputed anonymous collection of early English poetry, the *Muse's Library*, 1737, to accept him as a friend of Spenser; also Joseph Ritson to place him amongst the poets of the sixteenth century in his *Bibliographia Poetica*, 1802. CH. ELKIN MATHEWS.

Codford St. Mary.

OLD JOKES.—In moving the second reading of the Burials' Bill, Mr. Osborne Morgan said:—

"He should be loath to believe that it arose from the unfortunate feeling of exclusiveness which induced our English bishops to grudge the title of 'reverend' to a Wesleyan, and an English vicar to build a wall in his cemetery to separate the bodies of the nonconformists from the bodies of Churchmen, with a feeling about as reasonable as that of the widow who, in Oliver Goldsmith's well-known story, objected to the corpse of a man who died of small-pox being laid beside the remains of her unvaccinated husband."

I do not remember the story as Goldsmith's; and if it is in his works I shall be obliged by a reference. Certainly it is not in this form, as Goldsmith died in 1774, and Jenner did not observe the facts which suggested vaccination till 1776.

I read the story in some magazine, the name of which I cannot remember, about the year 1825. It was in the style of Peter Pindar. A non-conformist farmer asks the squire's interference with the rector to prevent the burial of a Papist in a grave adjoining to his father's:—

"'To bury him they bent are
Close to my father, sir, a stanch dissenter;
And how d' ye think his bones could rest beside one
When during life he never could abide one?'
The squire was puzzled, but he thought it best
To parry the proposal with a jest.
'The rector knows the law, and you will see
Worse than to you he has behaved to me;
For you must know, a child, his joy and pride,
Took the small-pox, and t' other day it died,
And he has buried it beside my wife,
Who never had the small-pox in her life.'"

The above is substantially correct, but, quoting from memory, I cannot answer for every word.

FITZHOPKINS.

Garrick Club.

CAPTAIN BOYTON'S FLOATING-DRESS.—The idea of floating on the water in an inflated dress does not appear to be altogether novel, as I find in Luke Hebert's *The Register of Arts and Journal of Patent Inventions*, N. S. iii. 113–14 (1829), an account of "Hancock's Aquatic Dress for Walking Across Deep Rivers," in a letter to the editor signed "Thomas Hancock, London, December 23, 1828." In this instance the dress, which enveloped the lower quarters and reached to the waist, seems to have been constructed and inflated somewhat similarly to that used by Captain Boyton. The account given is very curious, and is illustrated by a woodcut representing a person crossing a river in an upright position, and wearing the peculiar dress.

GEO. C. BOASE.

[See *ante*, p. 304.]

CHARLES DICKENS AND THE LATE MR. TEGG.—Among the admirers of the late Mr. Charles Dickens there are some who would like to know still more, however trifling, about him, and for this reason I beg to send you a copy of a letter,* addressed to the late Mr. Thomas Tegg, upon the subject of Mr. Dickens writing a work for him entitled, *Sergeant Bell and his Raree Show*.

I may mention that the late Mr. Tegg was induced to communicate with Mr. Dickens upon my suggestion, after reading his admirable articles in the *Evening Chronicle*.

* The original is in the possession of the writer of this communication.

"15, Furnivals Inn,
"Wednesday Morning.

"Dear Sir,—I have made the nearest calculation in my power of the length of the little work you speak of; and guiding my own demand by the nature of the arrangements I am in the habit of making with other booksellers, I could not agree to do it for less than a hundred and twenty pounds.

"I am not aware what the profit is upon this description of Book, or whether it would, or would not, justify you in such an outlay. If it would, I should be prepared to produce the whole by Christmas—the sale at that time of year, I apprehend, would be important.

"For many reasons I should agree with you, in not wishing the name of 'Boz' to be appended to the work.

"I shall be happy to receive your answer before I leave town, which will most probably be on Wednesday next.

"I am, Dear Sir,
"Your very obed^t Servant,
"CHARLES DICKENS.

"Thomas Tegg, Esq."

The terms were agreed upon, and accepted, but for some reason it fell through.

WILLIAM TEGG.

VENUS.—About May, 1868, the planet Venus was for some time so bright as to be seen in broad daylight, and mistaken by many for a comet. It would be a curious coincidence if Venus was in a like position in the 4th Consulate of Honorius, A.D. 398.

"Visa etiam medio, populis mirantibus, audax
Stella die, dubitanda nihil, nec crine retuso
Languida, sed quantus numeratur nocte Boötes.
Emicuitque plagis alieni temporis hospes
Ignis, et agnosci potuit, cum Luna lateret."
De IIII^o Consulatu Honorii, *l.* 184.

S. T. P.

DRINKING CUSTOMS.—In old Commoners, Winchester, when a boy drank out of the common joram the one who wished to follow his example said "Pledge you." In some companies to this day the drinker says "Emmanuel" (as once men commended their souls in times of danger by a foul stab), and the one opposite replies "Pax vobiscum," as if to assure him that all is safe.

MACKENZIE E. C. WALCOTT.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

CAPTAIN BURTON.—Will you allow me to express a hope, through the medium of your columns, that some correspondent learned in genealogy will be kind and courteous enough to help me through a difficulty, by throwing some light upon the subject of this note? I need hardly observe how interesting a page of history it would open up, a page totally unknown to the world at large.

I am preparing the biography of my husband, Captain Burton, a work which will be left to appear after we are dead and gone, and in sorting the materials to tell his origin and parentage, I have come across two strange documents, preserved in his family, concerning which nobody can give me an atom of information, the want of which makes a gap in my work. I will give them to you word for word. The first is entitled, "A Pedigree of the Young family, showing their descent from Louis 14th of France." It is in the possession of Mrs. Drought, of Banagher, and it runs thus :—

"Louis the 14th of France took the beautiful Countess of Montmorency (*sic*) from her husband, and shut him up in a fortress. After the death of (her husband) the Constable de Montmorency, Louis *married* the Countess. She had a son called Louis le Jeune, who likewise married and had a son, but disgusted with the licentiousness of his Father's Court, sent his infant son over to England with a friend, Lady Primrose, who brought him up. This Lady Primrose's maiden name was Drellincourt (*sic*), and the baby was named Drellincourt, after his Godfather and Guardian, Dean Drellincourt (of Armagh), who was father of Lady Primrose. He grew up and was known as Drellincourt Young. He married and became the father of Hercules Drellincourt Young, and also of Miss (Sarah) Young, who married Dr. John Campbell, LL.D., Vicar General of Tuam (*ob.* 1772). Sarah Young's brother, the above mentioned Hercules Young, had a son George, a merchant in Dublin, who had some french deeds and various documents which proved his right to property in France."

Of this paper I may remark, that history represents Louis XIV. as having married Madame de Maintenon in A.D. 1685, and as having left her a widow for the second time.

My interest in the above paper is very clear. The above-named Dr. John Campbell, by his marriage with Miss Sarah Young, had a daughter, named Maria Margaretta Campbell, who was married to my husband's grandfather, the Rev. Edward Burton, Rector of Tuam, in Galway, who, with his brother, the Bishop (Burton) of Tuam, were the first of their branch of the family to settle in Ireland. They were two of the Burtons of Barker Hill, near Shap, in Westmoreland, and they own a common ancestor with Sir Charles Burton, of co. Carlow, and the Burtons of Northamptonshire. The Rev. Edward Burton, Rector of Tuam, in Galway, by his marriage with Maria Margaretta Campbell, had a son, who was my husband's father, Lieut.-Col. Joseph Netterville Burton, of the 36th Regiment, who married one of three co-heiresses, known as the Beckwith Bakers, a good family of Nottinghamshire, and descended, on their mother's side, from the Scotch Macgregors, and of this marriage resulted Richard Burton.

The Dr. John Campbell above alluded to as having married Miss Sarah Young was a member of the Argyll family, and a first cousin of the "three beautiful Gunnings," and was my husband's great-grandfather; whilst Sarah Young, his wife, was related to the Montmorencys and the Drellincourts, French Huguenots of the time of Louis XIV.

The second document is in the form of a letter, now in the possession of Major W. Grogan Graves, 82nd Regiment, Cloghan Castle, Banagher, King's County, addressed to Dr. Robert Graves, F.R.S., father of Major Graves, and signed J. W. Burton.

"Louis Le Jeune, *alias* Louis Young, was son of Louis 14th of France. His mother was, I understand, one of the Montmorency family. She was not a willing mistress to Louis 14th; a base advantage was taken of her, and her husband (then High Constable of France), for remonstrating with the King, was thrown into prison and loaded with chains. In a paroxysm of rage at being so unjustly and tyrannically treated, he made a violent attempt to burst his manacles, burst a blood-vessel, and expired. Louis Le Jeune, or the Young Louis, or Louis Young of Dublin, adopted the religion of his mother, who was a Huguenot, and took Holy Orders in Dublin. He was sent out of Paris when an infant at night, in a basket of flowers, upon the occasion of the Edict of Nantes (Oct. 22, 1685). He was respectably educated and maintained in Dublin, from funds furnished by his father or mother, and after he had taken orders he was recommended by the Court of France to the notice of the then Lord Lieutenant of Ireland, who eventually proposed giving him a Bishoprick. In the act of dressing to go to the Castle, to return thanks for His Excellency's kindness, he was attacked with apoplexy and died. Louis (Drellincourt?) Young was, I think, married to Lady Primrose of the Rosebery family (?). He was father to my (J. W. Burton's) grandmother, and your (Dr. R. Graves) great-grandmother Sarah Campbell, and to Hercules Young of Carrick-on-Suir, who left various legacies to different members of the family, and amongst the rest to your brother Hercules Graves, who was called after him."

I do not like this letter so well as the first document. They are evidently two editions of the same story, but the *letter* omits one generation (Drellincourt Young), and makes Louis Le Jeune father, instead of grandfather, to Mrs. (Sarah) Campbell, whose daughter, Maria Margaretta, married my husband's grandfather, the Rev. Edward Burton, Rector of Tuam (*ob.* 1794), who lies buried near the cathedral in that town. Has anybody ever heard of these circumstances before? These papers affect a host of families in Ireland; Campbells, Nettervilles, Droughts, Graves, Burtons, Plunketts, and Trimlestons, and a great many more. I should be truly obliged if you would allow me to conclude the subject in a second letter; and I shall be much pleased if it attracts the attention of some correspondent learned in genealogy and history, who can help me through this matter, which disturbs my work.

ISABEL BURTON.

14, Montagu Place, Montagu Square.

TRIAL OF HENRY WALPOLE, S. J.—In the *Historia Particular de la Persecucion de Inglaterra*, by Diego de Yepez, Bishop of Taraçona, 4to. Madrid, 1599, the author, when giving an account of the trial of Henry Walpole (which took place on the 3/13 April, 1595), asserts that three judges

were appointed to try the cause, "que se llamanan *Beamonte, Hillardo,* y Elvino" (p. 697). In the next page he speaks of "los Jueres y Assessores." Now there is no difficulty about "Beamonte"; he is certainly Francis Beaumont, father of the great dramatist, who was appointed a Justice of the Common Pleas in Jan., 1592/3 (Dugdale's *Orig. Jurid.*). There is almost as little doubt about "Elvino." He can hardly have been any other than Matthew Ewens constituted one of the Barons of the Exchequer, 1 Feb., 1594/5. But who is "Hillardo," or "Hallardus," as he appears in a MS. account of the trial, *penes me?* Dugdale names one "*John Heyle*" as raised to the degree of the coif, 29 Nov., 36° Eliz., and with him *John Saville* and others. It is clear that "Hillardo," whoever he was, was not a mere cypher, for he made himself conspicuous at the trial by his gratuitous brutality to the accused, insomuch that Mr. Justice Beaumont had to restrain his violence. Furthermore, it appears that there were three members of the bar retained for the prosecution, the prisoner, of course, being allowed no counsel to defend him. These barristers are described as "*letrados del Consejo de la Reyna,* que fueron el abogado, el solicitador, y el fiscal." Making all due allowances for the ignorance of our legal forms and legal phraseology—an ignorance, I may remark, which may have been more excusable but can hardly have been more flagrant than my own—I assume that Yepez *meant* to say that the "Attorney-General" [*el abogado*] and the "Solicitor-General" [*el solicitador*] were retained upon the trial, and another functionary whose title I am unable to explain, and whom Yepez designates as "*el fiscal.*" But he goes on to particularize "*el abogado*" as "*llamado Sabelo.*" So too my MS. calls him "Sabelus advocatus regius," and adds that he made an alarmingly long speech of the ordinary type on such occasions. Now it is quite certain that Sir John Saville was not either Attorney or Solicitor General at any time; Coke was Attorney-General, and the Solicitor-Generalship appears to have been in abeyance. The trial of Henry Walpole was evidently one of very much more considerable importance than history, so far, has believed it to be; and the queries I should be grateful to any of your legal antiquaries if they can reply to are these:—(1.) What records of the Assizes at York in April, 1595, still exist, and where are they to be found? (2.) Was it usual to join with Judges engaged in trying a prisoner for Treason an assessor or assessors below the rank of Judge? (3.) Who may "*Hillardo*" be identified with, and in what capacity is it probable that he appeared in Court? (4.) By whom would the prosecution be conducted, and what would be the nature of the brief entrusted to Sir John, or rather Serjeant, Saville and his juniors?

Augustus Jessopp, D.D.

"Upon a Fly that flew into a Lady's Eye, and there lay buried in a Tear."—I have lighted accidentally upon the lines below in the *Gentleman's Magazine* for 1817, Part II. p. 160, quoted there as "From an old Author—*Qu.* Who?" (the query being the editor's).

They strike me as curious from the similarity, not only of subject, but of thought and image, to the poem attributed to Milton on a fly buried in amber, the recent discovery of which led to so much discussion. I remember that the fly's amber tomb is there described as one which any one

"would prefer
To Cleopatra's sepulchre."

This is identical with the lines in the other poem beginning "Oh! had the fair Ægyptian queen," &c. The metre also is the same, and the general coincidence remarkable. Can any of your correspondents throw light upon the authorship?—

"Poor envious soul! what couldst thou see
In that bright orb of purity?
That active globe? that twinkling sphere
Of beauty, to be meddling there?
Or didst thou foolishly mistake
The glowing morn in that day-break?
Or was't thy pride to mount so high
Only to kiss the Sun, and die?
Or didst thou think to rival all
Don Phaëton and his great fall?
And in a richer sea of brine
Drown Icarus again in thine?
'Twas bravely aimed, and, which is more,
Th' hast sunk the fable o'er and o'er.
For in this single death of thee
Th' hast hankrupt all Antiquity.
Oh! had the fair Ægyptian Queen
Thy glorious monument outseen,
How had she spar'd what Time forbids,
The needless tott'ring Pyramids!
And in an emulative chafe
Have begged thy shrine her epitaph?
Where, when her aged marble must
Resign her honour to the dust,
Thou might'st have canonized her
Deceased Time's Executor?
To rip up all the Western bed
Of spices where Sol lays his head,
To squeeze the Phœnix and her nest
In one perfume that may write best,
Then blend the gallery of the skies
With her seraglio of eyes,
T' embalm a name, and raise a tomb
The miracle of all to come,
Then, then compare it; Here 's a gem
A pearl must shame and pity them.
An amber drop, distilled by
The sparkling limbeck of an eye,
Shall dazzle all the short essays
Of rubbish worth and shallow praise.
We strive not then to prize that tear,
Since we have nought to poise it here.
The world 's too light. Hence, hence, we cry,
The world, the world 's not worth a fly."

James Crowdy.

"Sub rosâ."—In Baedeker's *Northern Germany,* describing the Rathskeller at Bremen, which con-

tains Rhine and Moselle wines exclusively, the following passage occurs :—

"The oldest casks are the 'Rose' (dating from 1624), and the 'Twelve Apostles,' which are kept in another part of the cellar, and are shown to the curious. The 'Rose' derives its name from a large rose painted on the ceiling, beneath which the magistrates are said in ancient times to have held their most important sessions, such deliberations being kept profoundly secret."

Is this the origin of the term "sub rosâ"?

J. N. B.

["N. & Q.," 3rd S. iv. 453; v. 15, 64; vi. 29, should be consulted.]

TRAVELS OF JOSEPHUS INDUS; OR, THE INDIAN JOSEPH.—

"La plus ancienne de ces collections de Voyages est celle qui porte le titre de Collectio Grynæa-Hervagiana; on la nomme ainsi, parce qu'ayant été formée par Jean Heteirs, chanoine à Strasbourg, ce fut Hervag, qui la fit imprimer à Bâle, et qu'elle a été soignée par Simon Grynée. Basle, 1532, Fol."—*Bibliothèque Universelle des Voyages*, par G. Boucher de la Richarderie, vol. i. p. 55, Paris, 1808.

Grynæus, the friend of Luther, Melancthon, and Erasmus, was an excellent scholar, who visited England, with strong recommendation to Sir Thomas More and others, in 1531, and died of the plague at Basle in 1541. What accounts are given in the work above mentioned, or elsewhere, regarding the birthplace and parentage of the Indian Joseph, who came to Europe with his brother Matthias, passengers on board the Portuguese ship commanded by Pedro Alvarez Cabral, which sailed from Cochin in December, 1500; and do they throw any light upon the burning of the Sarpas, or heretics, at Harihara, during the solar eclipse, April 6-7, 1521?*

É.

Star Cross, near Exeter.

THE SLANG OF THE STOCK EXCHANGE.—In George Stevens's *History of Exchange Alley*, written in 1762, we find "scrip," "bulls and bears," "lame duck," &c. Is there any earlier instance of their occurrence?

SPERIEND.

"ROBIN HOOD'S PENNIEWORTHS."—Weever mentions this in his *Funeral Monuments*. Did this saying originate from what is reported of Robin Hood, *i.e.*, that he stole his wares, and sold them for less than their real value?

W. WINTERS.

THE LINDSAYS OF CRAWFORD.—When, and why, did the Lindsays of Crawford (now Earls of Crawford and Balcarres) substitute an "ostrich" for their ancient crest, a "swan's neck issuing from a coronet"?

There would appear to be valid reasons in favour of their retaining the old crest, as the Norman family of "De Joëny," from whom the Lindsays claim descent, are specially described in old chronicles as "Knights of the Swan"; and in Laing's *Catalogue of Ancient Scottish Seals* the swan's neck is invariably stated to be the crest of the Earls of Crawford of old, and also of the subsequent representatives of the family, the Lindsays of Edzell. The "ostrich" must therefore be, comparatively, a modern innovation.

Perhaps ANGLO-SCOTUS, or any of your correspondents who are versed in Scottish heraldry, can throw some light on this subject. CYGNUS.

"ESSAY ON WOMAN."—Should any reader of "N. & Q." possess a copy of the *first* print of this work, one of the copies struck off at Wilkes's own printing-press, I should feel much obliged by being allowed to inspect it. Any reprint or spurious version (and there exist several) of the *Essay* would also be interesting to me.

H. S. A.

FIELD-MARSHAL WADE died in 1748, aged seventy-five. Where can I see his full pedigree (showing also his descendants), coat of arms, crest, and motto? A General (?) Wade (who, I am informed, was a son of the Marshal) married Miss Helen or Ellen Cartwright; but when and where, and who were her parents? She lived to be about ninety, and during the latter part of her life resided with a daughter in Percy Street (?), Tottenham Court Road; but at what number in that street, and when and where did she die, and where was she buried?

CHARLES MASON.

Gloucester Crescent, Hyde Park.

P. X. J. U.—What is the meaning of these letters, now used after the signature of officials of the body calling itself "The Order of the Temple and of St. John of Jerusalem"?

CHAS. J. BURGESS.

"VIR SPURIUS."—Why is Goliath so termed in the Vulgate, 1 Sam. xvii. 4? Our version has *champion*, which seems to be the nearest to the Hebrew; the LXX. has *aner dunatos*.

E. L. BLENKINSOPP.

PETRARCA.—I believe there is a fine passage in praise of books by Petrarca; will some one kindly quote it?

CH. EL. MA.

Codford St. Mary.

MACLIN'S "SHAKESPEARE GALLERY."—How many engravings comprise this work, published the latter end of last century? are they considered rare? and how many of them are by Bartolozzi? Also, do the other engravers that were employed thereon rank high? I shall be glad of any information on the subject. I have nineteen engravings, but only one of them, which appears to me—a novice—inferior to the others, is by Bartolozzi.

SCOTTY.

* *Castaneda, Faria y Souza, Osorius*; Kerr's *Voyages*, vol. ii. pp. 421-7; Hough's *Christianity in India*, vol. i. p. 153.

Technological Dictionaries.—I should be glad if any reader could tell me where to find trustworthy dictionaries of words used in the various useful arts, manufactures, trades, commerce, &c. J. S. K.

Sir Philip Francis.—What were his armorial bearings, and where can any detailed account of his family be found? A. E. L. L.

"Chevalier Du Helley": "The Affair of the Washbull."—Will any one direct me to particulars of the "Chevalier Michel Descazeaux Du Helley," a "French poet" and prisoner in the Fleet, who died March 16, 1775, and whose portrait was published and republished more than once?

Perhaps some one can enlighten me as to the meaning of a reference to "The Affair of the Washbull," c. 1748. It is a political matter, contemporary, if not connected, with the Peace of Aix-la-Chapelle, 1748. O.

A Bust of Napoleon I. by Canova was sold at Christie's among the effects of Louis Napoleon somewhere about 1840. It was purchased at a high price by Mr. Farrer, possibly on commission. The marble has never since passed through Christie & Manson's hands. Can any of your readers tell me what has become of it? A very beautiful bust by Canova has lately come into my possession, which I think likely to be the one in question. J. C. J.

Replies.

THOMAS A KEMPIS ON PILGRIMS.

(5th S. ii. 446; iii. 91, 169.)

I am astonished to find Mr. Blunt endorsing such a statement as this: "It is equally clear that St. Peter approved of pilgrimages, for he beseeches his Christian friends as 'strangers and *pilgrims*' (1 Peter ii. 11)."*

Had Mr. Blunt turned to the passage in the Greek Testament, he would have found that the words "strangers and pilgrims" are, in the original, *παροίκους* and *παρεπιδήμους*, words *never*, as I believe, used of pilgrimages in the sense which he contends for. Of *παροίκια*, Suidas says: "'Η *παροῦσα ζωή*"—the present life; of *παρεπίδημος*, "ὁ *βίος ἡμῶν παρεπιδημία*"—our life is a sojourning. As to the difference in the shades of meaning, *παροίκος* seems to be a person who lives in a foreign land without the possession of civil rights,—an alien, so to speak,—very like the Latin *inquilinus*; *παρεπίδημος*, one who is in a country but for a short time,—a mere sojourner in, or traveller through it.

The latter, rendered in the Authorized Version *pilgrim*, is used by secular writers with just the force above stated. In *Marc. Antonin.*, ii. 17, we have, "ὁ δὲ *βίος πόλεμος καὶ ξένου ἐπιδημία*"—life is a warfare, and the sojourning of a stranger. In *Eschin. Socrat. Axioch.* 8, 3, "*παρεπιδημία τίς ἐστιν ὁ βίος*"—life is a kind of sojourning (or pilgrimage).

On *παροικία*,* in Ps. lv. 15, Theodoret says: "*παροῦσα ζωὴ παροικία ἐστίν· ἐν αυτῇ γὰρ παροικοῦμεν, οὐ κατοικοῦμεν*"—the present life is a journey (or pilgrimage), for we do not dwell, but sojourn in it.† Tertullian, *Apol.* § 1, "*Seit* (Religio Christiana) se *peregrinam* in terris agere," &c.—she (the Religion of Christ) knows that she is living a stranger upon earth, &c. Augustin., *De Civ. Dei*, 1, Præf., "inter impios *peregrinatur* ex fide vivens"—a stranger amongst the wicked, he lives by faith. In Hermas, *Pastor*, iii. 1, we have a similar sentiment: "Scitis vos, Domini servos, *in peregrinatione morari?*"—do ye know, that ye are the servants of God *living in pilgrimage?*

In Gen. xxiii. 4 the two words are found combined, as in 1 Pet. ii. 11, where Abraham says to the sons of Heth, "I am a stranger and a sojourner with you; give me a possession of a burying-place with you,"—by which it cannot be supposed that Abraham meant to tell the sons of Heth that he was a man who "went on pilgrimages," and on *that* rested the ground of his request.

Mr. Blunt is satisfied "that David himself went on pilgrimages," and to support his view quotes Pss. cxix. 19 and xxxix. 12. St. Jerome is of a different opinion. On Ps. cxix. 19, he says: "Sic et Apostolus ait, dum sumus in corpore, peregrinamur à Domino. Peregrinum se in corpore positum Propheta dicit à Cœlesti frequentia"—Thus the Apostle says, whilst we are in the body we are absent from the Lord. The Prophet calls himself a pilgrim in the body separated from the company of the blessed. On Ps. xxxix. 12, he says: "Incolam atque peregrinum se dicit, sicut omnes sancti; quia sicut et illi, dum erant in corpore, peregrinantur à Domino"—He calls himself a sojourner and a *pilgrim*, as all the Saints were, because like them, whilst in the body, he was absent from the Lord.

1 Chron. xxix. 15, which Mr. Blunt quotes to show that not only "David went on pilgrimages,

* With this compare chap. i. v. 1: "*ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας,*" κ.τ.λ.—to the elect strangers of Pontus, Galatia, &c.—to which, no doubt, the Apostle is here referring.

* St. Clement (Ep. ii., *ad Corinth.*, 5) uses the word in the same sense: "'Οθεν, *ἀδελφοί, καταλείψαντες τὴν παροικίαν τοῦ κόσμου τούτου, ποιήσωμεν τὸ θέλημα τοῦ καλέσαντος ἡμᾶς*"; and, in a few lines below, on *ἐπιδημία*, "*καὶ γινώσκετε, ἀδελφοί, ὅτι ἡ ἐπιδημία ἐν τῷ κόσμῳ τούτῳ τῆς σαρκὸς ταύτης μικρά ἐστιν καὶ ὀλιγοχρόνιος.*"

† See his treatise, *De Resurrectione Carnis*, xliii. B: "peregrinamur a Domino quamdiu vivimus," &c.

ut that the practice was a very ancient one—all is fathers were so before him," Bishop Patrick, uite after the manner of St. Jerome and preceding vriters, paraphrases thus: "He acknowledges, hat they were not proprietors of that good land vherein they dwelt, but only tenants, who held all hey had of him, and that but for a very short erm; after which they must leave all as their Fathers had done." And that this is David's meaning, the remaining part of the verse shows beyond a doubt. "Our days on earth are as a shadow, and there is none abiding." Mr. Blunt lays great stress on the "Bordeaux translation"; but as the only words in the passage quoted from it, which can give any support to his or Mr. Mac Cabe's view, are an *interpolation*, we are not bound to accept it as an authority.

On Jacob's words to Pharaoh, I appeal again to St. Jerome, who, in his comment on Ephes. ii. 1, writes: "Dies Jacob modici dicuntur et pessimi, sive quod tempus vitæ istius per quod clausi tenemur in seculo, grave sit et laboriosum," &c.—The days of Jacob are said to be few and evil, either because the time in which we are imprisoned in this life is painful and laborious, &c. Patrick's paraphrase is: "*Pilgrimage*. So good men are wont to call their life, though they never stir from their soil, looking upon it as a passage, not a settlement. But Jacob had good reason to call his life so more literally, having been tossed from place to place, ever since he went from his Father's house into Mesopotamia, and returned from thence to Canaan; when he dwelt at Succoth; and then at Shechem; and after that removed to Bethel; and so to Hebron unto his Father Isaac, and from whence he was now come into Egypt."

I think, then, we may take it as pretty clear that these two words, wherever they occur in the Old and New Testament, are plainly indicative of a *state* or *condition*, and not of any particular *custom* or *practice*, and are either to be understood *literally* of persons living as strangers in a foreign country, like Abraham and Jacob, or *figuratively* of man's life *here*, as against, or in contrast with, his life *hereafter*. And if this be so, Mr. Blunt has failed to prove his case, and consequently must not take it as an offence if, till better authority be forthcoming, some, like myself, should scruple to give in their adhesion to such sweeping conclusions as, "This, at once, with Mr. Mac Cabe's testimony, settles the question of pilgrimages," and that, "it is difficult to see how any one can have any literary doubt on the subject."

Edmund Tew, M.A.

Before Mr. Mac Cabe accuses a correspondent of "N. & Q." of being an enemy to his Church he ought to pause awhile. I presume that Mr. Mac Cabe has heard of one John Chetwode Eustace, and, if so, perhaps is acquainted with the *Classical Tour*. If he be ignorant of this learned work, I advise him to procure a copy, and to read what a good orthodox Catholic priest thinks of pilgrimages. Einsideln, in Switzerland, has become so demoralized by its pilgrims, that the Government of the Catholic canton of Schwitz has requested the railway companies not to issue cheap tickets for the pilgrims. In future the pilgrims will have to pay the same as others do. For drunkenness and every imaginable evil, Einsideln has a most unenviable reputation. The same remark applies to Loretto, and other pilgrim-spots, that are more holiday excursion-places for the idle and dissolute.

James Henry Dixon.

The Suffix -ster in English (5th S. iii. 321.)—See, on this suffix, Marsh's *Lectures on the English Language*, ed. Smith, 1862, pp. 207, 208, and the note at p. 217; Mätzner's *Engl. Gram.*, i. 434; Loth's *Engl. Gram.*, p. 309; Koch's *Engl. Gram.*, iii. 47; and Morris's *Historical Outlines of English Accidence*, p. 89. The accounts given by Marsh and Koch are much more satisfactory, in my opinion, than that given by Dr. Brewer. The assertion that "*-ster* is not a female suffix at all, and never was"(!), argues a very slight acquaintance with our older literature. Granting that it was not exclusively so, and that, in the fourteenth century, the distinction between *-er* and *-ster* was not always well preserved, there are quite enough examples extant to show that the termination was very often used as a feminine suffix, and that, too, by evident design. Several examples will be found at the references cited above, to which I add the following. Lye and Manning's *Anglo-Saxon Dictionary* gives the following examples: "*Fithclere*, fidicen," as distinguished from "*fithelstre*, fidicina"; *hearpere*, a harper, as distinguished from *hearpestre*, a female harper; *hopperc*, a dancer; *hoppestre*, a female dancer; *sangere*, a singer; *sangestre*, a female singer; *seamestre*, a sempster; *tæppere*, a male tapster; *tæppestre*, a female tapster; *webba*, a male weaver; *webbestre*, a female weaver. To some of these words references are given, and they may be found in Ælfric's *Glossary*, printed at the end of Somner's *A.-S. Dictionary*, and in another copy of the same, to be found in the Bodley MS. Junius 77; see also the MSS. of Ælfric's *Glossary* described by Wanley. Bosworth's *Dictionary* also gives *cennestre*, genitrix; *crencestre*, a female weaver; *læristre*, a female teacher; *myltestre*, meretrix (which occurs in the A.-S. version of Levit. xix. 29; Gen. xxxviii. 15; and Matt. xxi. 31). Many more examples will be found in the books cited above.

But, in order to establish the case, one example is quite sufficient. We find, then, in the A.-S. version of the Gospels that the word *witega* occurs

repeatedly in the sense of prophet. Thus, in St. Mark i. 2, we have, "Swa áwriten is on þæs *witegan* béc isaiam,"—as it is written in the book of the prophet Isaiah. But when it is intended to express the idea of prophetess instead of prophet, the feminine termination is duly added, as in St. Luke ii. 36, "And anna wæs *witegystre*, fæmeles dohtor,"—and Anna was a prophetess, the daughter of Phanuel. If Dr. Brewer is unacquainted with so elementary a book as our Anglo-Saxon version of the Scriptures, I think he may reasonably be expected to let English philology alone.

Neither do I say this without good reason on other grounds. The notion of including a word like *minster* (simply borrowed from the Latin *monasterium*) amongst the words ending in *-ster* is one of the most extraordinary blunders that ever appeared, and only equalled by the notion that there is such a word in Anglo-Saxon as *min* (!) for a monk. We might as well include words like *plaister*, or *disaster*, or *china-aster* among the words that exhibit the termination *-ster*. I protest against such things as these.

Walter W. Skeat.

Cintra Terrace, Cambridge.

Towards the close of his note on this suffix Dr. Brewer adduces *mini-ster* and *magi-ster* "as two striking words not wholly English" (are they, properly speaking, English at all?), "and therefore showing the force of the suffix in cognate languages"—*i. e.*, in Latin, I presume.

Is there, I would ask, any such suffix as *-ster* in the Latin language? -Tĕr is found, with the feminine -tra and the neuter -trum.

"The suffix -tĕr," says Professor B. H. Kennedy (in his *Public School Latin Grammar*, § 59, xi. R. ϵ), "has two uses in Latin, both from one root, Sanskrit *tar*, Greek τορ- (shown in τέρμα, terminus, trames, in-tra-re, pene-tra-re, &c.), *go beyond, penetrate, attain.*

"(1.) It corresponds to the comparative suffix Sk. *tara*, Gr. τερο-, used to express a relation between two: shown in the Gr. compar. -τερος, L. -ter, magis-ter, minis-ter, mater-tera, &c. &c., and in adverbs. (2.) Like crŏ and brŏ, it denotes in Verbalia '*that which affects the action*': cul-ter, mulctra, aratrum, &c.; in mon-s-trum *s* is euphonically inserted." With the Professor agree in substance the late Dr. Donaldson, Mr. Roby, &c.

As to the words in Dr. Brewer's list—remembering that English is declared to be a sister language to Latin—I feel persuaded that the correct form of the suffix, in our mother tongue also, is *-ter* and not *-ster*. Perhaps some Early English scholar, more competent than I am, will furnish the readers of "N. & Q." with a note on this point.

H. B. Purton.

"Gruesome" (5th S. iii. 288.)—This word in its present form belongs to the Danish element in our language: Dan., *gru*, terror, dread; *grusom*, cruel. In old Norse *gróa* or *gró* means a toad. In the Scottish dialect it has been employed in the form of *groue*, *grousum*, *growsome*, from the days of Barbour and Douglas:—

"He taks a swirlie, auld moss oak
For some black *grousome* carlin."
Burns, *Hallowe'en.*

"Sic *grewsome* wishes that men should be slaughtered like sheep."—*Rob Roy.*

In English literature the word is not known. It is not found either in Cotgrave or Sherwood's *Dictionaries* (seventeenth century), nor in Bailey, Johnson, Richardson, or Webster. Stratmann and Coleridge are equally innocent of it, nor can I meet with it in any of the mediæval vocabularies issued of late years.

At the same time the radical is common to the Teutonic stock. High Ger., *graus*, horror; *grausam*, cruel; A.-S., *grȳre*, terror; *grislic*, dreadful; are forms from the same root. Strange to say, neither Nares, Halliwell, nor Wedgwood has included the word. It is, of course, found in Jamieson's *Scottish Dictionary*.

J. A. Picton.

Sandyknowe, Wavertree.

To *gruc* is a very old Scotch word, signifying to shudder with cold or fright. To *grow* was used, in this sense, early in the sixteenth century. The flesh is said to *grue* when a cold sensation passes over the surface of the body—in fact, the expression, the "flesh creeping," has exactly the same meaning. *Gruesome*, *i. e.*, calculated to make the flesh creep (still in common use in Scotland), is used by Burns, "a grousome carlin"; and by Sir Walter Scott, "If he hadna made use of profane oaths which made my flesh *grue*"—*The Pirate*; and "Sic *grewsome* wishes that men should be slaughtered like sheep"—*Rob Roy*. *Grusom* is Danish, meaning ghastly. Here is a choice of spelling.

A. Fergusson, Lieut.-Col.

Dr. Muir is recommended to consult Dr. Jamieson's *S. Dict.*, v. *groue*, *growe*, *gruc*, and *grousum*. Sir W. Scott uses the word in *Rob Roy*, and Burns in "Lines to John Rankin," his "rough, rude, ready-witted Rankin":—

"Ae day as Death, that *gruesome* carl,
Was driving to the tither warl," &c.

When the object is so horrible of aspect, ghastly, distasteful, or repulsive, as, acting on the senses, to cause shuddering or shivering of the flesh or body generally, that object is properly called *gruesome*. Dr. Jamieson will have the root to be Teut., *grouw-en*, Dan., *gru-er*, horrere.

R.

See Atkinson's *Glossary of the Cleveland Dialect*, sub voc. *grue*, Wedgwood's *Dictionary of English Etymology*, sub voc. *grow*. There can be no doubt, from the corresponding words in other languages, that *gruesome* is the correct spelling.

According to the glossary at the end of the Abbotsford edition of the Waverley Novels, Scott spelt the word *grewsome*. He was, however, no authority on matters of philology. He seems to have spelt *grue*, a shudder, both *grue* and *grew*.

MABEL PEACOCK.

Bottesford Manor, Brigg.

This word is Scotch. I fancy that *grewsome* is a better spelling than *greusome*. It is in use at present. It is from the Gaelic *garbh* (pronounced garv), rough, harsh, ungentle, &c. From *garbh*, with *s* prefixed, comes the Latin *scribo*. Alluding to these half-Celtic words in Scotch and English makes one think of the forthcoming work of Dr. Charles Mackay. THOMAS STRATTON.

I have found *growsome* in an English-Danish dictionary which contains many words that I never saw in any other place. It is translated *gruelig*, but it does not occur in the corresponding Danish-English volume. A. S.

RED LION SQUARE (5th S. iii. 268.)—It is somewhat doubtful if the inscription in question was really inscribed upon the obelisk. Jesse (*London*, iii. 123), quoting from Pennant, says it "was inscribed with the following lines"; but Pennant (ed. 1791, p. 178) only says that "some lines were written on the occasion of the erection of its clumsy obelisk." I think these lines were written by some wit at the time. Northouck says (*London*, 1773, p. 745), a "plain obelisk in the centre"; and the *Critical Observer* describes it as—

"The naked obelisk that springs from amidst the rank grass like the monument of a disconsolate widow for the loss of her first husband, a *memento mori* more powerful to me than a death's head and cross marrow-bones; and were but a parson's bull to be seen bellowing at the gate, the idea of a country churchyard in my mind would be complete."

I presume the obelisk was erected about the year 1734. It was in June, 1733, that the Master of the Rolls, Sir Joseph Jekyll, whilst walking across Lincoln's Inn Fields (which was then unenclosed, and a common playground for ruffians and vagabonds), was rode over by a boy who was airing a horse there, and much injured; a note in Harris's *Life of Lord Hardwicke*, i. 231, states at this time that—

"Red Lion Square in Holborn having for some years lain in a ruinous condition, a proposal is on foot for applying to Parliament for power to beautify it, as the inhabitants of Lincoln's Inn Fields have lately done."

The question raised by your correspondent is very interesting in relation to the place of Cromwell's burial; because if, as said, his body was brought to the Red Lion Inn, and left there a night, it is quite possible that it might have then been removed, buried in the adjoining field, and another corpse substituted. This would quite agree with the common report that the corpse hung at Tyburn was *not* that of Cromwell, though, of course, it could not in any way render more probable the very improbable fiction that it was the body of King Charles which was substituted.

EDWARD SOLLY.

ISABEL DE CORNWALL (5th S. iii. 210, 295.)—"All histories" do not quite "agree" in stating that Richard, King of the Romans, was born in 1210. The Chronicle of Hayles, his own abbey, tells us that he was born "1209, oct. Idus Jan'" [Jan. 6th] (fol. 10, b.), while the Chronicle of Rochester asserts that his birth was really at the close of 1208, but was popularly assigned to 1209, because the Queen "kept her chamber" until the vigil of the Epiphany in that year (fol. 125, b.).

There was another Isabel de Berkeley who was closely connected with the royal family beside Isabel de Croun. This was Isabel de Clare, eldest daughter of Earl Gilbert the Red of Gloucester, and Alice de Lusignan (his first wife), daughter of Guy, Count de la Marche, half-brother of Henry III. She married Maurice de Berkeley, was his widow in December, 1307, and died after 1327. As I have not a Berkeley pedigree at hand I cannot say which Maurice it was. HERMENTRUDE.

Although a small matter, it is, perhaps, worth while to correct an error of long standing which MR. COOKE seems to accept. Maurice de Craon, husband of Isabel de la Marche, was the head of the family at that time *in Brittany* and Lord of Craon, and *not* of the Lincolnshire branch, founded by Wido de Croun of Domesday Book, as in Stukeley's pedigree in that very curious and imaginative work of his, *Itinerarium Curiosum*, p. 23. Their undoubted daughter, Isabel, wife of Lord Berkeley, is not mentioned by Du Paz.

A. S. ELLIS.

"HE HAS SWALLOWED A YARD OF LAND!" (5th S. iii. 108, 174, 217.)—This suggestive saying is at least nearly twenty years old; for it appeared in the second number of that admirable periodical, *The British Workman*, in Feb., 1856. There is a drawing by (Sir) John Gilbert, whose excellent designs have so greatly assisted the popularity of that, as well as so many other of our cheap and healthy serial publications. He has represented two agricultural labourers in conversation, one of whom is holding up a spade, on which he has chalked a sum. The explanation is as follows:—

"*Swallowing a Yard of Land.*

"*Jack.* 'Dick, let's have a pint of beer,' said a railway navvy to his mate.

"*Dick.* Nay, Jack, I can't afford to drink a square yard of good land, worth £60 10*s.* an acre.

"*Jack.* What 's that you 're saying, Dick?

"*Dick.* Why, every time you spend threepence in beer, you spend what would buy *a square yard of land*. Look here:—

(Dick takes a piece of chalk out of his pocket and begins to make figures on his spade.)

"There are 4,840 square yards in an acre; threepence is one fourth of a shilling; divide 4,840 yards by 4, that gives 1,210 shillings; now divide that by 20 (there being twenty shillings to £1), and there you have £60 10*s.*, which is the cost of an acre of good land at threepence a square yard!"

I believe that this has been re-issued as one of the "Illustrated Hand-bills" and "Wall-papers," published at the office of the *British Workman*; and thus the saying of "Swallowing a yard of land" must have been brought under the notice of thousands. CUTHBERT BEDE.

Many years ago, when residing in the forests of Indiana, U.S. (1822 to 1826), my chief pastime was shooting wild turkeys and squirrels in the woods with a double-barrelled gun I took out with me from Cork. Whenever I fired a shot in the woods, the loud report astonished the natives, who invariably used rifles, the report from which was trifling compared to a shot gun, as four times the quantity of powder and lead was used at every discharge of the latter. I remember well their remark at the loud report: "There goes young M—y, firing away a plantation at every shot"; contrasting the expense of the shot gun and rifle.

I took out with me an Irish greyhound, a dog jet black, called "Bergami," after a certain personage who figured at the trial of Queen Caroline. This was the first greyhound ever seen west of the Alleghany Mountains, on going over which, at Laurel Hill, in 1821, the people came in numbers to look at the "wonderful dog." They all agreed that it was the "strangest animal they ever seed"; and declared, "He was made for drinking out of a bottle." J. M.

Temple Club.

CHANTREY'S WOODCOCKS (5th S. iii. 106, 214.)—I am much obliged to H. P. D. for correcting my error as to *Serjt.* Wrangham's epigram. I intended to have put Mr. Serjt. (!) Wrangham. I thought Archdeacon Wrangham had died before the event referred to. I quoted the epigrams *verbatim*, of course, from a little book that contains many good and some excellent epigrams, and I don't think it fair to call it "a very inferior book," if that expression is intended to disparage it as a poor work. It is as good as most books of the kind are. But *inferior* means worse than another, lower in point of excellence, and so is incorrectly used here, where there is no comparison instituted between it and some other. I am much pleased to be informed of Professor Muirhead's singular work. I certainly was ignorant of its existence, or I should not have wasted another epigram on a brace of birds already celebrated in 200 epigrams. I thought it odd to find four on such a topic. Two would, perhaps, have sufficed; if so, the Professor has been too liberal in doing 100 times more than was wanted in his "elegant book." Will H. P. D. further favour us by giving the two best, or what he deems so, out of the whole collection? C. A. WARD.

Mayfair.

SIR HENRY LEE OF QUARRENDON (5th S. iii. 87, 294.)—Anne Vavasour, Sir Henry's Dulcinea, was "cousin of Lady Anne Clifford, had been *made* (*sic*) of honour" to Queen Elizabeth, and to Anne, queen of James I., and "for a time flourished like the rose." She was no "natural daughter of Sir Vavasour," but daughter of Henry Vavasour of Copmanthorpe, co. York, and sister of Sir Thomas Vavasour of Copmanthorpe and Ham House, in Middlesex (which he built), knight-marshal of the King's household, whose daughter Mary, by the way, is still given in Burke's *Peerage* to Sir Thomas Vavasour, the first Baronet of Haslewood, his *very distant* kinsman!

A. S. ELLIS.

MR. H. M. VANE says that Sir Henry Lee was of the Privy Council to Henry VII. and Henry VIII., also served Edward VI., Queen Mary, and Queen Elizabeth, and died February 12th, 1610. As Henry VII. died in 1509, this would make Sir Henry a marvellous instance of ultra-centenarianism; but if MR. VANE will consult the passage in Lipscomb's *History of Bucks* that he himself refers to (vol. ii. pp. 402, *et seq.*), he will find that Sir Henry was eighty years of age when he died in 1610, having served five succeeding princes, *i.e.*, Henry VIII., Edward VI., Mary, Elizabeth, and James I., and that the person mentioned in the long epitaph at Quarrendon as having been of the Privy Council to Henry VII. and Henry VIII. is Sir Henry Wyat, of Allington Castle, co. Kent, maternal grandfather to Sir Henry Lee.

R. M—M.

ANCIENT BELL AT BRAY (5th S. iii. 226.)—This bell is no longer in existence. Its place is taken by a bell made by T. Mears in 1812, which, as it bears a portion of the old inscription, was probably recast from the old metal. The motto on the old bell in some ancient character is stated, on the authority of the *New London Magazine*, to have been—

"Te rege, Johannes, quos a culpis congrego servos,"

followed at a short distance by—

"Perpetuis annis memor esto, Maria Johannis
Cujus sub curâ fueras mala pelle futura."

The first of these three lines does not appear upon the present bell. The two latter lines have been reproduced in Roman character with the following variations: 1. *Maria* has become *Mariæ*; 2. There is a stop after *Mariæ*, and not after *esto*; 3. There is another stop after *fueras*. Can any one give the true meaning of the whole inscription?

A. H. AUSTEN LEIGH.

"Wretchlessness," &c. (5th S. iii. 286.)—In he *Myrroure of Oure Lady* (fol. xxiv., v.) it is said f a harper, "yf he smote *rechelessly* ouer all at nes he shulde make no good melody."

J. T. F.

Hatfield Hall, Durham.

Richard Cromwell (5th S. iii. 327.)—Noble, n his *Protectoral House* of Cromwell, says that Richard Cromwell, the Protector, was buried in he chancel of Hursley Church "near to his lady."

K. P. D. E.

Epigram, "Le monde est," &c. (5th S. iii. 324.) —The distich quoted by your correspondent is by La Monnoye. See "N. & Q." 1st S. i. 373.

H. S. G.

"'Tis": "It 's" (5th S. iii. 328.)—

"They say tys quallities, but tush,
Its ryches makes a man."
Googe (1563), *Ecloga septima.*

W. P.

Forest Hill.

Domestic Manners of the Romans (5th S. iii. 329.)—See Becker's *Gallus.* W. P.

Forest Hill.

Moody, the Actor (5th S. iii. 328.)—The following inscription from the slab of a tomb in Barnes churchyard gives a clue to Mr. Moody's biography:—

Mrs Anne Moody
Wife of John Moody Esquire of this
Parish
Died the 12 of May 1805
Aged 88.
Here also lies the body of
Mr John Moody a native of the
Parish of St Clement Danes London,
and an old member of
Drury Lane Theatre.
For his Memoirs see
The European Magazine
For his professional abilities
See Churchill's Rosciad.
Obiit December 26th 1812
Anno ætatis 85.
Also the remains of
Kitty Ann widow of the above
Mr John Moody who died Octr 29th 1846
Aged 83.

Henry Attwell.

Barnes.

Sir H. Cheere, the Statuary (4th S. vi. 525; vii. 46; 5th S. ii. 377.)—The "full-length marble statue, of life-size," mentioned at the last reference as being in Mold Church, Flintshire, is no doubt the "figure in a standing attitude, dressed in a Roman habit," mentioned by Thomas Pennant, in his *Tour in Wales in* 1773, as forming part of a very superb monument in the south aisle of the church to Robert Davies, of Llanerch, who died in May, 1728. W. C. Trevelyan.

Wallington.

Poisoning by Diamond Dust (5th S. iii. 308.) —Diamond, graphite or plumbago (so erroneously called blacklead), and charcoal, are all, except in degrees of purity, chemically the same—carbon; consequently the dust or powder of diamond can no more be a poison in itself than the dust or powder of graphite or of charcoal.

Diamond is distinguished not only from every other variety of carbon, but from every substance in nature, as being the hardest of all known bodies. This applies equally to its dust. "Diamond cut diamond" is literally true; it refuses to be cut and polished by anything but its own dust. I am tempted to slightly alter, and perhaps to misapply, a disputed line, and say:—

"Even in its *dust* live its wonted fires!"

Prosaically, however, it is probable that this extreme hardness, and its well-known power of cutting glass, may have given rise to the once (and it seems still in India) popular notion of its being a poison.

The only possible way in which it could be injurious would be as a mechanical irritant to the mucous membrane of the stomach, but I am not aware of any such case on record, and I believe it has never been contemplated as an indirect poison in this way by any recent writer on toxicology.

Medweig.

Diamond dust is certainly not poisonous in the usually accepted sense of the word; one could with equal propriety say that pins, when swallowed, are poisonous. Whether diamond dust acts at all fatally is questionable; I do not think there are any facts known to decide the point.

Diamond dust was, I believe, in fashion with the charlatans (and rogues) of the Rosicrucian era.

The B. F.

Savile Club.

Portraits of Erasmus (5th S. iii. 345.)—Referring to the interesting letter at the above page, from the late P. A. L. to Mr. James, may I be permitted to bring to the notice of this gentleman a very beautiful woodcut portrait of Erasmus, to be found upon the *verso* of the title-page of Froben's, A.D. 1536, folio edition of the *Adagia?* The portrait is circular, head and shoulders, facing to right, in profile, and is a capital instance of what was done on wood in the sixteenth century. I have a very careful tracing of this likeness, pencilled by myself in 1870, and shall have much pleasure in forwarding it to Mr. James, should he desire to place it for comparison with the other portraits he has collected. Crescent.

Wimbledon.

Precursor of Milton (5th S. iii. 348.)—W. M. M. will find the "Revolt of Satan" by Caedmon, of which he is in search, in Caedmon's *Metrical Paraphrase of Parts of the Holy Scrip-*

tures in Anglo-Saxon, with an English Translation, Notes, and a Verbal Index. By Benjamin Thorpe, F.S.A. London, 1838, 8vo., pp. 17–28, &c.

A. B. Grosart.

"Macbeth" (5th S. iii. 267.)—The version quoted by Egerton is that of Sir W. Davenant, 1673, 1674, &c. Mr. H. H. Furness reprints the edition of the latter date in his New Variorum edition of *Macbeth*, a work which ought to be in the hands of every student of Shakspeare, and which is, besides, one of the cheapest books in the world. Jabez.

Athenæum Club.

Tibetot=Aspall (5th S. iii. 329.)—John Tibetot, second Baron, son of Payne and Agnes de Ros, was born July 20, 1313 (Inq. P. Mort., 2 E. III., i. 42). He married, before July 24, 1337 (Rot. Pat., 11 E. III.), Margaret de Badlesmere, who survived him, according to the Accounts of the Exchequer (vol. vi., anno 1359), but who was dead Dec. 3, 1347, according to Inq., 21 E. III., i. 59. They had two children—1. John, born 1338, returned heir of his mother in 1347 (Inq., 21 E. III., i. 59), died minor, before Feb. 20, 1361 (Rot. Pat., 35 E. III.); 2. Robert, born in or after 1340, and returned heir of his brother. I find no mention of Payne. If Margaret can be shown to have survived her husband, of course the question is answered in the negative; but it seems more probable that she did not, in which latter case there is room for a second marriage, though I can supply no evidence of one.

Hermentrude.

"The Cheshire Farmer's Policy, or Pitt Outwitted" (5th S. iii. 228.)—Mr. Lewin is referred to Chambers's *Book of Days*, vol. ii. pp. 626, 627, where he will find an explanation of the engraving to which he alludes, written, I believe, by the well-known Lancashire antiquary, the late John Harland, Esq. Pitt, then Prime Minister and Chancellor of the Exchequer, had imposed a tax on horses which was very unpopular, and by way of jest upon it a farmer named Jonathan Thateher rode on his cow to and from Stockport Market on November 27, 1784.

John Pickford, M.A.

Newbourne Rectory, Woodbridge.

"Bracteæ" (5th S. iii. 119, 275): "Taking a Sight" (5th S. ii. 166, 234, 255, 299; iii. 39, 119, 298.)—The old Golden Bracteates, or Blanks, which often bear old northern runes, are *not* coins, but ornaments for the person, struck on one side, and provided with a setting and a loop for suspension. They endlessly vary in size and weight, and range from about the fourth or fifth to the seventh or eighth century. They were all struck in the northern or runic countries (Scandinavia and England), not one in a hundred having wandered into any Saxon or German or other non-runic land. Those stamped with the figure of *a man not on horseback* sometimes show the right arm stretched upward, while the left arm is turned downward. But this figure has nothing whatever to do with the God Thor, and in three-fourths of the instances the thumb is under the chin, *not* at the end of the nose, and has no connexion with "taking a sight." See the many examples engraved in the section "Bracteates" in vol. ii. of my *Old Northern Runic Monuments of Scandinavia and England*. G. Stephens.

Cheapinghaven, Denmark.

John Adolphus (5th S. iii. 9, 96, 215) was the author of *Biographical Memoirs of the French Revolution*, 1799. Was he also author of a book with a similar title, namely, *Biographical Anecdotes of the Founders of the French Republic and other Eminent Characters who have distinguished themselves in the Progress of the Revolution*. London, printed for R. Phillips, 1797; 12mo., pp. x, 432, with a chart?

I fancy I trace his style in the preface, which is dated "No. 71, St. Paul's Churchyard, Sept. 24, 1797." Was this Sir Richard Phillips's address at this time? If Mr. Mayer will refer to the ordinary books of reference (Watt, Lowndes, Allibone, &c.) he will find some information which will answer his queries, but which is not worth while repeating in your columns. Olphar Hamst.

Knighthood (5th S. iii. 289, 313.)—Although this claim appears to have mainly fallen into desuetude, yet I have understood that it was exercised in the case of Sir John Kingston James, when eldest son of the late Sir John K. James, of Dublin, Bart., who availed himself of the privilege, and accordingly received the honour of knighthood.

H. M. Vane.

Eaton Place.

"Young Roger's Courtship" (5th S. ii. 487; iii. 53, 192.)—This song has been so generally preserved by tradition that no two of the modern versions seem to agree even as to the first word. In the *Beggars' Opera*, which was produced in 1728, the song in the third act, "When a wife's in her pout," is directed to be sung to the air of "Now, Roger, I'll tell thee, because thou'rt my son." The tune may, therefore, be found as "Air 8" of Act iii. in the early printed copies. It is in the key of G minor, and in 6/4 time, which we should now write as 6/8. This information may be thought desirable by those who sing the song; and it may also be useful to those who look over indexes of old song books in order to trace the authentic words, since, if the title in the *Beggars' Opera* be the right one, it should be sought for under the letter *N*. I know it well, but cannot, at the moment, find my memorandum of the collection which includes it. Wm. Chappell.

"LIKE TO THE DAMASK ROSE," &c. (5th S. ii. 27, 296, 336, 373; iii. 99, 291, 349.)—Is even ie edition of this poem, so kindly given by . W. W. S., quite complete? Archbishop rench, in *Household Poetry*, gives the first two erses, and mentions the ascription of them to Ienry King (Bishop of Chichester, 1641). Dr. Iolden, in the *Foliorum Silvula*, gives the fol- owing stanza, and ascribes it to "H. King." And ne can hardly resist a belief that it is part of the riginal :—

> "Like to the falling of a star;
> Or as the flights of eagles are;
> Or like the fresh spring's gaudy hue;
> Or silver drops of morning dew;
> Or like a wind that chafes the flood;
> Or bubbles which on water stood;
> Even such is man, whose borrowed light
> Is straight called in and paid to-night.
> The wind blows out; the bubble dies;
> The spring entombed in autumn lies;
> The dew dries up; the star is shot;
> The flight is past; and man forgot."

CHARLES F. S. WARREN.

Bexhill.

SCOTS GREYS (5th S. ii. 348, 395.)—The following sentence occurs in Wodrow's *Analecta*, iii. 198 :—

"I have a pleasant account of Major Gardiner,* formerly Master of Horses to the Earle of Staires, and now lately, on the death of Major du Curry, made Major of *Stair's Gray Horse.*"

Those most entertaining volumes, the *Analecta*, were published by the Maitland Club, and a footnote to the above sentence is added, apparently on their authority, "the origin of the gallant Scots Greys." The date of Wodrow's note seems to be May, 1725; but it is elsewhere recorded that the Earl of Stair joined the regiment from "the Cameronians," August 24, 1706. Some further precise information is, I think, desirable as to the relationship between the Dutch troop of Life Guards, which landed with King William, as mentioned by Mr. Platt (p. 395), and the Scotch regiment. However, I trust this little piece of early information may be acceptable to MR. CLEGHORN. A. FERGUSSON, Lieut.-Col.

U. S. Club, Edinburgh.

HENRY GREENWOOD (5th S. iii. 9, 254.)—Henry, son of Robert Grenewood, Rector of Heydon, Norfolk, was baptized 20th January, 1582-3. This, I think, may be the Henry Greenwood inquired for. Two of the families mentioned in dedications of his tractates are commemorated on monuments in Heydon Church—the Kempes of Spainshall, in Essex, and the Mordaunts of Massingham, Norfolk. GEORGE SHAND.

Heydon Rectory, Norfolk.

* The famous Colonel Gardiner killed at Prestonpans, 1745.

"CAMPANIA FELIX," BY T. NOURSE (5th S. iii. 228, 353.)—*Campania Felix; or, a Discourse of the Benefits and Improvements of Husbandry*, published in 1700, was written by the Rev. Timothy Nourse, Fellow of University College, Oxford. He was a man of parts, and at one time a noted preacher; but having associated with Romish priests, he changed his religion for that of Rome, and was in consequence deprived of his fellowship in 1673. Afterwards, retiring on his patrimony, he devoted himself to study, and wrote *A Discourse upon the Nature and Faculties of Man, in Several Essays, with some Considerations of Occurrences of Humane Life*, 8vo., London, 1686; also a *Discourse of Natural and Revealed Religion, in Several Essays; or, the Light of Nature a Guide to Divine Truth*, 8vo., London, 1691; besides the above-named *Campania Felix*. Timothy Nourse belonged to an old royalist family which formerly held estates in Buckinghamshire, Oxfordshire, and Herefordshire, Nours, or De Nouers, having been the original name, as noted in Britton and Bayley's *Beauties of England and Wales*, vol. i. p. 327, also in county histories of Buckinghamshire.

W. E. C. NOURSE.

BISHOP KENNEDY'S TOMB (5th S. iii. 181, 295.)—It was customary for ushers, &c., to cast their rods of office into the graves of the persons under whom they had served. In some cases, at least, these were previously broken. See Machyn's *Diary*, Camd. Soc., pp. 146, 183; Rock's *Ch. of Our Fathers*, ii. 510, 511 (from Leland's *Collectanea*). J. T. F.

Hatfield Hall, Durham.

HAMMERSMITH ANTIQUITIES: THE PYE FAMILY (5th S. iii. 107, 152, 271.)—MR. SOLLY was kind enough to give me privately further information as to the chapel he had mentioned, and referred me to Newcourt's *Repertorium Eccl. Par.*, London, i. 722; Stow's *London*, ed. 1755; and Horwood's *Map*. It seems to me quite certain that the district church (called Christ Church) on the north of Victoria Street, south of Little Chapel Street, and west of Great Chapel Street, pretty nearly occupies the place of the chapel in question, and Ruff's map of 1851 shows the chapel then existed. There is a burial-ground attached to this church, but I am unable to find the tomb in question, or, indeed, any very ancient tombs whatever. The question I first mooted, therefore, still remains to be answered: who was the Lady Pye who lived at Hammersmith? B. B.

SIR DAVID WILKIE (5th S. iii. 265, 315.)—With reference to the oceanic burial of this celebrated painter will you allow me to observe that there are engravings of it to be found both in *The Art Journal* and in *The Portfolio*, and, I presume, taken from paintings of the subject? Not possess-

ing or having access to either book, I am unable to give the exact reference, though perfectly well recollecting to have seen them. Is it a usual practice for the corpse of one who has died at sea to be coffined before being lowered into the deep?

JOHN PICKFORD, M.A.

PINK FAMILY (5th S. iii. 187, 296.)—Five is the correct number of lozenges in the bordure, and eight the number of crosses. This appears from the inscription on the monument of Dr. Robert Pink, Warden of New College, as recorded in Wood's *Hist. and Ant. of Coll. and Halls*, ed. by Gutch, p. 208, Oxf. 1786. ED. MARSHALL.

BRILLAT-SAVARIN'S "PHYSIOLOGIE DU GOÛT" (5th S. iii. 300, 337.)—I have in my possession the third edition of a book, entitled *The Handbook of Dining*, by Brillat-Savarin, author of the *Physiologie du Goût*, translated by L. F. Simpson, 1865. In the Introduction it is stated to be "based upon the *Physiologie du Goût*, a work unrivalled in its peculiar sphere. Many parts have been condensed, others omitted, as not suited to the present tone of society." This is, I suspect, the only approach to a translation of the work in question ever published in England. D. C. E.

The Crescent, Bedford.

GHOSTS OF GLAMIS CASTLE (5th S. iii. 309, 354.)—I was told very recently, by a friend who had lately been at Glamis Castle, that it was commonly said that there were rooms in the castle unused, and said to be haunted; that there was also some undivulged secret connected with the castle known only to the Earl, his heir, the chaplain, and the steward; that the secret was kept, and handed down in that way.

H. A. W.

HANGING IN CHAINS (4th S. x. xi. xii. *passim*; 5th S. i. 35.)—I have just come across the statement that in one of the latter years of the seventeenth century one of the ringleaders of an insurrection in Saint Helena was "hanged alive in chains on Ladder Hill and starved to death."—Melliss's *Saint Helena*, 11. A. O. V. P.

"IN THE BARN," &c. (5th S. iii. 260, 280, 297, 300.)—H. B. C. has made a *lapsus pennæ* of James for *John* Cunningham, the player-poet. Any one who studies Cunningham's poems will agree with H. B. C.'s estimate. As in Shenstone, a somewhat artificial style can't hide a real singing gift. Robert Fergusson dedicated an *Elegy* to Cunningham's memory. A. B. GROSART.

SIR THOMAS LAWRENCE'S "RURAL AMUSEMENT" (5th S. ii. 429; iii. 257.)—Many interesting particulars are given of the Pattisons and of this picture in Crabb Robinson's *Diary*. These can easily be found by referring to the copious index at the end of the third volume. W. H. GOOSE.

Norwich.

CRIMINALS EXECUTED, CIRCA 1790 (5th S. iii 187, 257.)—So far as Wiltshire is concerned, I think C. E. will find every information in Dowding's *Fifty Years' Statistics of Crime in Wiltshire*, published by Mr. F. A. Blake, Salisbury. H. CUPPER.

Salisbury.

These may be found in the *Annual Register*.

C. F. S. WARREN, M.A.

CHRISTMAS MUMMERS (5th S. ii. 505; iii. 55.)—I have in my possession a little locally-printed work—*Tales and Traditions of Tenby:* Tenby, Mason, 1858, small 8vo.—in which (pp. 34-38) will be found a detailed account of a Christmas play, with the dialogue given *verbatim*. The *dramatis personæ* are "Father Christmas," St. George, "Turkish Knight," Doctor, Oliver Cromwell (!), and Beelzebub. The annual representation of this play by "mummers or 'guisers'" is said to be a custom of Tenby, but one which in 1858 was "fast going to decay." The mummers, "in a quaint guise," were wont for about three weeks before and after Christmas to make their rounds from house to house. Perhaps some Tenby correspondent can inform us if the antique ceremony still survive. MIDDLE TEMPLAR.

Bradford.

"BOSH" (5th S. i. 389; ii. 53, 478; iii. 75, 114, 173, 257.)—Is this the tiny copper coinage, mostly concave and of an oval shape, having letters stamped upon one side, found, along with Pathán coins, abundantly in Búndela-Khand and other parts of India? and has any account of them ever been published? E.

Star Cross, near Exeter.

IS A CHANGE OF CHRISTIAN NAME POSSIBLE? (5th S. ii. 248, 295, 354; iii. 37, 119, 198, 216.)—I take it that one has as much right to change his Christian name as his surname. Baptism is quite unnecessary. No one can be expected to submit to the tyranny of godfathers and godmothers, especially when they christen their children by such absurd names as Cecil and Priscilla. R. S. CHARNOCK.

Gray's Inn.

SKIPTON CASTLE (5th S. iii. 120, 214.)—Anne Baroness Clifford, Countess-Dowager of Dorset, Pembroke, and Montgomery, after years of litigation, entered upon the inheritance of her ancestors as fourteenth Lord of the Honor of Skipton. From her, this castle, with estates in York, Kent, Westmoreland, and Sussex, passed by settlement to John Tufton, fourth Earl of Thanet. On the death of Henry, the eleventh Earl, in 1849, Sir

Richard Tufton, Bart. (so created in 1851), succeeded to the estates by will. His eldest son, Sir Henry Jacques Tufton, is the present possessor.

H. M. VANE.

Eaton Place, S.W.

LONGFELLOW (5th S. iii. 88, 116, 253, 356.)—A desire on my part not to give more trouble than necessary prevented me from at once correcting a mistake. Instead of "it is" it should have been *is it not*, &c., which would have rendered my meaning clear. I am sorry to have appeared so stupid, even to one reader of "N. & Q.," but I hoped my quotation from Milton, which was done to prove that the amaranth "was the emblem of immortality," and not of "death," as stated by A. D. H., would have made the mistake obvious.

EMILY COLE.

Teignmouth.

[This discussion is now closed.]

"PULLING PRIME" (5th S. iii. 67, 155, 332.)—In the Rev. A. B. Grosart's privately-printed edition of the *Complete Works of George Herbert*, 1874, vol. i. p. 283, is the following explanation of the term:—

"To pull is to draw from the pack. 'Prime,' in primero, is a winning hand of different suits (with probably certain limitations as to the numbers of the cards, since there were different primes), different to and of lower value than a flush or hand of (four) cards of the same suit. . . . From the words of our text, the fresh cards were not dealt by the dealer, but 'pull'd' by the player at hazard, and the delays of maidish indecision can be readily understood."

CH. EL. MA.

Codford St. Mary.

"THE RETURN FROM PARNASSUS" (5th S. iii. 141.)—In DR. NICHOLSON's very interesting note upon this play, there is one passage (p. 142) upon which I should like to make a remark or two. It is the following: "Neither *Satero-Mastix* nor the *Poetaster* had then (1601) appeared, nor *had Shakspeare then administered his draught to Ben Jonson.*" What is the "draught" to which DR. NICHOLSON refers? I presume that his remark is founded upon the following passage in *The Return from Parnassus*:—

"Few of the University pen plays well; they smell too much of that writer Ovid, and that writer *Metamorphosis*, and talk too much of Proserpine and Jupiter. Why, here's our fellow Shakspeare puts them all down: ay, and Ben Jonson too. O that Ben Jonson is a pestilent fellow, he brought up Horace giving the poets a pill; but our fellow Shakspeare hath given him a purge that made him bewray his credit."

Upon this Malone observes:—

"In what manner Shakspeare put Jonson down, does not appear; nor does it appear how he made him *bewray his credit*. His retaliation, we may be well assured, contained no gross or illiberal attack, and, perhaps, did not go beyond a ballad or an epigram."

Gifford, upon the other hand, is of opinion that all that is meant is, that Shakspeare's plays were more popular than Jonson's; that, in fact, "he put Jonson down as he put down every other dramatic writer." DR. NICHOLSON, however, in the passage which I have quoted, refers to this "draught" or "purge" exactly as if it ran upon all fours with *Satero-Mastix* and the *Poetaster*; that is, as if it were a "squib" of Shakspeare's upon Ben Jonson which had come down to us, or the particulars of which, at least, were well ascertained. If DR. NICHOLSON has discovered what Malone and Gifford could not discover, I for one should be very glad to be informed of it; but if he has not, and if he proceeds solely upon the authority of the passage quoted from the *Return from Parnassus*, then is he justified in assuming, first, that a particular attack is referred to, and, secondly, that this attack was made subsequently to 1601? EDWARD H. PICKERSGILL, B.A.

"EYE HATH NOT SEEN," &c. (5th S. iii. 88, 132.)—I am glad that my query has excited so much attention, though only one of your three correspondents has attempted to give a direct answer to it. I asked where Abú Jaafar Ebn Tophail could have found the passage, and MR. MARSHALL suggests a very plausible solution of the difficulty, though he does not produce any positive evidence in support of his conjecture, viz., that "the words were taken . . . from the books of the Gnostics . . . who abounded in Spain," where the author lived.

In answer to the very proper question of J. H. B., whether "the translation exactly represents the original Arabic, or the translator has been at all influenced by his familiarity with St. Paul's words," I have to answer that Ockley has added the words "to conceive" in both places after "the heart of man," but that his translation is otherwise strictly accurate and literal. I still hope that some of your Oriental readers will be able to answer my query with something like positive certainty.

W. A. G.

Hastings.

If W. A. G. will refer to the late Dr. J. M. Neale's *Essays on Liturgiology and Church History*, 8vo., 1863, p. 412, *et seq.*, he will see that Dr. Neale most learnedly and convincingly proves that St. Paul (1 Cor. ii. 9) quotes from the Anaphora in the Greek Liturgy of St. James. As this book is easily accessible, I will not occupy space by detailing Dr. Neale's argumentative process, but merely state that the whole essay on "Liturgical Quotations" is well worthy the careful study of every scholar. W. A. LEIGHTON.

"THE CAPTAIN'S FRIENDS" (5th S. iii. 171, 217.)—The printed copy that I possess is signed "M. A. D." in old English letters, and dated from Piersbridge, where the late M. A. Denham lived. The poem that I sent was also inserted in the *Dur-*

ham Advertiser with the editorial remark, "*communicated* by M. A. D." May not the original poem, the five verses, be by Mr. Denham, and Mr. Waugh's verses a continuation or supplement?

STEPHEN JACKSON.

CHELSEA PHYSIC GARDENS (5th S. ii. 463; iii. 230.)—As Evelyn's visit to a botanic garden at Westminster has been already noticed, and nothing has been said of his visit to Chelsea, I hope I may give a little pleasure and information by the following extract from his *Diary*:—

"*Aug.* 7, 1685. I went to see Mr. Wats, keeper of the Apothecaries' Garden of Simples at Chelsea, where there is a collection of innumerable rarities of that sort, particularly, besides many rare animals, the tree bearing Jesuit's bark, which had done such wonders in quartian ague. What was very ingenious was the subterranean heate, conveyed by a stove under the conservatory, which was all vaulted with brick, so as he has the doores and windowes open in the hardest frosts, secluding only the snow."

EMILY COLE.

Teignmouth.

Miscellaneous.

NOTES ON BOOKS, &c.

A Christian Painter of the Nineteenth Century: being the Life of Hippolyte Flandrin. By the Author of *A Dominican Artist*. (Rivingtons.)

THIS is a charming addition to biographical literature. It reveals a struggle and a victory, and shows how Art, illustrating Christian sentiment, is all the more perfect for the artist being a man of thoroughly Christian—we will not say principles, but—practice. The tone of the book is perhaps a little too highly pitched, but the interest is scarcely marred by it. Flandrin was a pupil of Ingres; and through life he acted on Ingres' favourite maxim, "When you fail in the respect you owe to nature, or affect to correct her, you strike a blow at your mother herself."

Calendar of the State Papers Relating to Ireland of the Reign of James I., 1608-1610. Preserved in Her Majesty's Public Record Office, and elsewhere. Edited by the Rev. C. W. Russell, D.D., and John P. Prendergast, Esq., Barrister-at-Law. (Longmans & Co.)

DR. RUSSELL and Mr. Prendergast have produced one of the most interesting of the calendars, in which the history of Ireland is being illustrated. In the present volume it is but the history of two years, but within that space of time, and within the especial period, 1608-1610, there are, in the story of Ireland, events and incidents which can scarcely be equalled in number or importance in the annals of other nations. Some of the native heroes, around whom has gathered a halo of romance, are perhaps unpleasantly real when the spectator is near and the halo is off; but, in Ireland, the real is often romantic enough, and the romance has a charm in it, unknown to reality.

Macmillan's Magazine, for May, will have a special interest for very many on account of the paper by Mr. J. D. Lewis on "Eton Thirty Years Ago." Similar articles on the other Public Schools would have a like attraction at the present time, owing to the sweeping changes that are now being everywhere effected. Mr. Dannreuther has a paper on "The Opera: its Growth and its Decay"; and, in "The Irish Land Question," Mr. Montgomery points out defects in Mr. Gladstone's measure that call for a Land Act Amendment Bill.

MR. C. H. E. CARMICHAEL has done well in reprinting from the *Transactions of the Royal Society of Literature* a paper read by him in May, 1874, entitled *Verones Typography, XVth-XIXth Century; with Some Account of the Private Press of the Giuliari Family.*

CAMDEN SOCIETY.—The annual meeting was held on Monday last, the Earl of Verulam in the chair. The Report of the Council announced that the following books would be probably issued in the forthcoming year:—I. The Camden Miscellany, Vol. VII. (just ready), containing: 1. The Boy Bishop. Edited by the late J. G. Nichols, F.S.A., and Dr. Rimbault. 2. The Speech of the Attorney-General Heath in the Star Chamber against Alexander Leighton. Edited by the late John Bruce, F.S.A., and S. R. Gardiner. 3. The Judgment of Sir G. Croke in the Case of Ship Money. Edited by S. R. Gardiner. 4. Accounts of the Building of Bodmin Church. Edited by the Rev. J. J. Wilkinson, M.A. 5. The Mission of Sir Thomas Roe to Gustavus Adolphus. Edited by S. R. Gardiner.—II. Letters of Dr. Prideaux, Dean of Norwich, 1674-1722.—III. The Autobiography of Lady Anne Halkett. Edited by the late John Gough Nichols, F.S.A. The sale of back volumes during the past year was so considerable, at the reduced prices at which they are now sold to members, as to encourage the hope that the small remaining stock will soon be disposed of.

SHERIDAN'S MARRIAGE.—In the *London Chronicle* for March 24th-26th, 1772, is the following announcement:—"Bath, March 23rd. Wednesday, the eldest Miss Linley of this city, justly celebrated for her musical abilities, set off with Mr. Sheridan, Jun., on a matrimonial expedition to Scotland."

Notices to Correspondents.

J. DUNN-GARDNER (Chatteris.)—Forwarded to MR. THOMS.

J. M. K. (Tyburn Ticket.)—See "N. & Q." 4th S. xi. 266.

CHARLES MASON.—The other query next week.

E. SOLLY.—Your request reached us too late.

J. W. HAXBY.—Declined, with thanks.

W. WHISTON.—Suppressed, as desired.

CIVILIS and R. F. O'CONNOR.—Next week.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

"MONEY SAVED, MONEY GAINED!"—The majority of London printing-offices are now adopting on a large scale an invention which not only effects a considerable saving in the cost of gas, but also conduces to greater comfort and easier work for the men employed. Messrs. Waterlow & Son; Cassell, Petter, & Galpinj; Whittingham & Wilkins; Wyman—and numerous others connected with the printing, letter-foundries, &c., can testify to the reduction effected in their gas accounts owing to their having had Chappuis' Daylight Reflectors fitted on their premises. Further information may be had at 69, Fleet Street, London.—[ADVERTISEMENT.]

LONDON, SATURDAY, MAY 15, 1875.

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Notes.

THE SELLER OF THE PENNY SHORTHAND CARDS.

In Mayhew's *London Labour and London Poor*, vol. i. p. 261, a most curious account is given of this vendor of stenographic cards, by which any one could "learn to write shorthand in a few hours." A really clever lecture is given by this educated "patterer." Mayhew says of him that he made an annual visit to his children in the country, who were provided for by some kind friends. Once, returning from them to London through Oxford, he found himself so straitened, that he was forced to leave his coat for the previous night's lodging. He attended prayers without his coat at St. Mary's Church, and when he came out, seated himself on the pavement near the church, and wrote with chalk in an oval border—

λιμῷ ἀπόλλυμαι—

"I perish with hunger." This at once attracted the scholars; they "rigged him out," and he left Oxford with 6*l.* 10*s.* in his pocket. He seems to have been really a scholar and a man of some merit. Mayhew suppresses the name, but gives a few facts that may serve to identify him. Can any of the readers of "N. & Q." furnish the name? He was born at Hackney on Good Friday, 1808. His guardians were well to do. Before he was thirteen he went to the anniversary meeting of the Countess of Huntingdon's College at Cheshunt. When the parsons adjourned to the Green Dragon, he, with some forty students and strangers, delivered his first sermon in the college chapel with closed doors. He was at about fourteen apprenticed to a draper at Smithfield. The indentures were soon cancelled. He became a day scholar at the Charterhouse, at sixteen a junior clerk to a stock-broker, then an amanuensis to an M.D. Two small prizes in a State lottery enabled him to go to Cambridge with a private tutor, but he soon outran the constable, and came back to London. A Greek Prayer Book, Dodd's *Beauties of Shakspere*, two shirts, and five shillings formed all his property. The Rector of Hackney (the Rev. H. H. N.) wrote strictures on the Society for Promoting Christianity amongst the Jews. Our short-hand writer wrote an appendix called "The Church in Danger," and Mr. N. had it published. The sale was small, but the celebrated Lady S. engaged him as private tutor to her children. Whilst at Clifton he took deacon's orders, and was a popular preacher. His charities were so profuse that he forged to eke out his limited income. He married in 1832, but not felicitously.

He changed his name, and wrote sermons for several Episcopal chapels in Scotland; seceded from the Protestant Church, and proved in lectures the Church of England to be a hospital of incurables. In answer to an advertisement, he was appointed to a home missionary station, and for several years performed divine service four times every Sunday, and taught, *gratuitously*, a school for the children of the poor. Restless, he moved to Edinburgh, and, in a similar appointment, during the cholera stood to his duties when eight or ten ministers fled. His people, however, took up with the Irving heresy, and as he could not understand "the unknown tongues," he threw up his charge and returned to London in 1837. He was five times elected to a temporary engagement in the Hebrew School, Goodman's Fields. He then took to the street-card line. He frequented the ministry of the Rev. Robert Montgomery, read the Lessons at home daily, and twice a month took the Communion at the early service in Westminster Abbey.

This medley of whim, oddity, talent, scholarship, incoherence, restlessness, piety, negligence, independence, courage, criminality, extravagance, and tender sentimentality (for he really loved children) is so odd and eccentric a product of the chaos of our modern social life, that, though it runs to some length, I think it may be worth a place in "N. & Q.," especially if it should lead some correspondent to furnish the name, and so to render it a referable and attested fact, which it is not as it

stands now in Mayhew's book; though he who reads it there must be very much indeed a sceptic if he entertain any great doubt about it. Defoe is, perhaps, the only man in the range of English literature who could build up an invention into so circumstantial an actuality as this. The analysis of Defoe's invention and the synthesis of his facts seem to me more interesting than the study of all other romance writers put together. That man appears to bring out the very dry-pressure of an epoch. C. A. Ward.

Mayfair.

THE GRAVE OF DUNDEE.

As doubts have been expressed regarding the place where Lord Dundee was buried, I may mention that in Athole there has long been a tradition that, after his death in the inn at Blair, his body was deposited in the vault in the Old Church, now the burial-place of the Dukes of Athole.

In 1794 the back part of a steel cap or morion, such as was worn by officers in 1689, was recovered by General Robertson of Lude, which, with other portions of rusty armour found in the possession of some cairds (tinkers), was suspected to have been abstracted from the grave of Dundee; and on investigation such was proved to be the case. The part of the helmet mentioned above is now in the possession of J. P. McInroy, Esq., of Lude. It has been richly covered with arabesque tracery, but the rust of age has greatly defaced its (at one time) beautiful pattern. I think we may reasonably conclude that this formed a portion of Lord Dundee's morion, as at the time it was found the tradition of his having been interred at Blair was not so very old, and many in the strath must have been then alive whose grandfathers fought at Killiecrankie. Dundee's corslet is, I am informed, preserved in the Castle of Blair. Attached to the helmet (or its fragment) is a document, a copy of which I am enabled to furnish through the kindness of Mrs. McInroy:—

"I certify that this is a part of the helmet of Viscount Dundee, killed at the battle of Killiecrankie, A.D. 1689, and buried in his armour within the church of Blair Atholl. The same place having been required for an interment, the grave was opened about 1794. Some remains of the armour were found. The grave-digger sold them to a party of tinkers travelling through the country, who bought them for the sake of the brass nails they contained. My father, General Robertson of Lude, heard of it, but all he could recover was this part of the helmet.

"Signed at Lude by J. A. Robertson,
"Major, 82nd Regt.

"6th Feb., 1854."

Regarding the vault, my friend Dr. Irvine has favoured me with the following curious information. On the death of John, sixth Duke of Athole, in January, 1866, it was resolved to resume the use of the vault in the Old Church of Blair, which had ceased to be employed as the burial-place of the Athole family for about a century. The vault was unpaved, as at the time of its formation, and long after, bodies in this part of the country were buried in the earth forming the floor of the vault, and not, as in later times, stowed away in tiers in leaden coffins. The soil was turned over carefully to the depth it had once been disturbed, and was found full of bones, but no nails, coffin plates, &c., were discovered, the only relic being a piece of gold (earring?). Amongst the bones were twenty-seven skulls, which were carefully inspected by Dr. Irvine. Nine were those of women or young persons; of those remaining, fifteen had been more or less injured, not in exhumation, indicating that the deaths of their owners had probably resulted from violence. Three had received severe wounds, but the pieces of the bones had united, proving that their possessors had not died from the immediate effects of their injuries. In one, the skull was cleft deeply lengthwise, and though union of the parts of the bone had taken place, there remained a depression three quarters of an inch in depth, and from three to four inches in length. In another, a slice had been made through the whole thickness of the skull, but the part, having been restored to its place, had soundly united. In a third, there was a depression in one temple, deep enough to contain half a small egg.

While examining the earth for relics, Dr. Irvine was informed by a very old bystander that he had heard his father say that, when he was young, no coffins were in use. The body, rolled in the dead (grave) clothes, was placed in a long creel or basket, which, swung on a pole, was carried by two or more friends, in turn, to the grave, into which, after having been taken out of the creel, the corpse was lowered by ropes. The bones, having been carefully collected, were placed in a chest, which was deposited in the vault. A. A.

ROYAL AUTHORS.

QUEEN ELIZABETH AND MARY QUEEN OF SCOTS.

My search for good royal poetry has up to the present time been unsuccessful. I have hitherto found only one thoroughly authentic original set of verses which can safely be attributed to Elizabeth in her Princess days. We all remember the impromptu quatrain which she addressed to Feckenham, her sister's bigoted confessor, when pressed for her opinion as to the Real Presence:—

"Christ was the word that spake it;
He took the bread and brake it;
And what the word did make it,
That I believe and take it."

The subjoined paraphrase of the fourteenth Psalm, "The fool said in his heart," is hardly worthy of the royal patroness of Spenser and of Shakspeare, and is chiefly remarkable for its dogged fidelity and its resemblance to the rugged

helter-skelter of Heywood, that eccentric poet who is said to have cheered Queen Mary in her dying hours by his coarse jests and quaint doggerel :—

"The xiiii. Psalm of David, called *Dixit insipiens.*

Fools, that true faith yet never hod,
Say, in their hearts, there is no God,
Filthy they are in their practyse,
Of them not one is godly wyse.
From heaven the Lorde on man did loke,
To know what ways he undertoke;
All they were vain and went astray,
Not one he found in the right way;
In heart and tongue have they deceit,
Their lips throw forth a poisoned bait;
Their minds are mad, their mouths are wood,
And swift they be in shedding blood;
So blind they are, no truth they know,
No fear of God in them will grow.
How can that cruel sort be good?
Of God's dear folk which suck the blood?
On him rightly shall they not call;
Despair will so their hearts appal.
At all times God is with the just,
Because they put in him their trust.
Who shall therefore from Sion give
That health which hangeth in our belief?
When God shall take from his the smart,
Then will Jacob rejoice in heart.
Praise to God."

I pity the collector of royal verse if he can discover no better specimens of Queen Mary Stuart's than the dull and whining sonnets found in the celebrated *Bothwell Casket.* They have neither the force of Ronsard nor the grace of Marot; they are mere expressions of a personal feeling, and might, for all I can see, have been written quite as well by one of Mary's waiting-women :—

"Vous la croyez, las trop je l'apperçoy
Et vous doutez de ma ferme constance,
O mon seul bien et mon seul esperance,
Et ne vous puis asseurer de ma foy
Vous m'estimez legier qui le voy,
Et si n'auez en moy nul asseurance,
Et soupçonnez mon cœur sans apparence,
Vous deffiant a trop grand tort de moy.
Vous ignorez l'amour que je vous porte,
Vous soupçonnez qu'autre amour me trāsporte,
Vous estimez mes parolles du vent,
Vous depeignez de cire mon las cœur,
Vous me pensez femme sans jugement,
Et tout cela augmente mon ardeur."

"Que suis-je, helas? et de quoi sert la vie?
J'en suis fors qu'un corps privé de cueur;
Un ombre vayn, un object de malheur,
Qui n'a plus rien que de mourir en vie.
Plus ne me portez, O enemys, d'envie,
Qui n'a plus l'esprit à la grandeur:
J'ai consommé d'excessive douleur,
Voltre ire en bref de voir assouvie,
Et vous amys qui m'avez tenu chere,
Souvenez-vous que sans cueur, et sans santey,
Je ne scaurois auqun bon œuvre faire.
Et que *sus bas* etant assez punie,
J'aie ma part en la joie infinie."

Walter Thornbury.

Abingdon Villas, Kensington.

SHAKSPEARIANA.

The Date of "Macbeth."—Drummond of Hawthornden left behind him year-lists of books read by him between 1606 and 1614 inclusive. In the list for 1606—

"Bookes red be me, anno 1606 [are] . . . Romeo and Julieta, tragedie [1597, 1599]. . . . Loues Labors Lost, comedie [1598]. . . . The Passionate Pilgrime [1599]. . . . The Rape of Lucrece [1594, 1598, 1600]. . . . A Midsommers Nights Dreame, comedie [1600]."

In 1611 he took stock of his books, and we have—

"Table of my English bookes, anno 1611 . . . Venus and Adon. by Schaksp. [5th ed. 1602]. The Rap of Lucrece. idem. . . . The Tragedic of Romeo and Julieta. 4d. Ing. . . . A Midsomers Night Dreame."—*Extracts from the Hawthornden Manuscripts, from the Arch. Scotica* [by David Laing, Esq.], ed. 1831–2. [4to.]

Now, it is remarkable that while he read five pieces by Shakspeare in 1606, he read none between 1607 and 1614, and that, judging by his list in 1611, the only other work by Shakspeare that he had read, and had as his own, was *Venus and Adonis.* This is the more curious when one looks to the dates of the editions up to 1606, which, for this purpose, have been inserted within brackets. It looks as though the fame of Shakspeare had suddenly increased, at least in Scotland. If we may judge by his list, out of forty-two books read in 1606, *Romeo and Juliet* being the fifteenth, it was read some little time after the year had commenced; and it seems the more likely that the list is in the order of reading, otherwise, from a mere act of memory, we should have found two or more of Shakspeare's placed together. As it is, the number of intervening books are respectively one, five, three, one. Is it not, then, a probable conjecture that this sudden and suddenly-ceasing desire on the part of Drummond, the Scotchman, to read Shakspeare was due to the production of *Maebeth?* and have we not here a further probability that Malone was right in giving this play to the year 1606?

B. Nicholson.

"Land-damn" (5th S. iii. 303.)—Surely Dr. Charnock is poking fun at us; for no one could seriously entertain Hanmer's outrageous interpretation, which amounts to the supposition that Antigonus wished to produce in the slanderer an artificial stricture of the urethra! How valuable is a grain of common sense in literary criticism! The want of it has deluged the text of Shakspeare with sheer absurdities, in the forefront of which stands Hanmer's ridiculous conjecture, for which Dr. Charnock now stands sponsor. Besides the absurdity of the notion, there is not a particle of evidence to show that there ever was such a word as *lant-dam,* a fact which would go but a little way towards reconciling us to such an outrage on common sense. In my judgment, we must retain the "damn" to give the least probability to any

compound there. The context naturally leads one to suppose that Antigonus was itching to give the slanderer of his honoured mistress a sound cudgelling. Was there ever such a word as *lam* (lamb) = to beat? If so, I conceive the true lection ought not to be far to seek. JABEZ.

Athenæum Club.

It is a singular fact that the chief magistrate of the Swiss Confederation was formerly called the Landamman, that is, it is supposed, the Landámman. It is likely that there is a connexion between this word and Shakspeare's "land-damn." Were I to hazard a conjecture, I should be inclined to say that the "damn" may mean "judge," connected with "doom" and "deem." In the Isle of Man the Judges were called the *Deem*sters. The Russians call their Emperor the Judge. It is not so easy to know what "Lan" or "Land" may mean, unless it simply means, what it appears on the surface to mean, "Land"; the word "Land-damn-man" thus meaning "the Judge of the Land," a phrase used to this day when it is said "the Judges of the Land." Shakspeare's expression may therefore simply mean, "I would take him before a Judge,"—in the circumstances supposed in the play a most likely and a most proper resolution. As confirming this view, I may add that *Land*-drost in Dutch signifies a Country Sheriff or Judge, the "Land," in this case, being apparently synonymous with the "country," as opposed to towns; and this, perhaps, might be the case with the "Land" in "Land-damn" also. HENRY KILGOUR.

LOLLARDS.—

"Some derive the name from Walter Lollard, the author of a sect in Germany and the Low Countries in the thirteenth century; others from Lolium, cockle or darnel, as being tares among the Lord's wheat."—Bailey's *English Dictionary*, ed. 1763.

"The Lollards (by this name the disciples of Wickliffe were distinguished, a name probably given to them as being tares, lolium, amongst the wheat)"—Blunt's *Reformation in England*, Family Library Edition.

"Raymond Lollard, at first a Franciscan. From him the Wickliffites in England were called Lollards."—Milne's *Church History*, century XIII., ed. 1824, vol. iii. p. 509.

"Walter Lolhard, chef des Hérétiques appellés Lolhards."—*Dictionnaire*, par l'Abbé Ladvocat, ed. 1755.

"Most of the German writers, as well as those of other countries, affirm that the Lollards were a particular sect who differed from the Church of Rome in many religious points, and that Walter Lolhard, who was burnt in this (XIVth) century, at Cologn, was their founder. How so many learned men came to adopt this opinion is beyond my comprehension. The term Lolhard, or Lullhard, or, as the ancient Germans write it, Lollert, Lullert, is compounded of the old German word lullen, lollan, lallen, and the well known termination *hard*, with which many of the old High Dutch words end. Lollen or lullen signifies to sing with a low voice. It is yet used in the same sense among the English, who say lull asleep, which signifies to sing any one into a slumber with a sweet indistinct voice. The word is also used in the same sense among the Flemings, Swedes, and other nations. Among the Germans both the sense and pronunciation of it have undergone some alteration; for they say lallen, which signifies to pronounce indistinctly or stammer. Lolhard, therefore, is a singer, or one who frequently sings. Lolhard, therefore, in the vulgar tongue of the ancient Germans, denotes a person who is continually praising God with a song, or singing hymns to his honour. Because those who praised God generally did it in verse, therefore, in the Latin style of the middle age, to praise God meant to sing to him; and such as were frequently employed in acts of adoration were called religious singers. And as prayers and hymns are regarded as a certain external sign of piety towards God, therefore, those who aspired after a more than ordinary degree of piety and religion, and for that purpose were more frequently occupied in singing hymns of praise to God than others, were in the common popular language called Lolhards."

"From a short passage in Trithemius learned men have concluded that Walter's surname was *Lolhard*: from whence, as from its founder and master, they supposed his sect derived the name of Lolhards. But it is very evident, not only from this, but from many other passages of Trithemius, that Lolhard was no surname, but merely a term of reproach applied to all heretics whatever, who concealed the poison of error under the appearance of piety."—Mosheim's *Ecclesiastical History*, Maclaine's translation, ed. 1837, Part I., pp. 367, 373.

S. W. T.

NEVILLE'S CROSS, DURHAM.—The following paragraph, taken from the *Builder*, has been going the round of the papers:—

"An interesting memorial of events that occurred in the remote past is fast falling to ruins. We allude to the sculptured monument of 'Neville's Cross,' which was erected some hundreds of years ago to commemorate the famous battle of that name, which occurred at the spot, when the Prince Bishops of Durham, who were then military generals, led their armed hosts to do battle against England's invaders—the Scots."

What is meant by "fast falling to ruins"? The Rev. G. Ornsby, in his *Sketches of Durham* (1846), thus described "the mutilated remains" of Neville's Cross:—

"In its present state it is simply an octagonal block of stone with indications of something like sculptured heads at the angles. The socket in the centre now holds an old mile-stone, which, as Mr. Raine says, 'has long survived the information it was intended to convey.' The basement of the old Cross of the Neville stands on a little mound just beyond the turnpike gate, doubtless its original site, at the junction of the four cross roads."—(P. 180.)

Mr. Ornsby gives a small woodcut, but says that "the gatekeeper's house, by an allowable licence, has been omitted in the drawing." In the year 1849, I etched on copper a view of the Cross, with the gatekeeper's house, and the distant cathedral towers. This etching was seen by Mr. J. G. Nichols, who asked me to let him have it for publication in the *Gentleman's Magazine*, where it duly appeared. The mound appeared to cover the steps of the Cross, which was "fast falling to ruins" so far back as 1589, when it was destroyed

by "some lewd, contemptuous and wicked persons."

CUTHBERT BEDE.

BELL LITERATURE.—*Le Nouvel Opéra*, par Charles Nuitter, Archiviste de l'Opéra, Paris (Librairie, Hachette & Cie.), 1875, contains an account of the chime used in the operas. M. Nuitter mentions a curious tradition, impossible to verify, that the opera, having received its bells during the Revolution from despoiled churches, obtained one from St. Germain l'Auxerrois, which, after having really given the signal for the massacre of St. Bartholomew, afterwards tolled regularly on the mimic stage, giving the same signal during all the five hundred performances of the *Huguenots*.

Music and Morals, by the Rev. H. Haweis, contains a chapter on bells.

In Cambridge, Mass., several years ago, there was published, in aid of a church fair to buy a chime, a little volume containing the best known bell poems—Poe's, Tennyson's, Longfellow's, &c.

J. BRANDER MATTHEWS.

Lotos Club, New York.

BELL INSCRIPTIONS.—In Wednesbury Church, Staffordshire, there are eight musical bells. Round the tenor bell is inscribed:—

"I will sound and resound to Thee, O Lord,
To call Thy people to hear Thy word."

On the seventh bell is inscribed:—

"Sancte Bartholomew, ora pro nobis."

On the sixth bell is inscribed:—

"William Comberford, Lord of the Manor, gave this bell, 1623."

The two trebles were added in 1558. The pendulum of the clock in the above church weighs 100 lbs., and is 14 yards long.

JOHN B. MINSHULL.

DOROTHY HOLT.—Although the great and disinterested efforts made by Mrs. Hailstone, and other English ladies, to facilitate and encourage the manufacture of lace in the United Kingdom, have caused the *Address* which Dame Holt published in London, in 1757, to be forgotten, there are a few things in it that are now rather curious. Thus she tells us that if she is so happy as to succeed in improving the manufacture of English lace "she hopes to have a premium from the Society for promoting Arts, Sciences, and Manufactures. That Honorable Body not giving rewards for Inventions, but only premiums for the *best executed*, when an article is made public and advertized to their order." So that design then counted for nothing in the eyes of a Society for the promotion of Art.

The good Dorothy also says, that any lady who will work for her "shall have the thread returned," which was certainly a liberal offer, and gives her address, Read's Lace-Chamber, above stairs, on Ludgate Hill. She tells us also that the duty on French lace was fifty per cent., which diminished the use of it. What, however, appears now most strange, in a pamphlet containing 19 pages—the price of which was sixpence—is to find, at p. 17, the following N.B.:—

"The foregoing address having taken up but only one sheet of paper must be obliged, on that account, to pay a Stamp Duty of Two Pence for each, unless augmented. In order, therefore, to save that expense, the author begs to prolong the attention of her Readers while she offers to their observation——."

Then follow two pages of observations. The *Address* is dated Ludgate Hill, Nov. 28, 1757.

RALPH N. JAMES.

Ashford, Kent.

CHURCH COLLECTIONS IN THE SEVENTEENTH CENTURY.—The old register of the chapelry of Stretford, near Manchester, then a poor living "passing rich" on about eleven shillings per annum, contains record of the following collections:—

"Collected att the Chappell July 11th 1669 the sume of Three Shillinges & Six Pence for the Poore Captives in Algiers and Salley & other Partes of the Turkes Dominions."

"Colleckted at Stretford Chapell the 18 day of Avgvst [1672] the sume of 2 shillings 10 pence hapenny for a voyalant fire which was in Cold harbovr in the Parrish of great All hallowes in the Sitty of London."

"Colleckted and gatherced at Stretford Chapell the 4 day of may [1673] the svme of 2 shillings 2 pence for a voyalant Fire in the theatree royall in the parrish of Martin in the fileds [*sic*] in the Covnty of Middle sexe."

The two last entries are made, as it seems, by the parish clerk, and I shall be glad of references to the occasion of them. The handwriting of the first entry is evidently that of a clergyman, who possibly was the Rev. Francis Mosley, Rector of Wilmslow, Cheshire. He was, about the date in question, residing near this village with his family, at a lonely house in the meadows called Turnmoss, and is described in the register as "minister of the word of god and fellow at the Colledge at Manchester" (8th June, 1665). JOHN E. BAILEY.

Stretford.

DR. DODD.—I cut the annexed from the *New York Times* of March 17th, 1875; it comes under the head of "Washington Gossip." Is it worthy of a place in "N. & Q."? Perhaps it might interest some of your readers:—

"One of the most accomplished ornaments of the delightful society which existed here during the first fifty years of the city's existence, when everybody knew everybody, and stage-coaches could bring but few strangers, was Mrs. Maria Thornton. Her husband, Dr. Thornton, emigrated from England about the time of the adoption of the Constitution, and was married to her in Philadelphia, where her mother, Mrs. Brodeau, then kept a fashionable boarding-school. Dr. Thornton came here in 1800 as the first architect of the Capitol, and afterward became the first custodian of the Patent Office, then a bureau of the State Department. When the British occupied Washington in 1814, Dr. Thornton successfully appealed to the commanding officer, as an

Englishman, not to burn the collection of models in the Patent Office, they being an object of industrial art spared in all ages by civilized conquerors. His appeal was successful, and the Patent Office alone escaped the general conflagration of the public edifices; but this did not prevent his 'rotation' when Gen. Jackson came into power. Mrs. Thornton survived her husband, and after her death it was first known that she was the daughter of the unfortunate Dr. Dodd, who was executed for forgery in London in 1777. She enjoyed the life-long friendship of Mrs. Madison, Mrs. John Quincy Adams, and Mrs. Alexander Hamilton, and her reminiscences of the early days of the metropolis were very interesting."

G. W.

The Scottish Associate Presbytery.—Much bitter feeling existed when Mr. Ebenezer Erskine, minister at Stirling, and others constituted in 1733 the first Secession Church in Scotland, under the name of "the Associate Presbytery." The adherents of Mr. Erskine and his ministerial brethren asserted their testimony so strongly, that they ceased to use the parochial registers for recording family changes. As the session clerks lost considerably in the matter of fees, they were naturally offended with their seceding neighbours. In the Baptismal Register of Stirling, under Dec., 1742, is the following entry:—"What mistakes or neglects may be found in these last two years is (*sic*) occasioned by the disorderlyness of the Associats." At the close of 1743 is the following: "If any names are wanting in this year it is by the disorderlyness of the Associats, who will not pay their dues." Subsequent to this period the reluctance of the seceders to use the parish registers was overcome. But they maintained their testimony by causing the registrars to insert after each of their names "An Associate." At Stirling about one-third of the people adhered to Mr. Erskine.

Charles Rogers.

Grampian Lodge, Forest Hill.

Humour of Law Books.—There is, in *Smith on Contracts*, 5th ed., p. 445, a deliciously *naïf* reference, which is worthy of enshrinement in "N. & Q.":—

"But the cases most frequently referred to on the subject are *Montague* v. *Benedict* and *Seaton* v. *Benedict*. The name of the defendant probably strikes you as fictitious, and in truth it is so, being taken from a play of Shakespeare, called *Much Ado about Nothing*, in which one of the characters is a young officer named Benedict, who protests vehemently against marriage. The real defendant was a highly respectable professional gentleman."

The late Mr. John William Smith was one of the most learned of modern English lawyers, but he thought it necessary to inform the students to whom he addressed himself that *Much Ado about Nothing* was written by Shakspeare, and that one of the characters in the play was Benedict, "a young officer." The literary gleaner may reap a rich harvest by a search through the *Statutes at Large*, the Reports, and the text-books. A very entertaining book was lately published, entitled *Curiosities of the Law Reports*, by F. F. Heard Boston (U.S.), 1871. Middle Templar.

Bradford.

A Seventy Years' Incumbency.—The *Times* of April 2 has a notice of

"The death of the Rev. Charles Wedge, M.A., Rector of Burrough-Green, Cambridgeshire, probably the oldest incumbent in England, who expired on the morning of Easter Sunday last at a very advanced age. Mr. Wedge was educated at Caius College, Cambridge, and was presented to the Rectory of Burrough-Green by the fourth Lord Aylesford as far back as the year 1805, and was consequently rector of that parish for exactly seventy years. The deceased gentleman's family are remarkable for their longevity, and his father, the late Mr. Charles Wedge, of Six-Mile Bottom, near Newmarket, had attained his ninety-seventh year at the time of his death, which occurred in 1842."

The *Times* of April 8, in its obituary, records the death of the Rev. Charles Wedge, on Easter Sunday, in his ninety-fifth year.

The above appears worthy of a space in the columns of "N. & Q." Thomas Bird.

Romford.

A Prescription for the Cure of Ague.—

"*A sure & p'fect Cure for an Ague if you can gett ye Simples:* p. Mr Clifford of London. Anno 1666.

"First take two drams of Truth in a Decoction drawne thorough ye Limbecke of a Lawyer's sleeve.

"2ly Halfe an ounce of Bishops honesty (if so much may be had).

"3ly An Eggeshell full of grace either at Yorke or Canterbury.

"4ly An honest expression from a faithfull Presbyterian y^t hath taken ye Covenant and is now conformed.

"5ly A sober expression from an Episcopall priest, when you find him fresh and fasting in ye Afternoone without his morning's draught.

"6ly Mingle all these well together with the fidelity of a Courtier; put them in a bagge, & stirr them well together, hang them in some open place that notice may be taken of them for 3. days, and after 3. days bind it to your left Shin untill honesty be practised in England and it will undoubtedly cure you."

M. D.

The Tudor Royal Supporters.—In a copy of the Brecches Bible, printed at London by the Queen's printer, 1579, the royal arms are supported on the dexter side by a scaly dragon with upright bat wings, the sinister side by the British lion. On the title-page of the New Testament of the same date, comprised in the same volume, the crowned lion is on the dexter side, and the winged dragon on the sinister. The winged red dragon represented the Principality of Wales, and seems to have been *alternately* used with the English supporter during the Tudor dynasty. On the accession of James, the lion became the *uniform* dexter supporter as representing England, and the unicorn the sinister for Scotland, the red dragon being discontinued. The supporters of Edward IV. were, on the dexter side, a lion *ruffed*, in a sitting

posture; on the sinister, a stag in the same position, gorged with a ducal coronet (at Windsor). Henry VI. had as supporters two spotted dogs, *mained* and *demi-couchant*. J. B. P.

Barbourne, Worcester.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

LONDON CHARACTERS.—On turning over a lot of old papers the other day, I came upon a forgotten portfolio of coloured prints, etched by Richard Dighton, all of which possess great individuality of character. I beg to subjoin a list of these, with titles and dates, in the hope of some of your correspondents being able to give the names of those represented, if not some account of their history. I only possess 23 plates, but some correspondent may know how many complete the set. The list is as follows:—

1. "A View of the Royal Exchange." 1817, Oct.
2. [An old gentleman in a blue spencer and long coat, wig and cue, profile to left, with note-book and pencil.] "Nov. 5" under right foot.
3. "Sell and Repent." 1817, Nov. 29.
4. "A Great Man on Change." 1818, Jany.
5. "One of the Rakes of London." 1818, March.
6. [A gentleman, with blue overcoat, leaning with both hands upon an umbrella; profile to right.] April, 1818.
7. [Do., dressed in blue, hands under coat-tails; profile to left.] 1818, June. ("Mr. Montifiorie," written in ink.)
8. "An Exotick at the Green House, Leadenhall Street.

> "I do begin to fear 'tis you,
> Not by your individual whiskers,
> But by your dialect and discourse." 1820, Augt.

9. "Byng-go." 1820, Jan.
10. "Is Camomile a Drug?" 1820.
11. "A Member of the Corporation." 1820.
12. "A View from Guildhall to Cannon Street." 1821.
13. "A Real TB." 1821.
14. "King Richard"—"The Broker's Friend." April 15, 1822. ("Mr. Heals" in ink.)
15. "A View *on* the Royal Exchange." Oct., 1823.
16. [A gentleman in blue dress coat, grey breeches and gaiters, profile to left, with a piece of paper in left hand, and a pencil uplifted in right.] July 29, 1822.
17. "A Royal Exchange Consul General." Below is a camel by way of crest, with the motto, "Patientia." Two packages—"Native Pekoe," "English Tea"—are below the feet, and a number of titled books and written scrolls in front. A paper in the left hand bears—"Relief of Ireland," also some names, and the date of "4 May, 1822."
18. "A View from the old South Sea House." April, 1823.
19. "Coffee 's the Thing! Go it ye Tigers!" Nov. 1823.
20. "The Morning Chronicle." 1824.
21. "A Friend in Lombard Street." 1824. ("Mr. Richardson" in ink.)
22. "I believe I 'm right," at foot of print, and before the face—"Y. C. Tallow, 60/." 1824.
23. "A View of Beau-Ville." 1824.

An oblong coloured print, in same portfolio, "Pubd 1806, by W. Holland, No. 71, Cockspur Street," is entitled "Caledonia Triumphant." The old Parliament Houses of London (I take it) are in the distance, and next to these a brawny Highlander, with kilt and plaid, bears his chief, triumphant and astride his shoulders. The chief is waving his bonnet, and crying out—"Huzza! huzza! we have sous'd em in their awn brewing, the Deel bung up the Gang for me!" The henchman is made to say—"Deel a my Saul, Mon, but we 've dish'd em compleatly!" Donald and his master are preceded by a "stout lady" tripping along, with tartan plaid, and playing the Highland bagpipe. As the tartan appears to be that of the Gordons, the print, possibly, has reference to some political affair in which the Duke of Gordon had been engaged along with his celebrated Duchess, Lady Jean Maxwell. Some correspondent may be able to give an account of the incident which the print is meant to illustrate. A. J.

AN UNDESCRIBED BOOK BY AN UNRECORDED WRITER.—Those of your readers who are really acquainted with bibliography must be aware how very rarely a volume of any interest occurs to which the above title is applicable. It usually happens that a book "undescribed by any bibliographer" is only so because no bibliographer has thought it worth describing. I venture to think, however, that the volume I have now before me is one of the few books that have, by some strange accident, dropped out of circulation, and have remained unknown, though well worth the attention of the curious for various reasons. The volume in question is a thick 12mo., and is entitled, "The Ten Pleasures of Marriage, relating all the Delights and Contentments that are Mask'd under the Bands of Matrimony. Written by A. Marsh, Typogr. *London, printed in the Year* 1682." This letter-press title is preceded by an engraved one, which reads simply, "The Ten Pleasures of Marriage. *Printed at London*, 1682." The pagination begins immediately after these titles, and runs from p. 1 to 218. Then follows another engraved title, "The Confession of the New Married Couple. *London, printed in the Year* 1683." This is followed by a letter-press title, "The Confession of the New Married Couple, being the Second Part of the Ten Pleasures of Marriage. Relating the Further Delights and Contentments that ly Mask'd under the Bands of Wedlock. Written by A. Marsh, Typogr. *London, printed in the Year* 1683." This is followed by one leaf, "To the reader," and then the pagination begins with fol. 7 and ends on p. 214. The first thought is, naturally, that the book is either a translation or a paraphrase of the French treatise, "Les Quinze Joyes de Mariage." But on examination one is agreeably surprised to find that such is not the case, but that the piece

appears to be altogether original. It is written in a quaint but straightforward style, and affords a picture of English domestic life in the seventeenth century, such as would have delighted Macaulay beyond measure, and such as would hardly be met with elsewhere. I must not omit to mention, moreover, that not only are the manners and customs of our ancestors described, but they are also represented in twenty very prettily engraved plates. I feel pretty certain from the appearance of the type, and from the fashion of the houses and domestic utensils represented in the plates, that the book was printed and the plates engraved in Holland, and probably at Amsterdam, notwithstanding that we are told on the title that it is "printed in London." If Holland were really the place of printing, one might not unreasonably expect that the book itself had a Dutch original. Perhaps some of your readers can tell me if such be the case, though for my own part I am inclined to think it is not so, the flavour of the book being too English throughout. I should also be very glad if any one can point out another copy, either in a public library or in private hands, or can give any account of the author. F. S. E.

HOGARTH'S EARLY ENGRAVINGS.—I have a copy of a work entitled *Terræ Filius; or, the Secret History of the University of Oxford, in several Essays*, published anonymously, in 1726, by "R. Francklin, under Tom's Coffee-House in Russell Street, Covent Garden." It is ascribed to Nicholas Amherst, or Amhurst, who modestly styles himself "the instructor of mankind and the reformer of the two Universities," and as "by birth but an humble plebeian, the younger son of an ale-house keeper in Wapping," from which it will be seen that there were great men before Agamemnon, or, in other words, that that "respectiable place" figured in history before it figured in the Tichborne record. Amherst, who spent some time at Oxford, bewails the "ignorance, superstition, tyranny, and priestcraft riding rampant in the seminaries of religion," and "the virtuous munificence of founders and benefactors squandered away at gaming-tables and amongst stock-jobbers, or guzzled down in hogsheads of wine, or tost up in fricassees and venison pasties," and expends his indignation in a bi-weekly half-sheet, in which he seeks to prove that the Universities (notably Oxford) are "nurseries of pedantry instead of sound learning, of bigotry instead of sound religion, and of treason instead of loyalty." The serious charges he preferred against the heads of the University secured the public condemnation of the book; and the academical prohibition in the Vice-Chancellor's Court is satirically represented in a frontispiece engraved by Hogarth. The author, who is being denuded of his academical costume, is surrounded by a crowd of gownsmen, while the portly figure of a don, or some such collegiate dignitary, occupies a prominent position in the foreground, displaying in either hand a scroll bearing the inscription "Filius Ter." It is a small engraving about 5½ × 3 in., but contains forty figures, and is marked by the well-known Hogarthian characteristics, and signed "W. Hogarth, fec." It belongs evidently to the period when Hogarth, having obtained some reputation by his first original engraving of "The small Masquerade Ticket, or Burlington Gate," was employed in illustrating books for the publishers, and issuing occasional sketches of town life and folly. The plates to an edition of *Hudibras*, published in 1726, are considered the best of these early engravings, which are interesting to the art connoisseur in so far as they indicate the gradual development of that rare power of grotesque delineation which belonged to the hand that gave us "The Rake's Progress" and "Marriage à la Mode." I should like to have the opinion of a connoisseur in engravings, who has made the study of Hogarth a *specialité*, as to the relative value of this souvenir of the great English satirist. Dr. Trusler, Hogarth's first commentator, I am aware, has given a list of his paintings and engravings, but I do not know whether it includes *all* these early efforts of the graver upon which Hogarth tried his "'prentice hand" before he acquired fame and fortune. Could any of your readers inform me whether there are many such in existence, or whether most of them have shared the fate of the works they adorned, but could not rescue from oblivion, and been consigned to the literary limbo of books out of print?

R. F. O'CONNOR.

JOHN HIEROME: THOMAS HOUGH: EARL OF DENBIGH.—In some papers which I have, each of the two former is described as "of London, Merchant," as married, as having each a family, and as living in or about 1620 and 1673 respectively. The surname of Hough occurs in *The Little London Directory of* 1677, "the oldest printed list of the Merchants and Bankers of London," but the Christian name there is *John*. I shall feel obliged for any information as to their birth, parentage, residence, marriage, death, City company, coat of arms, &c. Will Col. L. Chester kindly aid me if he can? When and where did the fourth Earl of Denbigh (and third Earl of Desmond) marry Hesther Firebrace, and where can I find detailed accounts of the wedding and of her burial? CHARLES MASON.

Gloucester Crescent, Hyde Park, W.

"MESSAN," "MESSET," OR "MESSIT."—What is the derivation of this term as applied to a dog? Sir David Lyndesay in *The Complaynt and Publict Confessioun of The Kingis Auld Hound callit Bagsche*, says:—

"Na messane reif to mak the riche."

Burns, in *The Twa Dogs*, has—

"E'en wi' a tinkler-gipsy's messan."

Walter Scott, in *The Bride of Lammermoor*, writes:—

"No man knows so well as Bittlebrains on which side his bread is buttered; and he fawns on the Master like a beggar's messan on a cook."

Apropos of this, it appears that in olden days, ere minute calculations had been entered into to discover on how little human life could be sustained, even mendicants had their canine friends and companions. Shakspeare says, "Steal but a beggar's dog."—"I had rather be a beggar's dog." Nor does this apply to the blind only.

The very interesting *Memoir* of the inimitable Thomas Bewick has a charming anecdote about "a messet dog," and one of his matchless vignettes is of a hungry beggar with his famishing dog.

GEORGE R. JESSE.

SERMON-BELL.—When was this first used, and by what authority? There is no order for it in the rubrics of the Prayer Book, or in the canons of the Church. THOMAS NORTH.

The Bank, Leicester.

READING TO HENLEY.—Why are the mile-stones on the road from Reading to Henley marked with the distance from Hatfield? The only explanation I could get on the spot was "that it always had been so." The distance is fifty-one miles from Reading. G. T. P.

LIEUT.-GEN. J. BURGOYNE.—Who was the author of the memoir prefixed to an edition in two volumes of his dramatic works and poems, printed by C. Whittingham, London, 1808?

J. BRANDER MATTHEWS.

Lotos Club, N.Y.

A GUINEA, 1775.—I have a guinea, dated 1775. After the usual inscription on the reverse come the following letters as I give them:—B. ET. L. D. S. R. I. A. T. E. T. E. What do they signify?

R. KELLY.

Bayview, Dublin.

Replies.

THE "EARLY ENGLISH" CONTRACTION FOR "JESUS."

(5th S. ii. 265, 375, 437; iii. 15, 74, 211.)

After all that has been written on this subject, it is truly surprising that any one can doubt the Greek origin of the monogram. The uncial MSS. of the New Testament should settle the question at once and for ever. The *Codex Bezæ*, for instance, fac-similes of which are within the reach of most people, in St. Luke iii. 23, and *passim*, gives the name of Jesus in the Greek as ΙΗC, and in the Latin as IHS. Both ιȳc and ιȳs were in common use all through the Middle Ages for that Name, not only when used alone as a symbolical monogram, but with context showing that it meant "Jesus," and nothing more or less. I open a MS. York Breviary, and at once read, "Descendens ιȳc de monte," etc. I suppose it would scarcely be maintained that this should be rendered, "*Jesus our Saviour descending from the mountain*," still less that it has any reference, however remote, to Shem, Ham, and Japheth! Even if we granted the possibility of the "Noachian" origin of IHS, what should we say of other abbreviations of sacred names, which are equally abundant in uncial MSS.? I give a few, taken from parallel passages in the *Codex Bezæ*:—

Greek.	Latin.
ΚΕ Κυριε	DME Domine
ΚC Κυριος	DMS Dominus
ΧΡC Χριστος	XPS Christus
ΘΥ Θεου	DEI
ΠΝΙ Πνευματι	SPU Spiritu
ΙΗΝ Ιησουν	IHM Jesum
ΙΗΥ Ιησου	IHU Jesu.

Here is a familiar passage:—

ΕΦΗ ΑΥΤΩ ΙΗC ΑΓΑΠΗCΕΙC ΚΝ ΤΟΝ ΘΝ CΟΥ.
DICIT EI IHS DILIGIS DMN DM TUUM.

The fact is that in the uncial MSS. sacred names are almost invariably contracted, and scarcely any other words are. In Hebrew, too, we have the sacred names "Jehovah" and "Elohim" (except in the Biblical Text) constantly abbreviated.

There is another "early English" contraction, well known to ecclesiologists, namely, ȳpc or ȳpȳ, the origin of which may be found in the above list, and it is to be hoped that we shall be spared a controversy about it also.

To the bell inscriptions which MR. NORTH has quoted, let me add these two:—

Est michi collatum ihc istud nomen amatum.
Celorum xpe placeat tibi rex sonus iste.

J. T. F.

Hatfield Hall, Durham.

MR. WEALE's explanation seems to me the true one, because the simplest, viz., that IHS is the contracted form of our Lord's name, which was anciently spelt Jhesus, consisting of the first two letters and the last. N. H. M. asks on what principle such a contraction is based. But we have no need to discuss the principle when the fact is indisputable, being of such frequent occurrence. Moreover, this contraction occurs in ancient documents, not only in the nominative case, but in other cases also, the genitive, and accusative, and vocative. Thus we have not only Ihs̄, but Ihū, and Ihm̄. And the same thing occurs in regard to Christus, xpS̄, xpī, xpM̄ being common forms of contraction for XPISTUS, &c. Examples may be seen in the fac-similes of MSS.

printed by the Palæographical Society, plate 4 from the Lindisfarne Gospels of the eighth century, British Museum, Cotton MS. Nero, D. iv.; plate 8, Ecclesiastical Canons of the eighth century, Paris, Latin, 3836; plate 33, Gospels of St. Augustine, seventh century, Cambridge, Corp. Ch. Coll., No. 286; and plate 17, Gospel of St. John, Stonyhurst College. G. D. W. O.

N. H. M.'s blissful state may satisfy him. Will he go a step further and explain the two monograms (*often* used in conjunction with one another), IHΣ, XPΣ, and then the Latin acceptation of these symbols, as appears on Constantine's medal "Domini nostri IHV. XPI."? The difficulty appears to me to reject the two-first-and-last-letter idea. Hic et Ubique.

If reference be made to some of the New Testament Latin or Greek uncial MSS., dating from the fifth to the tenth century, say the Græco-Latin Cambridge MS. *Codex Bezæ*, it will be found that the word Jesus is almost always written in the Greek IHC, and in the Latin IhS. IHΣ is only a later form of IHC. Hence, I think, we may infer that originally this contraction meant nothing whatever more than "Jesus," and that the various ingenious readings that it is capable of bearing were given it in later times, when ornaments and decorations in our churches became more profuse. J. S. Amery.

Ashburton.

I never read in all my life such a piece of etymology run mad as Dr. Dixon's derivation of I.H.S. "A rational solution of the mystery," indeed! If there were a mystery, which there is not, it would be about the most irrational solution conceivable. I must not call on Dr. Dixon, who is not a mason, but I call on his aged and learned friend, or any other mason, to prove it as well as to assert it. If they can't prove it without "divulging masonic secrets," they should not advance it at all. C. F. S. Warren, M.A.

Bexhill.

The French Words "Coi" and "Oie" (5th S. iii. 118.)—Mr. J. C. Moore asks whether these words have not, like *yeux*, "dropped" (this is hardly the right word) every letter of their Latin originals. Let me first consider *coi*, from *quietus*. Mr. Moore says, he thinks the *i* in *coi* is not that in *quietus*, but has been introduced; but such a point cannot be settled by a mere thought or a mere assertion. We must first go through the stages or steps which separate *quietus* from *coi*, and these will, I think, be found to be something like the following: *Quictus*, *quiet* (the termination being dropped), *quit* (the *e* disappearing),* *quoit* (the *i* having become altered in sound, and the alteration being expressed by *oi*), *coit*† (*c* being substituted for *qu*‡ as being identical in sound when followed by *oi*), *coi* (the *t* being dropped). Of these forms, *quoit* and *coit* will be found in Burguy and Littré, while *quiet* still exists, though not much used; and that *quit* must have existed is shown in note*. That *quit* would readily become *quoi* (=*coi*) is shown by the Lat. *quid*, which has become *quoi* in French. A Lat. medial *i* very frequently becomes *oi* in French, see Brachet, *Dict. s. v. boire*. We now see that the *i* has not been introduced, but that it exists in every form between *quietus* and *coi*. It is the *o* which has made its way in. At the same time, the *oi* has no longer the least resemblance in *sound* to the *i* from which it sprang, though it very likely had some when first used, and so it is open to Mr. Moore to say that in this sense the *i* in *coi* is not that in *quietus*. But etymologists generally occupy themselves with the *lineal descent* of the written letters rather than with their *sound*, about which it is impossible to gather much positive information; and I have shown that the *i* in *coi* is lineally descended from the *i* in *quietus*, although it has changed its sound on the passage.

Now let us turn to *oie*. This, as Mr. Moore says, is indubitably derived from the Low Lat. *auca*; but Mr. Moore is rather hasty, I think, in suggesting that *auca* probably existed in classical times. *Auca* is said to be a contraction for *avica*, which Littré calls a "dérivé fictif" of *avis*, bird. By this he means, I take it, that in classical Latin they would not have formed a *substantive avica* out of *avis*.§ I shall show farther on how I think the form *auca* arose. According to Brachet, *auca* occurs in the earliest Latin texts of the *Middle Ages*, and one of the books from which he quotes it (Marculfus) probably dates from the seventh century, and this is someway removed from classical times. Now, *aucella* (=*avicella*, a diminutive of *avis*) was, again according to Brachet, in use as early as the first century (Riddle gives *avicula* as used by Aulus Gellius early in the second century), and from a masc. form of this, *aucellus*, comes the Fr. *oiseau*. *Aucella* and *aucellus* being diminutives were, of

* That the *e* is dropped is shown by the Fr. adj. *quitte* (old Fr. *quite*, *cuite*) and the verb *quitter*, both of which come from *quietus*, as do also (through the French) our *quit*, *quits*, and *quite*. Cf. also *pitié*, from *pietatem*.

† The fem. of *coi* is still *coite*. I need scarcely say that *coi* is our word *coy*.

‡ Why the *c* should have been substituted or retained is not very clear, but perhaps for the sake of distinguishing *coi* from *quoi*. In the case of *quitte*, it was formerly substituted also (see note*), but the *qu* has resumed its old place. If the *qu* still remained, *quoi* and *quietum* would have three letters in common.

§ *Icus*, *ica*, *icum*, are *adjectival* terminations in classical Latin. It may be said that *avica* was originally an adjective, but what evidence is there of this? What substantive could it have, in the first instance, been used with? Littré may, however, mean that the form *avica* never existed. See note ¶.

course, originally applied to *small birds* only, but they seem before long to have been applied to birds in general, as the Fr. *oiseau* now is, and so taking the place of *avis*, which fell into desuetude, they virtually ceased to be *diminutives*. The words were, however, still diminutive in form, and were felt to be inapplicable to such a *pre-eminently big, lumbering* bird as a goose, and therefore out of *aucella* they formed an *augmentative*,‖ *auca*, and applied it to the goose, which was thus made the *big bird, par excellence*. All this is, of course, pure conjecture on my part, but, as I have shown it to be tolerably certain that *aucella* is *older*¶ than *auca*, I think my conjecture is reasonable enough.

Now, if *oie* comes directly from *auca*, Mr. Moore has proved his point, and *oie* contains no letter of its parent word. But does it come directly? I ask, because in Ducange I also find the form *occa*, of which, however, he does not give the age. But if *auca* became *occa* in Low Latin, which is, I think, very probable if we consider the Ital. and Span. form *oca*,** *before* the birth of the French word *oie*, then *oie* does still contain one letter of its original.†† Littré, Scheler, and Brachet all give *auca* as the parent word, but probably they were not aware of the form *occa*. In conclusion, I will remark that I never pretended that *yeux* was the *only instance*‡‡ in which a French word has parted with or exchanged every letter of its Latin original, but a good many similar instances must be found before it will cease to be remarkable on that account.

F. Chance.

Sydenham Hill.

Husbandman (5th S. ii. 103; iii. 195.)—"What is the original signification of this term?" asks C. J., in 1st S. xi. 86. "In what sense was this word used in the beginning of the seventeenth century?" asks J., in 3rd S. i. 30. Both these queries elicited replies; and Gregory Isham, "attorney and husbandman," has figured more than once in "N. & Q."

It appears to me that D. M. Stevens, in 3rd S. i. 77, and W. C., in the same volume, p. 115, furnish satisfactory replies.

I have a very great respect for the opinion of the late Mr. Gough Nichols, but I cannot think he is *strictly* accurate in the distinction he draws between "husbandman" and "farmer" (4th S. vii. 255). To my mind the terms are synonymous, and in reply to J., who asks (3rd S. i. 30) "in what way the term 'yeoman' differed (in the seventeenth century) from husbandman," I should be inclined to say the one is a *title*, the other a *trade*. Gregory Isham was in *rank* a gentleman, but by *trade* he was a husbandman.

I have now lying before me the wills of two brothers, dated 1668 and 1640 respectively. The elder calls himself a "gentleman," seals his will with the armorial bearings of his family, and signs his name in a bold, clerk-like hand. The younger styles himself a "husbandman," and signs his will with a cross. This would seem to confirm X. Y. Z.'s assertion that "even younger sons . . . . occasionally took to agriculture as husbandmen." But there is this great difference. The elder brother in this case was not a "feudal lord," though he was a member of an ancient and honourable *armigerous* family. He inherited, lived upon, and probably cultivated an estate, of no great extent, which had been for generations in his family. There is no doubt that among the lesser gentry such a state of things was by no means uncommon. The eldest son lived in comfort upon his paternal acres; the younger ones "took to agriculture" (not as *labourers*, but as *farmers*) and other trades, and were educated accordingly.

The good old-fashioned title of *yeoman* is all but extinct. In a document dated 1621, the father of the two persons whose wills I have cited is twice mentioned, once as a *gentleman*, and once as a *yeoman*. In modern times he would be called a *'squire*:—

> "A Knight of Cales, a 'Squire of Wales,
> And a Laird of the North Countrie;
> A *Yeoman* of Kent with *his yearly rent*
> Could buy them up all three!"

Mais nous avons changé tout cela. We speak, it is true, of a "substantial yeoman," meaning thereby a well-to-do farmer; but in this nineteenth century a person possessed of a "yearly rent writes himself *armigero*," and would feel grossly insulted if he were otherwise described.

H. S. G.

Opera of "Rosina": Mrs. Frances Brooke: Dr. Johnson (5th S. iii. 189.)—Mrs. Brooke was the daughter of a clergyman named Moore, of Stubton, co. Linc., and was married to the Rev. John Brooke, Rector of Colney, Norfolk, and of St. Augustine's, Norwich, and, in 1762, appointed Chaplain to the Forces in Canada, whither she accompanied him. He died on Jan. 21, 1789, and she a few days later, on the 26th of the same month, at the house of her son, a clergyman at Sleaford. The *Biog. Dram.* gives a list of her

‖ *Auca*, of course, is not strictly speaking an augmentative, but if *aucella* had ceased to mean *little bird* and meant *bird*, then *auca* would naturally mean *big bird*, and virtually be an augmentative.

¶ I am of opinion, therefore, that the form *avica* never really existed. *Aucella* (=*avicella*) is the diminutive of *avis*, not *auca*.

** In Prov., *auca* and *oca* both occur, but *auca* seems to be the more common. In Span. *auca* also occurs, but is less common than *oca*.

†† A Lat. initial *o* may become *oi* in Fr. as in *oiseux* from *otiosus*.

‡‡ I can at once myself furnish two other indisputable instances, viz., *eux* from *illos*, and *je* from *ego*. The steps are *illos, ils, els, es, eus, eux*, and *ego, eo, io, jo, je*; and I have no doubt other instances would be found among the shorter words beginning with a vowel.

works; and the late Mr. Croker, in his edition of *Boswell*, writes in a note:—"Frances Moore, wife of the Rev. Mr. Brooke, wrote two novels, called *Emily Montague* and *Lady Julia Mandeville*. She afterwards produced several dramatic pieces, one of which, 'Rosina,' still keeps the stage. She is said to have been much esteemed by Johnson." Her first publication consisted of a series of periodical essays called *The Old Maid*, which reached the thirty-seventh number, and were afterwards collected into a volume. Her opera, "Rosina," was the great favourite of its day. It was first produced in 1783, at Covent Garden, and I have before me the thirteenth edition, dated 1790. In the "advertisement" prefixed to this, she says:—

"The fable of this piece, taken from the Book of Ruth, a fable equally simple, moral, and interesting, has already furnished a subject for the beautiful episode of Palemon and Lavinia in Thomson's *Seasons*, and a pleasing opera of Mons. Favart. Of both I have availed myself as far as the difference of my plan would allow."

The charming melodies, "When the rosy morn," "When William at eve," "I've kissed and I've prattled," "Light as thistle-down moving," &c. &c., were composed or adapted by Shield.

May I be allowed to add, for Mr. Musgrave's information, the following anecdote from a MS. note-book in my possession, written by a clergyman, who died in his eighty-seventh year, in 1826, and who, when young, had been personally acquainted with Dr. Johnson? He writes:—

"In the *European Mag.* for Feb., 1789, is an anecdote of the late Mrs. Brooke, respecting Dr. Johnson's behaviour to her when he, Miss Moore, Miss Seward, Mr. Keate, Mr. Boswell, &c., were met to take leave of her the evening before she set off for Canada. The editors say it rests only on newspaper authority. It is, however, true; and the lady in question, to whom I have the happiness to be related, told it me in the following manner:—Dr. Johnson desired to speak with me in private. When we got into the parlour, he said, 'My dear, you are to-morrow setting off upon a very long journey, and it is very uncertain whether I shall ever see you more; I wanted, therefore, to have a kiss of you before you went, and being conscious of my own awkward figure, I called you aside that I might do it with more convenience than before all the company.'"

S. H. Harlowe.

St. John's Wood.

An account of Mrs. Frances Brooke, a contemporary of Dr. Johnson, may be found in *The Thespian Dictionary*, 1805; as also in Allibone's *Dictionary*, from which it appears that she was the daughter of a Norfolk clergyman named Moore, her husband, Rev. John Brooke, being chaplain to the garrison at Quebec. Her earliest works were two novels, *Julia Mandeville* and *Emily Montague*. In a third novel, called *The Excursion*, she seems to have pilloried Garrick, who had given offence by the way in which her first tragedy of "Virginia" had been put on the stage. She was also authoress of another tragedy, "The Siege of Sinope." This, however, was not so popular as her "Rosina," "than which few musical entertainments have been more successful; but to the composer, Mr. Shield, *some* share of the merit was due." This play was commended by Nichols:—

"Few pieces have been equally successful. The simplicity of the story, the elegance of the words, and the excellence of the music promise a long duration to this drama."

Mrs. Brooke, who wrote some other works, died 1789, aged forty-five. J. B. S.

Cornbrook.

Refer to the *Biographical Dictionary of Living Authors*, 1816. Olphar Hamst.

"Fangled" (5th S. iii. 85, 133, 258, 310.)—It need scarcely be said that it is very satisfactory to have to deal with such philosophical observations on etymology as Mr. Skeat's, even though one may not altogether agree in all his conclusions. He says, "we do not want *ideas*, but *facts*." I beg leave to say that human nature is so constituted that the two, ideas and facts, must go together. It is in vain to try to separate them; and it is not in the slightest degree desirable that they should be separated. What is wanted is that our ideas should be truthful, truthful ideas being ultimately based on facts. But Mr. Skeat is no doubt aware that it has been stated—and most truly stated—that there are more false facts in the world than false theories; and, essentially, theories are ideas, at least originally.

I have no doubt whatever that all that Mr. Skeat says as to *fangled* and *fang* is perfectly correct, so far as it goes; but the question arises, does it go far enough? Had *fang* or *fangled* no other meanings originally than those assigned to them by Mr. Skeat? It seems to me that, as regards words generally, it is on this ground, mainly, that the future battle of etymology will require to be fought—if any battle be necessary—in order to arrive at correct results in etymology, and not so much on the ground referred to by Mr. Skeat; for if our premises are wrong, of what value are deductions from these premises, however correct the deductions may be in point of form? I must, therefore, withhold my assent from Mr. Skeat's views as to the derivational meaning of *fangled*—at least, in the mean time—based though these views are on facts; for I believe that these facts are not the whole facts involved in the meaning of *fangled*. And it may be added that, as already intimated, I intend to submit, as soon as I can conveniently do so, what the general principles as to language, involved in a discussion like the present, really are.

Col. Fergusson's quotation from the speech of King James—whom it has been so long "the fashion" most unjustly to depreciate—is valuable

s tending to throw light on the meaning of *angled*. But I did not restrict in any way the meaning of "fashioned," as he seems to suppose. "Fashioned" is no doubt = "formed"; and the fashions of the day in dress are simply the prevailing "forms" of dress. And is "new fangled" not = "new formed," at least in one sense?

HENRY KILGOUR.

BODONI, OF PARMA (5th S. iii. 265.)—This illustrious printer and typefounder has given his name to a certain character of type, to a peculiar sort of binding, and to establishments and associations innumerable in his native Italy. He was one of nature's nobles and an enthusiast in his art. His remarkable *Manuale Tipografico*, 2 vols. 4to., was published at Parma by his widow Margaret in 1828, several years after the great John Baptist's death. Many of his editions of the Greek, Latin, and Italian classics are very rare, and fetch high prices. Every public library in Italy has specimens. Others may be bought for a song at old-book stalls. I have a few myself, including a Fracastoro in Latin and Italian. The peculiar sharpness of the Bodonian types is generally ascribed to the presence of a certain quantity of silver; and the story goes that they were at last brought to the melting-pot by some idiotic Vandal for the sake of the precious metal in them. Bodoni was born at Saluzzo (Piedmont) in 1740, and died in 1813 at Padua. H. K.

Lowndes says:—"Poems and Life. Parma, 1793, 4to. Printed by Bodoni. 200 copies." To this information Brunet adds, "Bas prix." Cotton, *Typographical Gazetteer*, 8vo., Oxford, 1831, p. 218, says:—

"In modern times the city of Parma has obtained a high degree of celebrity from the splendour and luxury of the typographic productions of the renowned Bodoni, whose beautiful and correct editions deservedly find a place in the library of every accomplished scholar. An account of Bodoni and his publications has been recently published in two volumes, 4to."

See also his *prefazione* to *Le più insigni Pitture Parmensi, indicate Agli Amatori delle Belle Arti*, 4to., Parma, 1809, and *Manuale Tipografico*, 2 vols. royal 4to., Parma, 1818, which contains upwards of 250 specimens of different types, Roman, Greek, Russian, Oriental, and other foreign characters in every variety. FRANK REDE FOWKE.

See *The National Encyclopædia* (Mackenzie, Paternoster Row). FREDK. RULE.

JOHN OF GAUNT (5th S. iii. 247.)—In my *Random Notes on English History*, I have entered his birth at Ghent as on XI. Calend. Jul. (June 21), 1340, but I have not fixed the authority. Philippa, the Queen of Edward III., was in the Low Countries with her husband, and, while at Antwerp, Lionel, Earl of Ulster and Duke of Clarence, was born on 29th Nov., 1338. The King had engaged with the Duke of Brabant to stay until the war was ended, but his affairs called him to England, and he left hostages, including the Queen and new-born prince. He returned to England on 21st Feb., 1340, but embarked again at Orwell on 22nd June, according to Froissart, Rymer, and Knighton. If, therefore, the first above-mentioned date or that given by Miss Strickland (and also Green) be correct, the Queen must have been delivered during the King's absence, because he was engaged for some time with his victorious fleet. The reception by the Queen of complimentary visitors within a short time of her confinement would not, until a comparatively late period, be an uncommon circumstance, and would not affect the date of the birth of her child. Ladies were not then so squeamish as they are at the present day. I propose at my leisure to submit to your readers several questions of considerable importance relating to English history, dating from the early part of the reign of the Conqueror, which should, if possible, be set at rest. In these questions will be included some concerning John of Gaunt. GEORGE WHITE.

St. Briavels, Epsom.

DR. W. JOHNSON (5th S. iii. 247.)—In "N. & Q." 2nd S. ix. 436, J. E. B. will find a notice of Dr. Johnson and his "great deliverance at sea." Of his *Devs Nobiscum*, recording the same, I have the second and third editions, dated 1664 and 1672, and as the dedication to the Hon. Soc. of the East Country Merchants is dated "From my study in Warbois, Apr. 6, 1659," that may be taken as indicating the date of the first edition, which I have not seen. This incident in the life of the doctor is commemorated upon a monumental tablet to the author in Westminster Abbey, and further perpetuated in verses by Flatman, "On the Author and his Book," first published in the third edition. Finding in my copy of this last a modern impression of an old cut of "The Wreck of the William and Mary, and Preservation of Dr. Johnson, 1648," I would ask any one possessing the original book if it contains such a frontispiece; if not, it may probably be taken from a sculptured representation upon his monument, which I have not seen. A. G.

MUSICAL REVENGE (5th S. iii. 325.)—MR. SOLLY has probably never met with an edition of *Hudibras*, of which I have a copy. It is small 8vo., containing 408 pages, printed in 1720, in London, for D. Browne and other publishers. It contains seventeen engravings, viz.:—

1. Hudibras and Ralpho setting out; the bear and rabble in the background.
2. The encounter.
3. H. falling from his horse on the bear.
4. H. on the ground, belaboured by Crowdero with his

wooden leg, defended by Ralpho; broken fiddle in foreground, the bear charging the crowd in the background.
5. Trulla charging H.
6. Trulla striding over H.
7. H. and Ralpho with their faces to their horses' tails.
8. H. and Ralpho in the stocks.
9. The two released and arguing.
10. Sidrophel surveying the paper kite and lantern through a telescope.
11. H. calling on Sidrophel.
12. H. upsetting Sidrophel.
13. H. and the widow.
14. H. cudgelled by men in masks.
15. Double-faced religion, with cloven feet and serpent's tail.
16. Burning the rumps.
17. H. consulting the lawyer.

The appendix contains numerous annotations, and some MS. notes which are interesting.

WILLIAM WING.

Steeple Aston, Oxford.

MR. SOLLY, in noticing how sparsely *Hudibras* has been illustrated, does not appear to have remembered Cooke's 12mo. (2 vols.) edition of the *Poetical Works of Samuel Butler*, 1803, where the epic of *Hudibras* is profusely embellished with copperplate or steel engravings by J. Widnell, designs by J. Thurston. Cooke's popular cabinet edition of Butler's poems was the "People's Edition" of the beginning of the present century, and probably did more to make *Hudibras* known to the general public than any previous work; the illustrations, of course, aided in creating this popularity. EDW. H. MALCOLM.

FRANÇOIS EYCKENS (5th S. iii. 347.)—In the collection of T. Loridon de Ghellinck, of Ghent, were three pictures by François Eyckens:—two of vases, and children, as large as life, supporting flowers; the other of Flora and flowers. The figures are highly praised in the catalogue. The drawing is said to be very correct, and the children as beautiful as if painted by Charles Morat. The flowers in all three were painted by J. Van der Borgh. From this it would seem that François Eyckens was a painter of figures. At the same time, there is in the catalogue of the Belvedere at Vienna a picture by F. Eyckens, or at any rate signed, "Francisco Ykens fecit," which consists of a vase and flowers. No mention is made of figures. We know that the other painters of the name of Eyckens painted figures, and a dozen of their pictures are described in Mensaert's *Peintre Amateur*. Perhaps François painted both figures and flowers; but in his more valuable pictures the flowers were painted by Van der Borgh, as Loridon was one of the best judges of his time, and his collection famous. F. Eyckens flourished about 1660. RALPH N. JAMES.

Ashford, Kent.

"EARTH TO EARTH" (5th S. iii. 148.)—In the discussion at present going on as to "Earth to Earth," the mode of sepulture recommended is treated as an innovation, which it clearly is not. In the East now-a-days, as always, the dead body is merely wrapped in a cloth, and carried to the grave on a bier. The word "coffin" is mentioned in the dictionaries as derived from the Latin word *cophinus*, and the Greek word κοφινος, both signifying a "chest," but query whether these two words are not derived from the Arabic word *kafan*, signifying a "winding sheet." This word is always used in that meaning amongst the Mohammedans of India at the present day. CIVILIS.

As a practical surveyor, I would strongly recommend MR. LEIGHTON not to depend upon every one's theorizing, but to consult the works on the state of the remains found in the various barrows in this country. Bateman's is about the best, as the vast tract that he explored embraced a great variety of soils. It should be borne in mind that the aspect of the several sites of interments has a great deal to do with preservation or otherwise. Petrifying springs are never found but in north, north-eastern, and north-western aspects.

CHRIS. CHATTOCK.

Castle Bromwich.

"TARWATER" (5th S. iii. 348.)—Is not the work inquired for under this title, *Siris; a chain of Philosophical Reflexions and Inquiries concerning the virtues of Tar-water?* The treatise will be found in vol. ii. p. 364 of Professor Fraser's edition of Bishop Berkeley's works (Oxford, 1871).

W. F. R.

Worle Vicarage.

BURTON'S "ANATOMY OF MELANCHOLY" (5th S. iii. 308.)—Let MR. DAVIES look again. There is no statement here that "verjuice and oatmeal are good for a parrot," nor any implication that "truth may be blamed" by such a statement, had it been made. Burton merely hints that he must put a restraint on his pen, lest he should overshoot himself, and "be forth of his element." "Ne quid gravius dicam," otherwise he might find himself in the ridiculous position of him who translated "veritas odium parit" by the words "verjuice and oatmeal are good for a parrot." This is an example of what Swift calls translation by the rule of sound, as was exemplified by him who rendered that ingenious posy of a wedding ring, "Qui dedit, se dedit," by "When he did it, she did it."

CROWDOWN.

ELYSTAN GLODRYDD (5th S. iii. 228.)—This chieftain "of renown," as his second name imports, is the recognized founder of one of the royal tribes of Wales; and his lineage is traced back to Beli Mawr, the reputed father of Cassivelaunus. His British extraction may, therefore, be assumed. But with respect to the Earldom of Hereford, it is doubted whether he acquired it by inheritance

from his mother Rheiengar, an heiress of the House of Tudor Trevor, or usurped it by force of arms. Elystan or Ethelystan, as it is variously written, is said to have been born at Hereford in the second year of King Athelstan, A.D. 926, and to have been named after that king, who stood sponsor at his baptism. There is only a brief mention of him in Yorke's *Royal Tribes of Wales*. Fuller notices will be found in Sir Samuel Meyriek's edition of Dunn's *Visitations;* Theophilus Jones's *History of Brecknockshire* (vol. ii. pp. 411–415); and Williams's *Biographical Dictionary of Eminent Welshmen*, published at Llandovery and London (Longman), 1852. SHEM.

This prince was undoubtedly a Welshman. His name, Elystan or Ethelystan, was derived from Athelstan, the Saxon king, who was his godfather. He was born about A.D. 927, and was the son of Cynhyllyn ab Ivor ab Severus ab Cador Wenwyn ab Cadvan ab Owain ab Idnerth ab Jorwerth Hirflawdd ab Tegonwy ab Teon ab Gwineudaufreiddawd, King of Alban. His mother was Rheiengar, the daughter and heiress of Goronwy ab Tudor Trevor, in whose right he succeeded to the Earldom of Hereford. Elystan was Prince of Ferlys, the territory lying between the rivers Wye and Severn, which was an independent principedom. He married Gwenllian, daughter of Einion ab Howel Dda, by whom he had one son, Cadwgan. He was the founder of the fifth royal tribe of Wales, and from him are descended the Earls of Cadogan, and many families in the counties of Montgomery, Brecon, and Radnor. For further information I would refer MR. WEBB to Yorke's *Royal Tribes of Wales;* Jones's *History of Brecon;* Williams's *Enwogion Cymru;* and Pennant's *History of the Parishes of Whiteford and Holywell.*

LLOYD OWEN.

Birmingham.

"DAGGER-CHEAP" (5th S. ii. 9.)—Nearly a year ago I inquired in "N. & Q." the origin of this expression, which is used by Bishop Andrewes in the sense of dirt-cheap. My query has remained unanswered, but I believe that I am now able to reply to it myself. In Jonson's *Alchemist*, Act v. se. 2, Subtle says to Dapper,—

"Her grace would have you eat no more Woolsack pies
Nor Dagger frumety."

Gifford remarks on this :—

"The Woolsack and the Dagger were ordinaries of low repute; and our old poets have frequent allusions to the coarseness of their entertainment. 'I'll not take thy word for a Dagger pie' occurs in the *Satiromastix;* and a similar expression is found in an old collection of epigrams called *Springes to Catch Woodcocks.*"

The Dagger is also mentioned in the first scene of the *Alchemist* as the tavern at which Face fell in with Dapper :—

"My lawyer's clerk I lighted on last night
In Holborn, at the Dagger."

And in *The Devil is an Ass*, Act i. se. 1, the Vice, Old Iniquity, says :—

"From thence we will put in at Custom-house Key there,
And see how the factors and prentices play there
False with their masters, and geld many a full pack,
To spend it in pies at the Dagger and the Woolsack."

The expression "Dagger-cheap," then, probably arose from the cheap and nasty fare provided at this low tavern. T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

MS. LINES IN FULLER'S "HISTORIE OF THE HOLY WARRE," 1640 (5th S. iii. 227.)—If the manuscript lines in MR. WINTER'S book begin thus :—

"Nor need Jerusalem that holy mother
Envy old Troy;"—

then they are by "H. Hutton, M.A.C.Jes," as in my copy—3rd edition, 1647—there are *fourteen* lines so beginning, to which the above signature is appended. It has struck me as just possible that the lines found in MS., in the earlier edition, may have been printed in the later, and that the initials R. H. may be an error for H. H. I throw this out as mere conjecture, the worth or worthlessness of which will be patent to your correspondent at a glance. EDMUND TEW, M.A.

BURBIDGE (5th S. iii. 229.)—The last syllable in Bur[b]idge is *wich, wick.* Conf. the proper names Burridge, Harbige, Marriage, Orridge. Johnson renders *bur* a "place of shade and retirement"; a "rough head of a plant, called a burdock"; but it may also be the name of a river. It so comes from ὑδωρ, which will corrupt down to *ur, cur, ar, er, ir;* with a digamma, *vur, vcur, var, vcr, vir;* with a quasi digamma, *bur, bar,* &c. Burbidge would also corrupt from Burbridge, for we have Burbridge as a surname.

R. S. CHARNOCK.

Gray's Inn.

THE FIRST STEEL PEN (5th S. iii. 266.)—Ten years at least before Dr. Priestly was born steel pens were in use. There are references to them in the *Diary* of John Byrom, who required them when writing shorthand. In a letter to his sister Phebe, dated August, 1723, he mentions them as follows :—

"Alas! alas! I cannot meet with a steel pen no manner of where; I believe I have asked at 375 places; but that which I have is at your service, as the owner himself always is."—(*Remains*, vol. i. 59.)

Elsewhere he relates how one of his pupils adopted a curious plan for giving to quills the necessary degree of hardness. J. E. BAILEY.

ANCIENT ROMAN COIN (5th S. iii. 268.)—The female figure is probably Venus herself, the "ball" the golden apple given her by Paris as fairest, the palm being, of course, the emblem of her victory over Juno and Minerva.

C. F. S. WARREN, M.A.

ROYAL PREROGATIVES (5th S. iii. 249.)—MR. GOMME may be assured that *The Grammar of Law* is not a book of any authority. I cannot find it in the Middle Temple Library.

MIDDLE TEMPLAR.

MELANDRA CASTLE (5th S. iii. 245.)—The ancient station called Melandra Castle, situate in the township of Gamesley, of which scarcely a vestige now remains, is described at length by the Rev. John Watson in *Archæologia*, vol. iii., 1774, an extract from which may be found in *Beauties of England and Wales*, vol. iii., 1802, page 456.

C. W. SUTTON.

THE EGYPTIAN HALL, PICCADILLY, AND MR. WILLIAM BULLOCK (5th S. iii. 284, 302.)—I have a coloured print of "Bullock's Museum, 22, Piccadilly. No. 18 of R. Ackermann's *Repository of Arts*, &c., pub. June 1, 1810, at 101, Strand, London, Plate 35, vol. iii." The larger mammalia, snakes, and birds are grouped in the centre of the room among palm and other trees; the wall cases contain the smaller birds; at end of the room there are two suits of armour, one on horseback, with fire-arms and pieces of armour arranged on the wall above. As this print is of earlier date than any references in MR. PAPWORTH'S interesting articles, I thought it well to draw attention to it.

GEORGE POTTER.

Grove Road, Holloway, N.

CAMPBELL, &c. (5th S. iii. 289.)—The following note on "Ulva's isle" may interest MR. ANGUS:—

"According to the legend, the Macquarries at first resided in Mull, till their increasing strength began to awaken the jealousy of the chief of the Macleans, who warned them off. Scouts were sent out from the Macquarrie clan to look out for a new place of abode. They arrived at the shores of Ulva, then an uninhabited island. Finding it a suitable place, they cut down a lofty tree, which, falling across the straits, formed a bridge to the island. They returned to inform their chief, who asked them how they had crossed over. They replied that they had found a 'ready ford,' *Ullamh'ath*, pronounced *Ullavh-ah*, from whence the island has ever since been called Ulva." —*Graham's Antiquities of Iona.*

W. H. PATTERSON.

Will MR. J. KEITH ANGUS allow me to refer him to the finely illustrated volume *The Book of British Ballads*, edited by S. C. Hall? In the preface given there to *Lord Ullin's Daughter* it is said:—

"The author has left us to our own speculations as to whether the poem was suggested by any actual occurrence or is the result of pure invention. It is more than probable, however, that in the vast storehouse of Scottish history he obtained some record of a real event, which formed the groundwork of his story, and that neither 'Lord Ullin,' nor the 'Chief of Ulva's isle,' nor the 'winsome lady,' are altogether fictitious."—P. 207.

The ballad is illustrated by engravings by S. Williams and J. W. Whimper, from drawings by Edward Corbould.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

CUCKOO'S FIRST NOTES (5th S. iii. 285.)—Th same belief is common in Lancashire, for whic see Harland and Wilkinson's *Legends and Trad tions of Lancashire*, p. 218, and is also found many parts of Germany, some instances beir given by Liebrecht in his review of Harland work in the *Heidelberger Jahrbuch* for 1873.

W. R. CREDLAND.

Campfield, Manchester.

MARRIAGES BY LAYMEN (5th S. i. 155; iii. 237 —It may not be generally known that not man years ago marriages were celebrated in India b laymen, *i.e.*, that under an order of the Goverr ment (I refer to that of Bengal) the head civil o military officer, at any station more than a certai distance from the location of a chaplain, wa authorized to celebrate marriages. This order i now rescinded. There has been some legislatio of late years in India on the subject of marriage with the object, amongst others, of legalizing such past marriages. It will scarcely be credited (but it i nevertheless a fact) that laymen have been known to pronounce a divorce in India! I recollect an officer of the army (since dead) telling me that he as adjutant of a regiment of native infantry married a Christian drummer (a native of India to a Christian girl (likewise a native of India) and that shortly afterwards, on the couple telling him that they were unhappy, and desired to be parted, he tore up the "marriage lines," and declared them free of each other.

CIVILIS.

I have several extracts of marriage certificates, which show that the parties therein concerned were married by a layman; and in one or more cases the banns were published in the open street, on a market day. This occurred during the Commonwealth.

W. WINTERS.

Waltham Abbey.

"BROUGHAM" (5th S. iii. 88, 133, 177.)—In the West Riding of York, fifty years ago, the clothiers always called their political favourite Mr. *Brow*ham, while among the dalesmen of the upper Swale he was always spoken of as Mr. *Bruff*-ham. The town of *Brough*, in Westmoreland, is universally called *Bruff*, and it is not improbable that of the four ways of pronouncing the late lord's name (*Broo-ham*, *Broom*, *Brow-ham*, and *Bruff-ham*) the last was the most ancient, and, *par tant*, would be the most correct.

OUTIS.

Risely, Beds.

About the time when Lord Brougham was raised to the peerage, the following couplet was written and circulated:—

"Why is Lord Brougham like a sweeping man
That close by the pavement stalks?
Because when he 's done all the sweep that he can
He takes up his Broom and Valks."
(Brougham and Vaux.)

R. J. G.

"The Finger of Scorn" (5th S. iii. 39, 154.)—The example of "finger of scorn" adduced by Abez, in answer to Dr. Dixon's requirement, hardly an authority, resting, as it does, upon a reading in *Othello* that at best is only conjectural. For it is not certain whether "his finger" should belong to *scorn* or to "the time," to which scorn is but an adjunct. And in the only place wherein Shakspeare has personified scorn, so as to indicate gender, he makes it feminine; *e.g.*, in Hamlet's advice to the players, "To show virtue her own feature, scorn her own image, and the very age and body of the time his form and pressure." The reading, too, of *unmoving*, although supported by the quartos, is of very doubtful authenticity, as compared with the "moving" of the folio; since "slow and moving finger" may refer to the slow and contemptuous motion of the finger, as in *Henry VIII.*, Act v. sc. 2:—

> "Now let me see the proudest,
> He that dares most, but wag his finger at thee."

A. E. B.

Guernsey.

Jabez might have gone much further back for "an employment of this image" than the time of Shakspeare. In Persius (*Sat.* ii. 33) we have "infami digito," and in Martial (*Epig.* xxviii. l. ii.),—

> "Rideto multùm, qui te, Sextille, cinædum
> Dixerit, et *digitum porrigito medium*."

The middle finger was called by the Romans *digitus impudicus*, and to point at any one with this was indicative of the bitterest scorn and derision, and consequently was never practised except towards persons notorious for the worst and most scandalous offences—pimps, prostitutes, and parasites.

Isaiah (lviii. 9) has, "If thou take away from the midst of thee . . . the putting forth of the finger," on which St. Jerome says, *in loco*,—"extentum digitum—ut non solum malum ipse non cogites et non facias; sed ne detrahas quidem proximo tuo, et singulos quasi digito notes." This does not seem unlike. The LXX. version is, "Ἐὰν ἀφέλῃς ἀπὸ σοῦ . . . χειροτονίαν, καὶ ῥῆμα γογγυσμοῦ." Edmund Tew, M.A.

"The Soul's Errand" (5th S. iii. 21, 72, 158, 229.)—I have an old work, *The Student*, in which I think is conclusively shown that Walter Raleigh was the author. The poem is entitled "Verses by Sir Walter Raleigh," and the following note is added:—

> "As these are from a MS. of Sir Walter's, the orthography is carefully preserv'd. We may conjecture them to have been written in Winchester in 1603, when Sir Walter was under sentence of death, and expected it (as appears in a letter to his wife, printed in his *Remains*) the very night before the day appointed for his execution."

Wm. Freelove.

Bury St. Edmunds.

"God save the mark" (5th S. ii. 169, 215, 335, 437; iii. 16, 317.)—The story (p. 317) reminds me of what I think is a still better one about another swearing colonel. This gentleman was in the habit of recommending his officers to go to—readers will guess where, till at last they very naturally complained. On which the colonel quoted that Article of War which prescribes that no order of a superior officer is to be questioned till it has been obeyed, and floored the complainants by asking, "Gentlemen, *have you obeyed my order?*"

C. F. S. Warren, M.A.

Bexhill.

East-Anglian Words (5th S. iii. 166, 316, 356.)—As Mr. Lofts asks me what I think of deriving *keeler* from the *keel* (of a vessel), or from A.-S. *ceol*, which means both a ship and a keel, I can only say that I do not think it right. The word *keeler* simply means a *cooler* (as it is also called in some parts), from the verb *keel*, to cool. The words *keel*, to cool, and *keeler*, a cooler, are given plainly enough in Webster's *Dictionary*, and I do not quite see on what principle I am asked to look out words in a common dictionary when correspondents can do it equally well for themselves; nor why they need print guesses before making any effort to investigate.

Walter W. Skeat.

Cambridge.

Pronunciation of "Holy" (5th S. iii. 108, 217.)—In old English it is written commonly holy, holi, hole, haly. But in *The Ploughman's Crede* (Early English Text Society's edition) we have, l. 595, "holly time"=holiday; l. 836, "Holly Gost"=Holy Ghost; though, in ll. 796, 802, "holy." Milton, in *L'Allegro*, makes it rhyme with melancholy. Thomas Watson, in his first sonnet, says:—

> "I tooke delight to laugh at Lovers follie . . .
> What I esteemd prophane, they deemed hollie."

I recollect a reader in St. John's College Chapel, about 1844, who used always to pronounce it "holly." Cantab.

Miss Bailey (3rd S. iii. 76; 5th S. iii. 234, 318.)—I thank Viator (1), and am also obliged to F. B. and Mr. Morris for correcting my quotation from *Don Juan*. I quoted *memoriter*, and confounded Ismail the city with Suwarrow the general, who, in company with "Captain Smith, of Halifax," besieged it.

Ichabod Todd.

Northowram.

Chapman, the Translator of Homer (5th S. iii. 226, 335.)—I think Mr. Smith has not put the true meaning upon *rippier*. Please refer to my former note on this subject. It means a fisherman. Joseph Fisher.

Waterford.

"The Female Rebellion, a Tragi-comedy" (5th S. iii. 341.)—I do not see what the parallel passages adduced by S. can prove except that the author of the manuscript play was a reader, as almost every one with a philosophical turn at the period was, of Sir Thomas Browne's *Vulgar Errors*. No argument to help the case can, it appears, be raised from the handwriting. There are no palpable Brownisms in the style of the passages quoted from the play, which seems a very indifferent one. No biographer of Browne ever dreamt of such a thing being in existence as a dramatic production by him. There is no trace of his having written a scene even of a play, Latin or English, in his printed works, nor, as I can testify—for I have gone carefully through the whole of them—in the manuscripts of his which exist in the British Museum and Bodleian. The very idea of such a treasure-trove is enough to call up the ghost of my old friend Simon Wilkin, and send him on a whisking journey of inquiry to every manuscript depository in the kingdom. Our great moralist exclaims :—

"In life's last scene what prodigies surprise!"

and what in Browne's ultimate scene could possibly be more surprising than that, at the age of seventy-seven, in the last year of his life—for the date of the play is evidently not earlier than 1682—putting aside the philosophical inquiries in which he was constantly occupied, and the religious meditations which "made the world in a manner over and earth in ashes unto him," he should become inflamed with a new literary ambition, and close his career as the rival of Shadwell and Mrs. Behn? Surely the very statement of such an incongruity is enough to dispose of it.

If ever there were a writer whose genius was essentially undramatic, Sir Thomas Browne was that writer. Even of the attempt to depict character, I only remember one instance in his works, and that is in the Latin letter, *De enecante Garrulo*, which is not contained in Bohn's, but may be met with in the fourth vol. of Wilkin's, edition of his works, in which he rings the changes on the misery of being tormented by an eternal talker with a pleasant exaggeration and variety of learned allusion which throw even Horace, Ben Jonson, and Dr. Donne into the shade. I well recollect showing this most characteristic prolusion, before it had been printed, to Charles Lamb, who, after conning it over with evident delight, stammered out, with a merry twinkle in his eye, "Well, I did not think that Crabb Robinson had been living then."

I fear that we have nothing more to expect in the way of addition to the works of Sir Thomas Browne. We certainly do not want such an addition to them as *The Female Rebellion*. But if the "dark unfathomed caves" of the treasury of oblivion would only turn up another *Hydriotaphia* who would not give in exchange for it the whole of the literature of the day? Jas. Crossley.

Shakspeare on the Tendency of Mankind to "Excessive Laudation" (5th S. iii. 264.)—I presume your correspondent in asking for passages bearing on this does not mean love panegyrics such as Proteus rebukes in Valentine as "braggardism" (*T. G. of V.*, Act ii. sc. 4), nor when Olivia checks Viola in her burst of eulogy (*T. N.* Act i. sc. 5), nor when Hero bids Ursula praise Benedick "more than ever man did merit" (*M. A. A. N.*, Act iii. sc. 1). But the *tendency* may be said to be noticed in Hotspur's words to Vernon, who has been vaunting the prowess of the Prince of Wales :—

"No more, no more! Worse than the sun in March,
This praise doth nourish agues."
(*King Henry IV.*, Part I., Act iv. sc. 1.)

And when Coriolanus says (Act i. sc. 9) :—

"You shout me forth
In acclamations hyperbolical,
As if I loved my little should be dieted
In praises sauced with lies."

And perhaps nearer still is Rosaline :—

"It is not so, my lord;
My lady (*to the manner of the days*)
In courtesy gives undeserved praise."
(*L. L. L.*, Act v. sc. 2.)

W. T. M.

Shinfield Grove.

Thomas à Kempis on Pilgrims (5th S. ii. 446; iii. 91, 169, 370.)—I fear that Mr. Tew went on a very needless pilgrimage in searching Jerome and Theodoret, and many others, for the elaborate refutation of my friend Mr. Blunt; and cannot but think that the perusal of the censure to which he is subjected will afford that gentleman extreme satisfaction, as showing him how successfully, in regard at least to Mr. Tew, he had exemplified the teaching of the maxim, "Ars est celare artem."

W. D. Macray.

"Upon a Fly that flew into a Lady's Eye," &c. (5th S. iii. 368.)—These lines are by John Cleveland, and will be found among his *Poems*.

W. M.

Edinburgh.

The Slang of the Stock Exchange (5th S. iii. 369.)—There is little doubt that the slang of the Stock Exchange originated with the South Sea Bubble. There is no doubt that the expressions referred to were well known and in common use at that time (1720). See "N. & Q." 2nd S. vols. vii. and viii. Charles Wylie.

Gray's "Stanzas" or "Elegy" (5th S. iii. 100, 313.)—May I express a hope that we may not lose sight of the question first suggested, namely,

ıe discovery of a new and hitherto unknown erse of this favourite poem? The verses given page 313 are well known, and were printed by Iathias in his edition of Gray's works, 1814; hich also contains a fac-simile of the original *legy* in Gray's handwriting, including the last erse, which was printed in the first editions of he poem by Gray, and subsequently struck out y him, for reasons which Mathias has explained. would observe, by the way, that the expression *howers of vi'lets* as it appears in Gray's MS. is *how'rs of violets*. Is there any evidence to show hat the new verse was really written by Gray?

EDWARD SOLLY.

BENDY FAMILY (5th S. iii. 196, 257.)—The ıame of Bendy occurs frequently in the Kingswin-ford Registers. Your correspondent should refer o Shaw and Erdeswick. William Bendy, of Shutt End (father of Thomas Bendy, living 1801), ısed to say he was the twelfth William of his family.

William Bendy, of Shutt End (son of William, of the same place, by Dorothy, daughter of Lancelot Lee, of Coton), married Margaret, sister, ınd eventually co-heiress, of John Hoo, of Bradley, Esq., by whom he had two daughters, Mary and Margaret. The former was married to John Hodgetts, of Shutt End (*jure uxoris*), whose present representative is Mr. H. J. W. Hodgetts-Foley, of Prestwood. The other daughter was married to the Rev. John Dolman.

I do not think there was any connexion between Lyttelton and Bendy. H. S. G.

"SPAN": IS IT A CANADIANISM? (5th S. iii. 229.)—If "span" for a "team" of horses is now heard in Canada, it may have reached the Dominion through one of the American-Dutch channels. In modern Dutch we have not only the noun *span* for two horses going together, but the verbs *inspannen* and *uitspannen*, for "to put the horses to" and "to take them out." Further still, the word "span" occurs metaphorically—1st, in *zich inspannen*=to exert oneself; 2nd, in *uit-spanning* and *ontspanning*, of which the former amounts to recreation or amusement, whereas the latter refers more to a rest from mental exertion.

ALEX. V. W. BIKKERS.

J. N. B. says he cannot find this word in any English dictionary. The following quotation is from Blackie's *Imperial Dictionary*, published at Glasgow in 1840 :—

"A span of horses, in America, consists of two of nearly the same colour, and otherwise nearly alike, which are usually harnessed side by side. The word signifies properly the same as *yoke* when applied to horned cattle, from buckling or fastening together."

W. H.

Shrewsbury.

Miscellaneous.

NOTES ON BOOKS, &c.

Cursor Mundi (*The Cursor of the World*), *Northumbrian Poem of the Fourteenth Century.* In Four Versions, two of them Midland, from MSS. in the British Museum, Bodleian Library, Göttingen University Library, and Library of Trinity College, Cambridge. Edited by the Rev. Richard Morris, M.A., LL.D. Part II. (Early English Text Society.)

Meditations on the Supper of Our Lord and the Hours of the Passion. By Cardinal John Bonaventura, the Seraphic Doctor. Drawn into English Verse by Robert Manning of Brunne (about 1315–1330). Edited from MSS. in British Museum and Bodleian, with Introduction and Glossary by J. Meadows Cowper, F.R.H.S. (Early English Text Society.)

The Bruce; or, The Book of the Most Excellent and Noble Prince Robert de Broyss, King of Scotland. Compiled by Master John Barbour (A.D. 1375). Edited from MS. in Library of St. John's College, Cambridge, and the Advocates', Edinburgh. Collated with Hart's Edition, with Preface, Notes, and Glossarial Index, by Rev. William Skeat, M.A. Part II. (Early English Text Society, Extra Series.)

Henry Brinklow's Complaynt of Roderyck Mors, somtyme a Gray Fryre, unto the Parliamcnt Howse of England, his Natural Cuntry, for the Redresse of certen Wicked Lawes, Evel Customs, and Cruel Decreys (about A.D. 1452), and *The Lamentacyon of a Christen agaynst the Citye of London, made by Roderyck Mors.* Edited from the Black-Letter Originals by J. Meadows Cowper, F.R.H.S. (Early English Text Society, Extra Series.)

Early English Pronunciation, with especial Reference to Shakspere and Chaucer, &c. By Alexander Ellis, F.R.S., F.S.A., &c. Part IV., pp. 997–1432. Illustrative of the Pronunciation of English in the Seventeenth, Eighteenth, and Nineteenth Centuries, and Phonological Introduction to Dialects. (Early English Text Society, Extra Series.)

The History of the Holy Graal (A.D. 1450). By Henry Lonelich, from the French Prose of Sires Robiers de Borron. Re-edited from the Unique MS. in Corpus Christi College, Cambridge. By Frederick F. Furnivall, M.A. Part II. (Early English Text Society, Extra Series.)

OF the six works just issued by the Committee of the Early English Text Society to their subscribers, whose titles are here recited, no less than four are portions or continuations of compositions of great length, or of which the editors are furnishing parallel copies of the various texts, namely, the *Cursor Mundi*, Barbour's *Bruce*, *The Holy Graal*,

and the fourth part of Mr. Ellis's elaborate and exhaustive dissertation—which we might, from the variety and extent of the linguistic information it contains, call encyclopædia—on *Early English Pronunciation, with especial Reference to Shakspere and Chaucer;* this part only containing nearly 450 closely printed pages.

The first of the new works, Robert Manning of Brunne's English version (about 1315–1330) of Cardinal Bonaventura's *Meditations on the Supper of Our Lord and the Hours of the Passion*, has been carefully edited by Mr. J. Meadows Cowper, with an Introduction and notes, in the former of which the editor points out carefully the grammatical forms by which the poem is distinguished, and satisfactorily identifies it as the production of the translator of Langtoft's Chronicle. Philologists will probably regard the very complete glossary which Mr. Cowper has appended to the poem as not the least useful portion of the book. To the same editor the society is indebted for a volume of more popular interest—at least, to the general reader; for as a picture of the public mind and of the state of London just at the time of the Reformation, these tracts—professedly by Roderick Mors, but really by Henry Brinklow, who, after being for some time a Gray Friar, was, when these tracts were written, a citizen and mercer of London—deserve and will receive special attention; and though the tracts have been printed three or four times, an edition so carefully prepared and illustrated as they are in the copy before us is a great boon to all students of our history and literature. And this reminds us of what we have long felt, though we may not have before urged it upon our readers—the claims which the Early English Text Society has to a wider support than it has yet received. When it is known that in its ten years' existence the Society has printed upwards of 16,000 pages of our early national literature, edited with great pains and consummate ability by eminent scholars, who give their time and skill freely to the work, and who only ask for funds to supply the printing and paper, and that if those funds are supplied will, at the close of another ten years, probably leave few relics of our national literature unprinted, we cannot doubt—we are not without hope—that such funds will be placed in the hands of those who have shown to what good use they can apply them. In saying this, we must not be understood as endorsing all the opinions of all the editors, or approving all they have said or written; but their errors have been small—very small—in comparison with the great and good work which the Society has accomplished.

THE readers of "N. & Q." will, we are sure, be glad to hear that the townsmen of our valued correspondent MR. JAMES CROSSLEY, of Manchester, the learned President of the Chetham Society, have started a subscription for the purpose of placing in the Chetham Library a portrait of that distinguished scholar, who has done s much to illustrate our national literature generally, an in particular the history and literature of Lancashire.

JOAN OF ARC.—A French journalist is engaged on life of the Maid of Orleans, founded on unpublishe and, it is said, very curious documents. The work wi include a military history of the heroine, written from purely strategical point of view, with regard to he quality as general of an army.

CLOADMIR.—French archæologists are somewhat ex cited by the alleged discovery of the body of this grand son of Clovis, at St. Cloud, of which he was the founde Other discoveries are expected to be made in the sam locality.

Notices to Correspondents.

SERRES AND RYVES PORTRAITS.—Having referred AN ILLUSTRATOR'S query to MR. THOMS, that gentleman writes to us as follows:—"I know of no portrait of Mr Serres. There is one of Mrs. Serres prefixed to her *Flights of Fancy*, 8vo., 1805, and a large plate of *Olive*, Princess of Cumberland, with royal coronet, arms, &c., the face being copied from the portrait just mentioned. This I believe to be very scarce. A small full-length woodcut of Mrs. Ryves, from a photograph, was published at the time of the Ryves trial in one of the weekly periodicals. I never saw a photograph of Mrs. Ryves exposed for sale, either under her proper designation of Mrs. Ryves, or her assumed title of Duchess of Lancaster; but AN ILLUSTRATOR may have been rightly informed that such a photograph was exhibited for sale, together with one of her son as Prince Henry of Cumberland, for I saw the latter once in a shop window in Holborn, and now regret I did not secure a copy."

T. W. WEBB asks where any lepers' windows exist in England? also, whether there are any lepers' doors similar to the *Portes des Cagots* in the south of France?

H. A. LEE asks what was the amount of land under cultivation at the Norman Conquest (1) in England generally, and (2) in Hampshire?

A. D.—The name Society Islands was given by Capt. Cook in honour of the Royal Society of London.

B.—Gabriel Francis Doyen, the French painter, was born in 1726, and died in 1806.

J. E. RIGBY (Hindley) asks for a good receipt for cleaning coins.

BRACTEÆ (5th S. iii. 376.)—For "Blanks," read *Blinks*.
J. T. F.

M.—Sagapenum is a gum-resin brought from the East.

H. R. B.—The cathedral was commenced in 1349.

H. RANDOLPH.—Query next week.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

"PERFECT DAYLIGHT!"—All persons desiring to improve the lighting of their premises or apartments may easily do so by availing themselves of that most useful of modern inventions, "Chappuis' Patent Daylight Reflectors." They can be adapted to any window, skylight, &c. The manufactory is at 69, Fleet Street, London.—[ADVERTISEMENT.]

LONDON, SATURDAY, MAY 22, 1875.

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Notes.

"MÉLANGES HISTORIQUES."

This little book, of only ninety-six pages, published at Orange by J. Rousseau, 1675, and which is, I believe, by Charles Patin, contains many stories and facts that are curious. I will translate those which are most so.

The death of a centenarian:—

"The worthy Jacques le Févre d'Estaples en Picardie, who was one of the most learned men of his century, seeing that he was cruelly persecuted at Paris by the Sobornists, withdrew to Nérac to be near Marguerite, Queen of Navarre, sister of King Francis I. That Princess, who loved literature, received the old man with joy, and often conversed with him on serious and noble subjects. One day, intending to dine with him, she caused a number of learned persons to meet her at his house. During dinner, this worthy man looked very sad, and even, from time to time, shed tears. The Queen, having noticed this, asked him the cause of this, and joked him about his showing sadness instead of contributing to her amusement. This good old man answered, 'Alas! Madam, how can I, who am the most wicked man upon the earth, feel joy, or contribute to that of others?' 'What so great sin can you have committed?' asked the Queen—'you, who seem to have led from your youth a life so holy and innocent.' 'Madam,' said he, 'I see myself at the age of a hundred and one years without having been familiar with any woman, and I do not remember to have committed any fault with which my conscience will be loaded when leaving this world, unless it be one that I believe cannot be atoned for.' The Queen having urged him to say what it was, 'Madam,' said the worthy man, weeping, 'how can I stand before the judgment-seat of God,—I who, having taught with all purity the Gospel of his Son to so many persons who have suffered death for that, have nevertheless always shunned death, even at an age when, far from fearing, I ought rather to wish for it?' The Queen, who was naturally eloquent, and not ignorant of the Holy Scriptures, made him a very good answer upon the subject, showing him, by many examples, that the same thing had happened to several good and saintly personages who reigned with God in Heaven; and added, that however great a sinner a man might be, he ought never to be hopeless of the mercy and goodness of God. The other persons who were at the table joined their comfort to that of the Princess, and the good old man, being strengthened, said, 'There remains only for me, after having made my will, to go to God; for I feel that he calls me, therefore I should not put that off.' Looking at the Queen, he said, 'Madam, I make you my heiress. I give my books to M. Girard le Roux.* I give my clothes and all I possess to the poor. I recommend the remainder to God.' The Queen, smiling, said to him, 'But what will be my share of the inheritance?' 'Madam,' answered this worthy man, 'the care of distributing what I leave to the poor.' 'I will accept it,' said the Queen; 'and I swear to you that I am more joyful at that than if the King, my brother, had made me his heiress.'

"This good man, seeming more merry then than he had been hitherto, said, 'Madam, I need some rest;' and to those who were at table, 'Adieu, gentlemen.' He then went and laid down on his bed; and when they thought he slept he passed from this life into a better, without having shown any signs of illness. He being dead, the Queen had him buried with magnificence, even causing him to be covered with marble which she had had cut for herself. Such was the end of this great personage; of whom this Princess spoke at Paris to Frederick II., Elector Palatine, when he fell ill there on the return from his journey into Spain to meet Charles V. The narrative of this journey is written in Latin by one of the Counsellors of that Elector, named Hubert Thomas de Liège, to whom I owe all that I have said about the death of Jacques le Févre."

In the *Mélanges* I next meet with what follows:

"In the first volume of the *Mémoires sous Charles IX.*, printed in 1576, is a harangue made to the King, in the name of several princes of Germany, the 23rd December, 1570, which, I conjecture, is by a Burgundian gentleman named Hubert Languet. He writes† thus to his hero, Philip Sydney, from Vienna, the 1st January, 1574, 'Exemplum Epistolæ de Electione Polonica,'" &c.

De Thou gives an abridgment of this harangue, but he does not say who was the author of it. Speaking of Selden, twenty-one years after his death, the author says:—

"Selden was prodigiously learned, but he wrote in a manner somewnat wearisome. He is the greatest man England has ever had, as regards literature."

And he gives the four lines, beginning "Talem se ore tulit," under Selden's portrait.

* Or Rousseau. He had been a Jacobin. The Queen Marguerite unfrocked him, as well as several others. He was her Preacher in Ordinary, and she made him afterwards Bishop of Oloron. Erasmus speaks of him in his letters to Jacques le Févre.

† See pages 32 and 54 of his letters of the edition of Leyden.

The remarkable story of blood appearing on the table, when the Duke de Guise was playing, is told as follows :—

"Henry IV., before he harangued his Parliament, on the 8th January, 1599, spoke thus of it :—

"'Before speaking of that for which I have summoned you, I will tell you a circumstance of which I have just reminded the Maréchal de la Chastre. Immediately after the "Saint Barthélemy," four of us, who were playing with dice on a table, saw drops of blood appear, and seeing that, having been twice wiped off, they appeared for the third time, I said that I would not play any more, and that it was an omen against those who had shed it. Monsieur de Guise was of the party.'"

The author of the *Mélanges* then adds :—

"This prodigy appeared in the year 1574 at Avignon, in the apartment of one named Grillon, as we are told by Videl in *L'Histoire du Connestable Lesdiguières*, liv. i. ch. ii., in these terms :—

"'One day that Lesdiguières had sent a gentleman express to Avignon to the King of Navarre, to receive some instructions, this gentleman was not able to approach him because that Prince was watched on all sides, and especially by Henry de Lorraine, Duc de Guise, who, the better to know his real opinion (*découvrir son cœur*), had made him his companion at table and in bed. It happened that while playing with dice one against the other, in the apartment of Grillon, on a marble table, there flowed upon it blood which covered their hands, without any one knowing whence it came, none of those who were present having been wounded, for which there was immediately a minute examination. And as this prodigy was interpreted by some as a reproach from Heaven to the Duc de Guise for the blood he had caused to be shed at the S. Barthélemy, and by others as a warning of that which would be shed by reason of the quarrel between these two princes; they having thereupon left off playing, the gentleman went to the King of Navarre, and communicated with him without a witness.'"

We may observe that the authority for saying that Henry IV. made this speech is not given, and that he may himself have been deceived by some of his own partisans, who hit upon these means of enabling him to see Lesdiguières's agent alone. Can any reader of "N. & Q." give any other authority for Henry IV.'s speech? What follows is certainly very remarkable. The author says :—

"I have noticed that the three noblemen who had the greatest aversion for Hugonots had all wives who were Hugonots, namely, Louis de Bourbon, Duc de Montpensier; François de Lorraine, Duc de Guise; and Jacques d'Albon, Maréchal de S. André."

The next interesting scrap I find is :—

"Father Vavasseur has in his epigrams :—

"'Has Matho mendicis fecit justissimus ædes:
Hos & mendicos fecerat ante Matho.'"

In the copy of the *Mélanges* from which I make these extracts is this translation of the above lines, in an old seventeenth century handwriting, on the margin :—

"Just Matho made those dwellings for y^e^ poor.
'Tis well but hoo had made y^m^ poor befor."

The author of the book continues :—

"This learned Jesuit, when making this epigram, seems to have remembered the rap that Louis XI. gave the Chancellor Rolin, which M. de Couvrelles relates in these terms in his MSS. Voyages :—

"'Beaune is a town very famous for the fine hospital that Nicolas Rolin, Chancellor of Burgundy, had built which is so beautiful that I do not think there is one like it in Christendom, principally as regards cleanliness. This house is rather like the palace of a prince than an hospital. I cannot forget, in speaking of this matter, the sharp answer that King Louis XI. made to a person who showed him the hospital, and praised the charity of M. Rolin. For the King answered him that it was very reasonable that, having made so many poor in his lifetime, he, before he died, should build a house to lodge them.'"

After giving some information about the family of Vossius, with which he says he lived in Holland, the author of the *Mélanges* says :—

"I read a few days since with astonishment, in a learned and eloquent pleading for the right of our kings and the independence of their crown, made by Messire Jaques de la Guesle, Procureur-General (brother to the Archbishop of Tours), and inserted by Laurent Bouchel in the *Corps des Décrets de l'Eglise Gallicane*, that, since Boniface VIII. to the year 1561, nobody had asserted in France that the Pope was above the King as regards the temporal. Is it possible that M. de la Guesle was ignorant of what happened under Louis XII., very justly called the Father of the People?

"A brother, Jean de Bonnecourcy, Cordelier du Couvent de Lucques en Italie, having inserted that assertion in his probationary Theses (Thèses de tentative), was, by a decree of the Court of Parliament, condemned to have his Cordelier's dress stripped off by the executioner, and to be dressed by the same in the dress of a layman, half-yellow and half-green. Then, having been conducted before the image of the Virgin at the door of the S. Chapelle basse, holding in his hand a lighted torch of two pounds of wax, variegated with these two colours, to make atonement (*faire amende honorable*), and to declare, with a rope about his neck, that impiously, and against the commandment of God and the orthodox maxims, he had held pernicious errors of which he repented, cried to God for mercy therefore, and asked pardon for it from the King, Justice, and the public. This sentence having been carried out, he was conducted by the executioner in the same state as far as Ville-Juive, where his Cordelier's dress was returned to him, and then he was furnished with thirty livres, to enable him to retire where he would, he being forbidden ever to return into the kingdom under the penalty of being hung and strangled. This example is the more remarkable that those who have sustained the same proposition, as Jean Tanquerel, Bachelier en Théologie, under Charles IX., and Brother Florentin Jacob, Augustin, under Henry IV., have not been treated so severely."

The writer also tells us :—

"I saw in the library of M. Vossius a manuscript in Latin, a very thick folio, which contained all that Leo X. had done each day in the time of his Pontificate. M. Vossius attached much value to the MS. on account of the very singular things which were to be read in it, and which were not to be found elsewhere. I believe that the celebrated M. de Peiresce had a like book; at least, I recollect to have seen, in the catalogue of his manuscripts, 'Diarium Pontificatus Leonis X.'"

It is asserted by the author of the *Mélanges*—and he gives good reasons for his opinion—that it was not to Charles de Vivonne, Baron de la Chastai-

neruye, that the Reine Marguerite addressed her *Mémoires*, as stated by Anger de Maullon, who irst published them, but to the celebrated Pierre le Bourdeille, Seigneur de Brantôme. Further on find:—

"The modern Jews (according to Buxtorfe the son, n his *Synagogue*, the last edition, ch. xlv. pp. 448-552) ay that to drive away the ague it is only necessary to speak the word *abracalan*, dropping each time a letter. Julius Africanus, in his great work, entitled *Kestoi*, which is in MS. in the library of the King of Spain, and Serenus Samonicus, in his poem, *De Medicina*, attribute the same effect to the word *abracadabra*, if spoken in the same manner. It is possible that the Jews have taken their recipe from one of these authors."

RALPH N. JAMES.

Ashford, Kent.

CROMWELLIAN ANAGRAMS.

The interesting article on anagrams in Isaac D'Israeli's *Curiosities of Literature* is well known to every one. Encouraged by his opinion that anagrams "may be shown capable of reflecting the ingenuity of their makers," and by Camden's quaint statement that "good anagrams yield a delightful comfort, and pleasant motion in honest minds," I venture to submit to the readers of "N. & Q." some contemporary anagrams on Oliver Cromwell and his family.

It appears that anagrams were very popular during the sixteenth, seventeenth, and early part of the eighteenth centuries; but, I think, most in favour in the first half of the seventeenth century. D'Israeli gives many amusing and clever specimens, but does not appear to have met with the following Cromwellian ones, which seem to be now almost unknown. I therefore reproduce them from a curious broadsheet among the King's Pamphlets in the British Museum, published in October, 1658, and containing some elegiacal verses on Oliver's death by "Tho. Davyes," of Pembrokeshire. The poem does not evince much talent, and many of the anagrams appended to it are no better; however, I copy all of the latter, so that the reader may judge for himself:—

1. OLIVER CROMWEL—"*O welcom Reliever.*"
2. " " "*Rule welcom Roi.*"
3. " " "*Com' live our Rule.*"
4. OLIVERUS CROMELUS—"*Cor verum, vel si Sol.*"
5. OLIVERUS CROMVELUS—"*Cor verum, vel Sol visu.*"

The author, being a Welshman, adds the following anagrams in his own language, which may also be considered appropriate from Cromwell's being of Welsh descent:—

6. OLIVER CROMWEL—"*Y Lleu mor Cower,*" meaning The Lion so true.
7. " " "*Lleu Cower y mor,*" meaning The true Sea-Lion.
8. " " "*Lleu greu o Cymru,*" meaning The best Lion of Wales, or Welsh-men.

On examination it will be seen that the author uses some letters more than once, and interchanges *u* and *v*, *i* and *y*, *c* and *g*. Some of the allusions, however, would not have been considered unhappy by admirers of the Protector.

The anagrams on members of Oliver's family are:—

ELIZABETH CROMWELL—(1) "*Be comlier with zeal.*"
" " (2) "*Chast love be my rule.*"
RICHARDE CROMWELL—(1) "*Lord care, I rule much.*"
" " (2) "*A much lordly curer.*"
HENRYE CROMWELL—"*Love mercy 'n rule.*"
DOROTHY CROMWELL—"*Come lordly worth.*"
CHARLES FLEETWOOD—"*Free lov'd, chast love.*"
BRIDGET FLEETWOOD—"*O tru gifted beloved.*"
THOMAS FAULCONBRIDGE—"*Begin, act famous lord.*"
MARY FAULCONBRIDGE—"*Go main careful bride.*"
JOHN CLEYPOLE—"*Lo, I coyn help.*"
ELISABETH CLEYPOLE—"*A holily blest peece*" (peace).
FRANCEIS RICH—"*'s richer Fancie.*"

The first anagram on Richard Cromwell makes a fair allusion to his many cares as ruler of the nation, and that on Henry Cromwell well expresses his mild and equitable government as Deputy of Ireland. Mrs. Elizabeth Cleypole had recently died (August, 1658), and Frances, the youngest daughter of Oliver Cromwell, was widow of the Hon. Robert Rich (who died February, 1658).

HENRY W. HENFREY.

REDUPLICATION.—If this subject of reduplication prove interesting, I beg to contribute the following French examples, a few among many:—

Proper Names.

Fréfred = Alfred.
Gégène = Eugène.
Guguste = Auguste.
Jujules = Jules.
Lili = Amélie.
Lolo = Léo, or Léon.
Mimi = Emilie.
Mimile = Emile.
Nana = Anna.
Nini = Eugénie.
Nonore = Eléonore.
Popol = Paul, or Léopold.
Tatave = Gustave.
Titine = Valentine, or Christine, or Martine.
Totole = Anatole.
Totor = Victor, or Hector.
Tutur = Arthur.

Besides these proper names, I find *bébête* for *bête; bobo*, a childish term for a sore; *bonbon*, a reduplication of *bon*, meaning sweetmeat; *bouiboui*, a third-class tavern; *couci-couci*, from the Italian *così così*, "A peu près, tout au plus," Littré; *cri-cri*, the house cricket; *dodo*, from *dormir* ("faire dodo," to sleep); *fanfan* for *enfant; flafla* ("faire du flafla," to make a great fuss); *flonflon*, "Refrains, couplets de vaudeville," Littré; *gogo*, "à gogo, abondamment, dans l'abondance," Littré; *haha*, "tout obstacle interrompant brusquement un chemin," Littré; *Jean-Jean*, a man caring about trifles; *joujou*, plaything (cp. *jouer*);

mémère for *mère*; *pépère* for *père*; *pioupiou*, a foot soldier (cp. *pied*, *piéton*); *ronron*, the purr of a cat (cp. *ronfler*); *tintin*, the noise of a bell or of the hobnobbing of glasses (cp. *tinter*); *zouzou*, a popular name of the "zouaves."

And as reduplications with a change of vowel: *bim-boum*, the noise of a cannon or of a big drum; *bric-à-brac*, "objets vieux et de hasard," Littré; *de bric et de broc*, "deçà et delà, d'une manière et d'une autre," Littré; *clic-clac*, the crack of a whip (cp. *claquer*); *cric-crac*, "le bruit que font certains corps solides en se brisant ou en se déchirant," Littré (cp. *craquer*); *ding-dong* or *din-don*, tingle-tangle, the sound of bells; *mêli-mêlo*, "mélange confus," Littré (cp. *mêler*); *micmac*, the same as the German *misch-masch*; *tric-trac*, backgammon, tricktrack. HENRI GAUSSERON.

Ayr Academy.

THE "WHORLS" OF HISSARLIK.—In the recent work on *Troy and its Remains* it is stated that on these whorls or perforated teetotums the patterns engraved are the most ancient sacred emblems of the Aryan race. Are they not also identical with one of the objects represented in ancient Hindu sculptures in the hands of the four and many armed gods? The well-known Chinese *Pa-qua* is also of a similar form. This latter is the *asterisk* "oraculum" of the celebrated Earl of Essex's (so called) *Book of Fate*, and better known as Napoleon's. The only difference is in the linear arrangement of the Chinese *Pa-qua* on the circular or octagonal disc, representing a cosmogony based upon a system of mystic numbers, the European adoption being altered to groups of asterisks in line, and not upon a disc. In the Chinese *Pa-qua* the central aperture is generally filled up with a representation of the mundane egg.

In certain temples in the East, and notably in Cashmere, the Oracle revolves as a wheel, just as Fortune rotates in certain "games (so called) of chance."

These considerations lead me to suggest that the Trojan "whorls" may have been the household oracles of a highly superstitious people, whose religion, however mystified and embellished by poetical myths, was simply based on peculiar numbers. The priests of these primitive natural religions, in the lapse of ages, may have forgotten their *first* lessons, and remembered only the poetical and mythic embellishments; and instead of scientifically improving on the knowledge intrusted exclusively to them, they may have degenerated into charlatans, idolaters, and fortune-tellers.

One may have observed that the *Chinese*—the most conservative of all races—have carefully preserved in all their religious rites and State ceremonial the most ancient basis of unrevealed religion. Thus the late Emperor is said to have "sped upwards on a dragon" (the imperial dragon has *eighty-one* dorsal scales), the "*eighteen* provinces" are put in mourning "*twenty-seven* days," and so on.

The imperial altar at Pekin, in like manner, is constructed on the basis of the number *three* and its compound *nine*.

To pursue the subject further would, however, be tedious. I need only add that a curious subject for investigation would be the three-clawed dragon of Japan.* SP.

COFFEE-ROOM = NON-COMMERCIAL. — A short time ago I arrived at the "London" Hotel, Taunton. Directly I entered the house an energetic waitress said to me, "Coffee-room, sir?" I thought the exclamation singularly inopportune, for not a single article of my voluminous luggage had as yet left the omnibus, besides which, when one arrives at a hotel to spend the night there, one's first care is commonly one's bed-room, and not the coffee-room. However, as I did not intend to have a private sitting-room, and I took the question to hint that way, I replied, "Yes," and the coffee-room was pointed out to me. The next moment the waitress turned to my only fellow-traveller and said, "Commercial?" (I don't think there was a "sir"). The answer was "Yes"; a door was thrown open on the opposite side of the passage, and the traveller ushered in there.† Then the truth flashed upon me. The "coffee-room?" had been addressed to me for the sole purpose of ascertaining as soon as possible whether I was or was not "commercial"; and I was, of course, proud to find that even in my tourist's suit, which was none the better for my three weeks' trip, I still looked "coffee-room."

I had the pleasure very shortly afterwards of hearing myself pointed out to the boots as the "coffee-room gentleman," and I began to wonder how long it would be before the English language was permanently enriched with the adjective "coffee-room"=*comme il faut*. F. CHANCE.

Sydenham Hill.

[In the old coaching days, when the "commercial gentlemen" drove their own "traps," visited the same inn three or four times a year, and brought there, as guests to dinner, some of the best customers of the firms for which they travelled, they were the pets of the hostelry. The coffee-room breakfasts and dinners were dull, dreary, empty things. The commercial-room was a land of milk and honey; the breakfasts made not only the table but the sideboard groan, and the dinners were sumptuous banquets, at which much wine was drunk. The "commercial gent" was then the pampered favourite of the establishment. His horse was tenderly looked after by the hostler, and he had much the same sort of attention at the hands of the chambermaids.]

* The sons of Javan.

† The next day, at the "Swan" Hotel, Wells, I found "Coffee-room" painted on one door and "Commercial-room" on the door opposite, but at Taunton this was not so.

SHAKSPEARE AND CAMPION, ON CARDINAL WOLSEY.—In the *Athenæum* for November 28, 1874, it was stated that Messrs. McGlashan & Gill of Dublin had a pamphlet ready, wherein they sought to prove that the character of Wolsey, put into the mouth of Griffith, in *Henry VIII.*, was copied almost *verbatim* from Campion's *Historie of Ireland*. Thinking it probable that many of your readers may wish to compare the passage to which the Dublin publishers evidently refer, with the character of the great Cardinal as given by Shakspeare, I enclose a copy, taken from Campion's *Historie*, included in the volume of Irish Chronicles printed in Dublin "by the Society of Stationers in 1633." Campion's work is dedicated "to the Right Honorable Robert Dudley, Baron of Denbigh, Earl of Leicester," &c., and dated from Dublin on the 27th of May, 1571, the *Historie* ending with the departure of Sir Henry Sidney (the Lord Deputy) from Ireland on the 25th of March in the same year:—

"At these girds* the Councell would have smiled if they durst, but each man bitt his lippe, and held his countenance, for howsoever some of them inclined to the *Butler*, they all hated the Cardinall: A man undoubtedly borne to honour, I thinke some Princes Bastard, no Butchers sonne, exceeding wise, faire spoken, high minded, full of revenge, vicious of his body, lofty to his enemies, were they never so bigge, to those that accepted and sought his friendship wonderfull courteous, a ripe Schooleman, thrall to affections, brought a bed with flattery, insatiable to get, & more princelike in bestowing: as appeareth by his two Colledges at Ipswich, and at Oxenford, th' one suppressed with his fall, th' other unfinished and yet as it lieth an house of Students (considering all appurtenances) incomperable, through Christendome, whereof *Henry* the eight is now called Founder, because hee let it stand. He held and enjoyed at once the Bishopricks of Yorke, Durham, and Winchester, the dignities of Lord Cardinall, Legate, and Chancellour: The Abbey of S. *Albans*, diverse Prioryes, sundry fat Benefices in *Commendum:* A great preferrer of his servants, advauncer of learning, stoute in every quarrell, never happy till his overthrow. Therein he shewed such moderation, and ended so patiently, that the houre of his death did him more honour then all the pompe of life passed."

T. C. SMITH.

THE MELANCHOLY JAQUES.—Has the following extract from Burton's *Anatomy* been quoted to illustrate Jaques's character?—

"Voluntary solitariness is that which is familiar with melancholy, and gently brings on, like a Siren, a Shooing horn or some Spbinx, to this irrecoverable gulf: . . . . most pleasant it is at first, to such as are melancholy given, . . . to walk alone in some solitary grove, betwixt wood and water, by a brookside . . . to go smiling to themselves, acting an infinite variety of parts, which they suppose and strongly imagine they represent, or that they see acted or done. . . . They run earnestly on in this labyrinth of anxious and solicitous melancholy meditations, and cannot well or willingly refrain, or easily leave off winding and unwinding themselves, as so many clocks, and still pleasing their humours, until at last the scene is turned upon a sudden, by some bad object; and they, being now habituated to such vain meditations and solitary places, can endure no company, can ruminate of nothing but harsh distasteful subjects; fear, sorrow, suspicion, 'subrusticus pudor' (clownish bashfulness), discontent, cares and weariness of life, surprise them in a moment; and they can think of nothing else: continually suspecting, no sooner are their eyes open, but this internal plague of melancholy seizeth on them, and terrifies their souls, representing some dismal object to their minds, which now by no means, no labour, no persuasion, they can avoid: *hæret lateri lethalis arundo* (the deadly arrow sticks fast in their side); they may not be rid of it; they cannot resist," &c.

The humorous sadness of Jaques, which makes him love solitude and the charms of nature, is a good instance of the melancholy described in the first part of the quotation, while the gloomy isolation of Timon, calling on the sun and the earth to avenge his wrongs, and the terrible dejection of Hamlet, illustrate the more vehement forms of melancholy, which Burton tells us are the result of indulgence in voluntary solitariness. Indeed, he cites Timon as an example of it.

ISABEL MARSHALL.

POLITICAL FOLK-LORE.—According to the anecdote current upon this subject, Dr. Edward Pococke, the great Oriental scholar of England in the seventeenth century, when called upon to translate the little work of Grotius into Arabic or Turkish, had replied by pointing to the idle legend of Mahomet's pigeon or dove, as a reciprocal messenger between the Prophet and Heaven, which legend had been accredited and adopted by Grotius in the blindest spirit of credulity. Such a baseless fable, Pococke alleged, would work a double mischief; not only it would ruin the authority of that particular book in the East, but would damage Christianity for generations by making known to the followers of the Prophet that their master was undervalued amongst the Franks on the authority of nursery tales, and that these tales were accredited by the leading Frankish scholars. . . . At this point, when the cause of Grotius seemed utterly desperate, G—— suddenly changed the whole field of view. He offered no defence for the ridiculous fable of the pigeon; which pigeon, on the contrary, he represented as drawing in harness with that Christian goose, which at one time was universally believed by Mahometans to lead the vanguard of the earliest Crusaders, and which, in a limited extent, really had been a true historical personage. (Cf. "N. & Q.," 1st S. iii. 71.) De Quincey, *Confessions of an English Opium Eater*, 1856, p. 48.

BIBLIOTHECAR. CHETHAM.

"EATING A BOTTLE OF WINE."—"When found, make a note of." Sir Theobald (Toby) Butler, of the Irish bar, once ate a bottle of wine, having taken an oath to the attorney in a very heavy suit that he would not *drink* anything till the cause was over, so as to be cool. The opposite

* Of the Earl of Kildare in reply to Wolsey.

counsel had made a masterly speech, humorous and apparently impressive, and carrying conviction to the jury. Sir Toby rose cool,—too cool,—his courage failing, his hands trembling, head palsied, and with faltering tongue. He felt his case falling. Sending for a bottle of port to Hell,* and a roll, he extracted a portion of the roll, and, filling up the hollow with the wine, he *ate* the bottle of wine, revived his courage, overthrew his adversary's argument, and gained the cause.

SETH WAIT.

"IMPOSSIBILITIES."—Such is the title of the following lines, which are to be found in Camden's *Remains*, edit. 1870 (Smith, Soho Square). Is the author of them known?—

"IMPOSSIBILITIES.

Embrace a sun-beam, and on it
The shadow of a man beget.
Tell me who reigns in the Moon.
Set the Thunder to a tune.
Cut the Axel-tree that bears
Heaven and Earth, or stop the Sphears
With thy finger; or divide
Beggery from lust and pride.
Tell me what the Syrens sing;
Or the secrets of a King,
Or his power, or where it ends,
And how far his will extends.
Go and find the bolt that last
Brake the clouds, or with like haste
Fly to the East, and tell me why
Aurora blushes; if to lie
By an old man trouble her mind,
Bid Cephalus be less unkind.
Canst thou by thine art uncase
The mysteries of a Courtier's face?
Canst thou tell me why the night
Weeps out her eyes? If for the sight
Of the lost Sun, she puts on black,
Post to his fall, and turn him back.
If not for him, then go and find
A Widow, or all woman-kind,
Like to their outward shew, and be
More than a Delphian Deity."

FREDK. RULE.

"'TIS BUT ONE STEP FROM THE SUBLIME TO THE RIDICULOUS."—Deslandes, in his *Réflections sur les Grands Hommes qui sont Morts en Plaisantant*, says, in the loose translation of that work by a Mr. B——, 1713, p. 96:—

"I distrust those sentiments that are too far removed from nature; and whose *sublimity* is blended with *ridicule:* which two are as near one another as extream wisdom and Folly."

This sentence looks like that celebrated *mot* in process of formation. C. A. WARD.

Mayfair.

[Thomas Paine continued the process in his *Age of Reason* by saying:—"The sublime and the ridiculous are often so nearly related, that it is difficult to class them separately. One step above the sublime makes the ridiculous, and one step above the ridiculous makes the sublime again." Napoleon Bonaparte completed the process by this happy condensation:—"Du Sublime au Ridicule, il n'y a qu'un pas."]

BLAIRHILL, STIRLING.—At a meeting the other day to settle about lairs (what a horrid word for a grave!) in Muckart churchyard, I was shown the enclosed. The name and date are obliterated; they seem to have been around the edge of the flat stone:—

"XVII. Jacent hic ibid
em maria anna ca
rolusque eorun
dem liberi qui æta
te puerili mortem
subiere pulvis
et umbra sumus
nihil est pulvis nisi
fumus et nihil est
fumus nos nihil
ergo sumus."

Our clergyman is much scandalized, as he says it is atheistical. J. R. HAIG.

TAVERN SIGNS OF LONDON.—Happening a few days ago to go into the "Goose and Gridiron" by St. Paul's Churchyard, I observed an ancient-looking paper in a frame against the wall, which contains the brief history of many well-known tavern signs and badges of London, more especially those of the City proper; and I should recommend any of your readers who take an interest in such matters to go and see for themselves, and come away with a fresh stock of antiquarian knowledge. I think the idea is a very good and useful one, and no doubt the above-named hostelry itself could unfold a singular history of times past were it able to speak. D. HARRISON.

Birkbeck Institution, W.C.

PLAYHOUSE AND PREACHING.—When I was a boy, I read in a religious periodical the following lines, which had been inspired by the fact that a prayer meeting had been held in a provincial theatre. Are they not applicable to the present time?—

"Reader, if you have time to spare,
Turn o'er St. Matthew's leaves,
And you will find a house of prayer
Was made a den of thieves.

But now the scene is alter'd quite,
Oh, reformation rare!
This modern den of thieves to-night
Is made a house of prayer."

X. P. D.

EARLY CHIGNONS.—I have found in the *Lady's Magazine* of 1795, vol. xxvi. p. 8, that the Princess of Brunswick generally wore her hair "in a plaid broad chignon"; and further, that "when she was dressed," she had it "rather low on the back." In the same series of the said magazine, I find the chignon mentioned in the "fashions for April."

ALEX. V. W. BIKKERS.

* The court was in a churchyard. A narrow lane adjoining, having a black figure engraved over the entrance, was called "Hell," and is referred to in *Death and Dr. Hornbook.—Dublin University Magazine*, December, 1874.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

THE BARONS OF THE CINQUE PORTS.—In a pamphlet published by T. Mantell at Dover, in 1820, relative to the privileges enjoyed by the Barons of the Cinque Ports on the coronation of a sovereign, I find it recounted, among other things, that, in 1761, just previous to the coronation of George III. the Speaker of the Ports caused a petition to be presented to "the Court of Claims . . . held in the Painted Chamber of H.M.'s Palace at Westminster," claiming, on behalf of the Barons of the Cinque Ports (32 Barons to be elected by the freemen), to carry the king's canopy, and also the queen's canopy, in the coronation procession; to have and take the said canopies as their fees for the said services; to dine on coronation day at a table on the king's right hand in the Palace of Westminster; and likewise to have cloth for vestments at H.M.'s expense. All the above claims were allowed except the last; but it appears that on the coronation of George II. these Barons had only been allowed to dine at a *second* table, not at the principal table, on the right hand of royalty. After the coronation ceremony in 1761, it is related that

"The Barons, who waited in the Court of Requests before they went down into the Hall, having heard there was no table provided for them in the Hall to dine at, applied to my Lord High Steward, as his Lordship passed through the Court of Requests, for their proper table, as the same was allowed by the Court of Claims; but his Lordship absolutely refused the same, and told them they should not dine in the Hall: and upon the Barons' return into the Hall with the canopies, they found all the tables on the king's right hand filled with peers and peeresses, upon which the Barons stood together in the Hall at the upper table, on the king's right hand, till past nine o'clock at night (no table being provided for them in the Hall), and then returned in the barge to the Salt Office."

Can you inform me whether the Barons of the Cinque Ports experienced the same treatment at the coronations of George IV., William IV., and Queen Victoria? Where can information be procured as to the constitution and jurisdiction of the "Court of Claims" referred to? Are there any accessible records of their proceedings? H. G. K.

THE O'NEILLS OF FRANCE AND SPAIN.—I ask for any information tending to connect the above families with the parent stock of Ireland. According to a paper in the *Kilkenny Archæological Journal* (April, 1866), written by the respected M. de la Ponce, of Tours, the French O'Neills are descended from John O'Neill, a son of the great Hugh, Earl of Tyrone, in Queen Elizabeth's days, who, he says, served in the army of Owen Roe O'Neill, and, after the war, settled in the county Mayo, from whence the family went to the island of Martinico, and finally to France, where it is now represented by the Vicomte O'Neill de Tyrone. But the late Mr. Pinkerton, in a paper published in the same journal (April, 1867), has shown the fallacy of M. de la Ponce's views. The *Annuaire de la Noblesse*, I believe, traces the French family from a James O'Neill, of Mayo, who was a grandson of Shane O'Neill, the youngest brother of the celebrated Hugh, Earl of Tyrone; but I have not been able to find this Shane mentioned in any Irish work. In Spain the family holds a higher grade in the ranks of nobility, being Marqués de la Granja, &c.; but with respect to its origin the generality of Irish readers have little to guide them. Neither Mr. Pinkerton nor the reverend and learned Mr. Mechan gives us any information respecting it. My own idea is that the French family may possibly descend from Henry Mac Turlough O'Neill, of the Fews, banished to Connaught before 1641—whose grandson, an officer in King James II.'s army, was attainted, and fled to the Continent, most probably to France—and that the Spanish family descends from the Major-General Hugh O'Neill of Clonmel fame, who was great-grandson of Cormac Mac Baron, the *illegitimate* brother of the great Hugh, who retired to Spain, and was living there in 1660.

For any information bearing on this subject I shall feel much obliged. TYR-EOGHAIN.

PHILOLOGICAL.—I wish for some information on the word used for "king" by different people. The Teutonic word *cyning*, *konig*, is traceable to the primitive "patriarchal" authority. *Rex* (Sans. *janaka*), we have from Bunsen, meant originally steersman, and indicates a following of some great hero-leader (the Roman *reges*, Romulus, Numa, &c., were elected). The point I wish to get at is whether *rex* was in universal use among the various primitive tribes who formed the Roman Empire, or whether it was adopted at a later period when the tribes were joined under one nationality. The reading of Rawlinson's *Manual of Ancient History*, page 339 (edit. 1869), and Ortolan's *Roman Law*, page 41, indicate a primitive origin; but in the absence of any philological proof I cannot accept this inference. It will be easily seen that the functions of a *rex* were different from those of a *cyning;* and if I can be supplied with the word used for "king" by the Hindoos, early Grecks, and also the modern European kingdoms (Russia before use of "Czar"), with the derivation of each word, this difference will be more easily illustrated.

G. LAURENCE GOMME, F.R.Hist.Soc.
30, Sidmouth Street, Regent's Square, W.C.

A BETROTHAL GIFT.—I have lately seen, in the possession of a lady, a small ivory case, such as three generations since was ordinarily

worn in the waistcoat pocket, containing two or three quill tooth-picks. It is studded with gold at about quarter-inch distances, and in the centre of the lid outside is a small rectangular receptacle for hair, with gold cover, opening with a spring; having engraved upon it the date of day, month, and year, early in this century. In the lid outside, instead of the small mirror which was usual, is inserted a strip of wood in two pieces of unequal length, joined together, and on this a narrower strip of cardboard. The case, otherwise empty, is lined with crimson velvet. On the cardboard is written, in a man's hand, "Nam veneror stipes si sit desertus in agris." The case is supposed to have been given by the lady's father to her mother at the time of their engagement. The gentleman's name was Wood. The quotation is somewhat varied from Tibullus :—

"Nam veneror, seu stipes habet desertus in agris,
Seu vetus in trivio florea serta lapis."

Venus was one of the Terminal Deities, and the allusion is, of course, to the ceremonies of the "Terminalia." Can any of your readers conjecture the circumstances which gave significance to the memorial? HERBERT RANDOLPH.

Worthing.

JOHN THOMAS SERRES, THE MARINE PAINTER.—I shall be obliged to any correspondent who will refer to any contemporary reviews of the *Memoir of John Thomas Serres, late Marine Painter to His Majesty.* By a Friend. 8vo., London, 1826. I am very desirous of knowing the name of the unfortunate artist's friendly biographer, and of adding to my proposed reprint of this very scarce little book any additional information respecting the subject of it.

WILLIAM J. THOMS.

40, St. George's Square, S.W.

"JUSTINE."—In a recent number (166, col. 199) of that worthy offspring of "N. & Q.," *L'Intermédiaire*, "ex matre filiam," a doubt was raised concerning the truth of the assertion made in the *Biographie Universelle*, and more recently by Jules Janin, that the Marquis de Sade had presented to Napoleon, and to each member of the "Directoire," a copy of his romance "en grand format sur papier vélin." This assertion was confirmed in the following number (167, col. 253) of *L'Intermédiaire*, and it was further stated that "the copy of Cohier passed into the hands of Count Abrial; that of Barras became the property of M. Pierre Grand, whose father was the *concierge* of Barras."

This information may be deemed not unworthy a place in "N. & Q."; but can any of your correspondents add to our knowledge, and tell us what became of the other copies? I have good reason to believe that one at least of them exists in England, and was indeed offered for sale to the British Museum. Should the fortunate possessor still wish to dispose of his copy, I know an amateur desirous of acquiring it. APIS.

"SELVAGE": "SAMITE": "TO SAUNTER."—Will any sound philologer kindly give his attention to the etymology of these words? Of the first, Skinner amusingly asserts that it "saves the cloth"; the second could not possibly have grown into *satin*; and of the third, the *sainte terre* origin is really beneath contempt. E. F.

OLD TAPESTRY.—In one of the old manor-houses that are still found in Cornwall, there is a room covered with old tapestry. The subjects appear to be of a religious character, and one of them, over the doorway, shows a king sitting on a large wooden chair, or throne, with a woman kneeling before him. Three soldiers, one dressed something like a Beefeater, are beyond her. Just over the throne are the words "Sip. Joen." What is the meaning of these words?

J. G. CHILCOTT.

ST. ABB.—Who was he? H. J.

CROMWELL ON THE STAGE.—Before this letter reaches you, *Cromwell*, a posthumous play by the late Victor Séjour, will have been produced in Paris. If it is not a failure, it will be the first time the life of the Protector has been successfully dramatized. Cromwell seems to be almost as attractive and as fatal to dramatists as Joan of Arc. Hugo and Bulwer both began as dramatists by writing as yet unacted *Cromwells*. Col. Richards's *Cromwell* was, I believe, only a *succès d'estime*. Mr. Wills's caricature was carried by Mr. Irving's Charles I. Macready appeared as the Protector's son in a play called *Master Clarke*. Cannot "N. & Q." give me a few more theatrical Cromwells? J. BRANDER MATTHEWS.

Lotos Club, N.Y.

"TIMES" ARTICLE ON OLIVER CROMWELL.—Who is the author of a fine article on Oliver Cromwell which appeared in the *Times* of Jan. 4, 1855? Has it ever been republished?

JONATHAN BOUCHIER.

"YE DINERS-OUT, FROM WHOM WE GUARD OUR SPOONS."—This squib originally appeared in the *Times* some forty years ago. Can you favour me with the squib in full, or refer me to the exact date when it appeared? GEORGE LLOYD.

Cowpen.

"A NOOK AND HALF YARD OF LAND."—In the manor of Cradley, Worcestershire, one of the copyholds is thus described, and has been so for upwards of two centuries. Can any of your readers tell me the number of acres contained in the above description, and refer me to any authority upon the subject? JOHN WARD.

St. Bieggio.—There is an Italian proverb expressive of forgetfulness as so great that St. Bieggio's day cannot be remembered. Can any of your correspondents help me to this; also to the date of the saint's day? A. S.

Portrait of Voltaire.—I was shown, a little while ago, a portrait which may be described as a three-quarter face, painted on ivory, in a full-bottomed wig, the body, &c., filled in with needlework. On the back is the following inscription:—

"This portrait of Voltaire was taken in his seventieth year at Ternay, by a celebrated artist of Geneva, and the dress and all the ornaments of the drawing are the needlework of Mad. Denis, his niece. It is supposed to be the best likeness of him extant, and was sold in the collection of Sir John Eliot, Bart."

The portrait is now in the possession of Mr. Vidler, of Rye, who bought it from a pawnbroker in Hastings. Can any one tell me who the "celebrated artist of Geneva" was? J. S. Udal.

Junior Athenæum Club.

"Upping-Stocks."—Can any of your correspondents afford me information respecting "upping-stocks," *i.e.*, flights of four or five steps with a platform at the top? There is an example adjoining the churchyard at Kittisford near Wellington, on the borders of Somerset and Devon. I believe the object was to enable women more readily to mount their horses. Is the name peculiar to Somersetshire? and is the "upping-stock" ever possessed of architectural pretensions?

E. B. F.

P.S. The "upping-stock" is not a low block of stone, such as one often sees, but a flight of several rough steps.

Bracebridge Family.—Does this family trace descent from any English king through marriage with any female prior to that between Rowland Bracebridge and Winifred, daughter of Thomas Scott? W. G. D. F.

Eden's "Decades."—Will Mr. Major say whether the Hakluyt Society are going to give us Richard Eden's *Decades of the New World?*

John J. Shillinglaw.

Melbourne.

Replies.

THE GIPSIES.

(5th S. ii. 421.)

It was at one time the orthodox view, with reference to the existence of the Gipsies in Europe, that they did not come into this division of the world till about the beginning of the fifteenth century, as it was believed that they were mentioned in European written records for the first time in the year 1414, and that they had been set in motion, and came thither, through the conquests of Tamerlane in the years 1408 and 1409. This view, that they had not existed in Europe prior to that date, had, no doubt, proceeded on the well-known principle that what does *not appear* to have existed must not be held to have existed. This is a rule, the application of which to any special case may require great consideration. As an interesting illustration of this, it may be mentioned that it is asserted that the *Aurora Borealis* is never spoken of by any ancient writer. If this be so, still to infer, as has been done, that the Aurora had not then existed, because it does not then appear to have done so, must, on general considerations, be held to be utterly groundless and altogether absurd.

The opinion that the Gipsies had not existed in Europe before 1408 had to give way before the discovery of a statement clearly proving the contrary. Their existence in Europe had thus to be drawn back for a period extending at the very least to not less than three hundred years. The statement is thus referred to under the heading of the "Gypsies" in Chambers's *Encyclopædia*:—

"The first notice of them [the Gypsies] which occurs in European literature is embodied in a free paraphrase, in German, of the Book of Genesis, written by an Austrian monk about 1122. They are there described as 'Ishmaelites and brasiers, who go peddling through the wide world, having neither house nor home, cheating the people with their tricks, and deceiving mankind, but not openly.'"

This is a very remarkable statement, as showing (1) that at the time when the Gipsies are thus spoken of, namely, about the year 1122, they existed throughout "the wide world"; (2) that it was a part of their trade or occupation to peddle throughout "the wide world"; and (3) that it was of their own free will, and from their own inherent love for so peddling, that they did so. That a nomadic propensity—a love for wandering—exists in the human breast will, it is thought, not be disputed; and it is easy to conceive that, under certain circumstances, this propensity may be given more effect to by some of the human race than by others. There have, for instance, been pedlars (not Gipsies) both in Britain, the United States, and elsewhere; but no one ever dreamt of bringing in the conquests of Tamerlane or of any other mighty conqueror to account for their peddling; and it is believed that there is equally little necessity for so doing with reference to the Gipsies, who no doubt wandered about because it gratified their nomadic propensities, while at the same time the men carried on their business as brasiers or tinkers, &c., and the women that of fortune-telling, &c. Burns's poem of *The Jolly Beggars*, in which a Caird is one of the characters, may be referred to in illustration of one phase of the Gipsies, and of human nature generally.

The existence of the Gipsies in Europe being thus clearly seen to have been drawn back by positive proof for 300 years and upwards beyond

what was originally believed, may they not have existed for 600, 900, or 1,200 years further back? There is no reason that I am aware of why they may not have so existed in Europe during these periods; but, to put the matter beyond all doubt, I shall now proceed to adduce positive proof, as it humbly appears to me, of the clearest and most conclusive order, that they did so.

In Wilson's *Archæological Dictionary* there occurs the following word and its explanation:—

"Agyrtæ, among the ancients were certain strolling impostors, who pretended to tell fortunes, cure diseases, expiate the crimes of deceased ancestors, &c., by means of charms, sacrifices, and other religious mysteries. They pretended also to the power of punishing and tormenting enemies, and were often very well paid for their imposition. Their name is derived from ἀγείρω, to congregate, because they drew crowds round about them."

(The whole explanation is given, but this etymology of *Agyrtæ* is not concurred in, for reasons to be afterwards shown.) In Littleton's *Latin Dictionary* will be found the same word and the same derivation, and the following meanings:—

"A juggler, a mountebank, a fortune-teller, a punchinello, a jack-pudding."

They were in Greece before the time of Plato; and it is not known when they came into Italy. They are mentioned by Cicero. They were termed in Italy *Agyrtæ*, in Greece Ἀγυρται. This is very significant of their being Gipsies, as shall be afterwards alluded to.

It seems to me to be perfectly clear from the explanations thus given that the *Agyrtæ* were Gipsies. Their strolling, their pretending to tell fortunes, their charms, and their tricks must, it is thought, be held to prove this proposition beyond all rational doubt. These explanations of the *Agyrtæ*, and the account given by the Austrian monk of the Gipsies, tally in the closest and most interesting manner, and consist with our own knowledge of what the Gipsies are essentially in the present day. No doubt the *Agyrtæ* are not said to be brasiers. But this may easily be accounted for. It will be seen that that noun has the feminine termination, and the word *Agyrtæ* may therefore be most justly held to have specially denoted the female Gipsies in the time of the ancient Romans, and the explanations given apply more particularly to them and their doings in Italy.

In further proof of the proposition, I have to submit that the vocable known to this day in Scotland as *Caird* or *Card*, denoting the Gipsies, as already referred to, forms the root, or essential part, of the word *Agyrtæ*. This will be made very plain by attending to the way in which the word Gipsy appears in the same relation. We have Αἴγυπτος, *Ægyptus* (*g* hard), Egyptian, Gipsy; and so, in like manner, we have Ἀγύρτης, *Agyrta*, Caird or Card. If Gipsy is in direct connexion with *Ægyptus* (and of this there is, and can be, no doubt), so beyond all question is Caird directly connected with *Agyrta* (*gyrt* = Caird), as every philologist worthy of the name will at once admit. And thus it is submitted the Scotch name of the Gipsies, Caird or Card, plays a most important part in tracing them as existing in Europe at a very ancient period.

I regret taking up so much space; but it will be admitted that the settlement of the question, Who are the Gipsies? is a matter of the greatest historical interest and importance. I do not think that any one will be disposed to call in question the conclusions in the present paper; and I shall, with your permission, trouble you with another communication, in which I intend to deal with the subject from a much more extensive point of view than I have yet done.

Before closing I would remark, with reference to the character given to the *Agyrtæ*, that Tacitus describes the early Christians as an extremely wicked and most abominable class of men; and no doubt the *Agyrtæ* were, in like manner, made to appear a great deal worse than they really were.

Henry Kilgour.

Unsettled Baronetcies (5th S. i. 125, 194, 252; ii. 15, 297, 410; iii. 18.)—That there is, comparatively speaking, but little similarity between the English and Scotch law, I am as ready to admit as W. M., but in the case of unsettled baronetcies, wherein the Crown is primarily concerned, I cannot but be of opinion that there is a great analogy, and that there is practically little or no difference in this matter between the laws of both countries.

It appears that the effect of a service in Scotland is to point out the individual who, in the opinion of the Court making the decree, is the nearest heir of a person deceased, and that after a certain period has elapsed such a decision is final, and cannot be upset by proving the decision to have been *de facto* false.

But the same position can, in many cases, be obtained in England. After possession gained, whether by a decree in ejectment or without litigation, by a man, and held by him or his representatives for such a period as is fixed upon by a Statute of Limitation, or by the Common Law, albeit such possession may not be that of the rightful heir, yet it gives the person in possession an indefeasible title.

If these dicta, as I believe them to be, be accepted as a true statement of the facts, the question remaining is whether either of these methods affect a right to an hereditary dignity, and, more especially, a Baronetcy. They, of course, give a man a very good and fair ground for assuming ancestral honours, if he has no direct method of

proof open to him ; and, acting on such decisions, honours are, as W. M. remarks, often assumed, yet they do not, I contend, strengthen a man's title to such honours in case of a claimant appearing at some future time.

The fact that a service does not affect a peerage was decided in a question of the descent of the Belhaven Barony. It appears that this dignity had been enjoyed for many years by persons served heirs to a former holder of the title; that these persons were, in fact, not the actual heirs ; and it was decided that the fact of this adverse enjoyment did not prevent the actual heir from inheriting the peerage. And now a question has arisen in reference to the same dignity (possibly the very dignity enjoyed by the Lord B—— mentioned by W. M. in John Clerk's opinion), for although a Scotch Court has served a certain gentleman heir to the late Lord Belhaven and Stenton, yet this has not prevented the question of heirship from being raised in the adjudication now before the Committee of Privileges.

I think, then, it may be taken as settled that these methods do not affect a peerage, English or Scotch, and that the same doctrine applies to English Baronetcies.

The question remains whether they or more particularly a service affect a Scotch Baronetcy. W. M. mentions the opinion of an eminent advocate as, to a certain extent, an authority that a service does so affect it ; but, considering his opinion was not law as regards peerages, it may be safely assumed that had he known this he would not, as W. M. seems to imply that he does, have extended this opinion to an analogous kind of hereditary dignity.

In support of my contention, I would refer to the best of all authorities on questions of dignities, *Cruise's Digest, Title Dignities*, 223, and there, treating of hereditary dignities of every kind conferred by the sovereigns of these islands, he remarks that it is "a principle of law that *possession does not affect the descent of a dignity*"; and, further, "that he who claims a dignity must make himself heir to the person on whom the dignity was originally conferred, not to the person who last enjoyed it," that is to say, that on every devolution of the dignity it is open for any claimant to prove his heirship against the individual who is undoubtedly the heir of the person who last enjoyed the dignity. It is this doctrine which prevents the eldest son of a man summoned in his father's barony from inheriting such barony on his father's death, as his grandfather, and not he, is the heir of the original holder of the peerage.

In saying that "the Crown cannot suffer from neglect or laches," I was, perhaps, speaking somewhat loosely ; but I intended merely to state a maxim of universal application, "Nullum tempus occurrit regi," although, of course, this rule is abridged in many cases by statute or by grant from the Crown, or by prescription, which implies a grant.

W. M. remarks that the idea of giving the Probate Court power to decide the question of "Unsettled Scottish Baronetcies" is not to be considered seriously. Very possibly not, but W. M. begs the question. The question is not a Scotch but (as will be seen on referring to the head of the notes) a general one, and considering that English lawyers practically decide claims to Scotch peerages, there not being, I believe, a Scotch lawyer on the Committee of Privileges, I scarcely see why another tribunal in the like position might not decide the lesser cases of disputed Scotch baronetcies. It would be most unwise to have more than one Court, and a new one for such a purpose is not to be expected ; and, taking into account the fact that Scotch baronetcies are less than one-eighth of the whole number, it would be somewhat presumptuous on the part of the Scotch to claim to furnish the Empire with such a Court.

The following Parliamentary notice will be interesting to those who took part in the discussion upon this matter :—

"Sir William Fraser has given notice that he will call attention in the House of Commons to the fact of the assumption and use of the title of Baronet by persons having no lawful right to the dignity."

R. Passingham.

"Tholus" (5th S. iii. 327.)—The place where the French crossed the Rhine in 1672 was very near to the junction of the Rhine and the Waal, and about eight miles north of Cleves. The eastern end of the island formed by these two rivers was in fact guarded by two forts, namely, the castle of the Tolhuys on the north, and the fortress of Schenck on the south. The Tolhuys was a custom-house, but very strongly fortified to guard this part of the river, which at certain seasons was fordable. The French crossed the river, and took the Tolhuys on the 12th of June, and the fort of Schenck on the 19th. The fight in taking the Tolhuys was sanguinary, thanks to the young Duke of Longueville, "qui sortoit d'un repas, où apparemment il avoit trop bû," and his intoxication, which led him to ignore the quarter just promised by his uncle, the Prince of Condé, or, as Grimoard delicately terms it, his *vivacité*, caused his own death and that of scores of French officers and men. The fort is marked Tolhus in the map to *Turenne's Life*, by Ramsay, and Tolhuis in that to Beaurain's *Campagnes du Maréschal de Turenne*. In the latter work there is a note (i. 18) which seems to meet the question of your correspondent. The writer says :—

"*Tolhuis* signifie une maison de péage. Il y a un grand nombre de Tolhuis dans les Provinces-Unies;

celui dont il s'agit ici est un simple château (avec une grosse tour) environné d'une muraille et d'un fossé."

Ramsay says (i. 452) that the height and thickness of the walls rendered it inaccessible, and that in a former siege four men had held it against the whole force of the Spaniards. EDWARD SOLLY.

MR. PAHUD rightly thinks that Tholus is "the Dutch word *Tolhuis*, that is, 'toll-house.'" But the French were aware of it; for we read in the *Encyclopédie* of Diderot and D'Alembert (Neufchastel, 1765):—

"Tol-Huys, c'est-à-dire *la maison du péage;* lieu des pays-Bas, au duché de Gueldre, dans le Bétaw, sur la rive gauche du Rhin, près du fort de Skenck, du côté du nord. C'est là qu'en 1672 la cavalerie françoise passa le Rhin."

And in Voltaire's *Siècle de Louis XIV.* (Leipsick, 1753, t. i. p. 176):—

"Des gens du pays informèrent alors le prince de Condé, que la sécheresse de la saison avait formé un gué sur un bras du Rhin, auprès d'une vieille tour qui sert de bureau de péage, qu'on nomme *toll-huis, la maison du péage.*"

Voltaire, then, accounts for the popular mistake adopted by Boileau, and about which MR. PAHUD inquires:—

"Cet air de grandeur, dont le Roi relevait toutes ses actions, le bonheur rapide de ses conquêtes, la splendeur de son regne, l'idolâtrie de ses courtisans, enfin le goût que les peuples et sur tout les Parisiens ont pour l'exagération, joint à l'ignorance de la guerre, où l'on est dans l'oisiveté des grandes villes; tout cela fit regarder à Paris le passage du Rhin comme un prodige: l'opinion commune était, que toute l'armée avait passé ce fleuve à la nage, en présence d'une armée retranchée, et malgré l'artillerie d'une forteresse imprenable, appellée le *Tholus.*"

HENRI GAUSSERON.

Ayr Academy.

Tholus is the French way of writing the Dutch word *Tolhuis*, toll-house or custom-house, as MR. PAHUD rightly supposes. It was situated in the Betuwe, on the Rhine, near the fort of Schenk, which stood close to the spot where the Rhine and Waal meet. Lobith is on the opposite side of the Rhine, and near it was the ford by which the French crossed the river.

Tholus, *Tolhus*, or *Tolhuys*, is marked in all historical atlases. See, for instance, Spruner's *Histor. Atlas*, Map of France from 1610–1790.

MATHILDE VAN EYS.

No doubt the French *Tholus* is their corruption of the Dutch *Tolhuis;* which will seem the more acceptable when it is known that in those parts of the Netherlands, near the village of Lobith, on the German frontier, the diphthong *ui*, the sound of which is somewhat like the German *eu* in "Beute," is pronounced as the French *u* in "plume"; so *Tolhuis* sounds like the French *Tholus.*

P. J. KEYMAN.

EPISCOPUS ANGURIEN (5th S. iii. 189.)—The episcopal see of *Augurium* is the one mentioned in the *Bullarium Ordinis Prædicatorum* (tom. iii. page 218), and it was certainly existing, in the fourth and fifth centuries, in the Church province of Numidia, as "epis. Augurensis, sive Auguritanus," is found among the signatures at the Council of Carthage, in Africa, held from May 25 to June 1, A.D. 419, respecting the excommunication of Apiarius, a priest of Mauritania (*Mansi.*, iv. 435), and also in the *Catalogus Episcoporum Africæ*, A.D. 484 (*Mansi.*, vii. 1157); and though Fontana, in his *Theatrum Dominicanum*, thinks that it was a place in England, there is no sufficient ground for that supposition, nor for making it to be Ancyra, in Phrygia Pacatiana, a city of Asia Minor, under the metropolitan of Laodicea, and afterwards of Hierapolis. There was another Ancyra in Galatia Prima, in the diocœse of Pontus, and a metropolitan archbishopric, now called Angora, or *Engouri;* but though it is placed under Hierapolis by Baudrand (*Geograph.*, tom. ii. p. 57, col. 2), and stated by that ecclesiastical writer that the first bishop of *Anguri* was before A.D. 1437, and the last occupant of the see immediately after, yet there appear to be great doubts as to its situation. Le Quien, in his *Oriens Christian.* (tom. iii. pp. 1113-1120), places *Anguri* among the bishoprics—of which he gives a separate enumeration in alphabetical order—of which the metropolises were unknown, either because he was unable to discover to what metropolis they belonged, or because they had no metropolis, or even because it was uncertain whether they should be assigned to the diocœse of the Patriarch of Constantinople. Further, in a mediæval signature the *u* might have been *n*, so that "Fr. Gundissalvus" may have been "Episcopus Angurien," or *Augurien*, but not "regni Angliæ." I apprehend Manresa is in the diocese of *Vich*, in Catalonia—"Vicensis, *sive* Ausona, *aut* Vicus Ausonensis" (Flores, *España Sagroda*, tom. xxviii.; *Villanueva*, tom. vi., vii.; and *Episcopologio Vicense*, por Joaquim Salarich, Vich, 1864). There is no bishopric of "Vigue" in Spain, and I regret that I cannot assist E. H. L. any further in his researches regarding the see of Angurium, or Augurium. A. S. A.

Richmond.

A "CHRISTENING PALM" (5th S. iii. 288.)—I presume that this "cloth" was usually called "Chrisome," which signifies "the white cloth set by the minister at baptism on the head of the newly anointed with chrism" (*i. e.*, a composition of oil and balm). In the Form of Private Baptism is this direction:—"Then the minister shall put the white vesture, commonly called the chrisome, upon the child." The mother brought the same child to church on the day of purification wrapped in this cloth. But if the child died within a

month, the cloth was used as a shroud to wrap the body in; and even as late as 1726 this custom was observed. Children buried thus were called chrisoms." Shakspeare says :—"A' made a fine end, and went away an it had been any chrisom child."—*Hen. V.*, ii. Strype remarks that, in 1560, "to avoid contention, let the curate have the value of the chrisome, not under the value of 4*d.*, and as they can agree, and as the state of the parents may require." In the account of Dunton Church, Essex, Morant states :—"Here has been a custom, time out of mind, at the churching of a woman, for her to give a white cambric handkerchief to the minister as an offering. This is observed by Mr. Lewis in his *History of the Isle of Thanet*, where the same custom is kept up." In the articles respecting Chichester Diocese, under date 1638, is noted :—"Doth the woman who is to be churched use the ancient accustomed habit in such cases, with a white veil or kerchiefe upon her head?" In Perthshire it was customary to lay the child to be baptized privately in a clean basket covered over with a cloth, in which was placed a portion of bread and cheese. The basket was then hung on the iron crook over the fire and turned round three times, in order, as the parents thought, "to counteract the malignant arts which witches and evil spirits were imagined to practise against new-born infants." See *Statistical Account of Scotland*, 1793, Blount's *Glossographia*, Brand's *Pop. Antq.*, Brewer's *Phrase and Fable*.

W. Winters, F.R.H.S.

Waltham Abbey.

I have seen a similar cloth in the possession of one of the old county families in Devonshire, used at all the christenings of the family for several generations. They called it "A christening pane," evidently derived from the Latin word *Pannus*. Wilse Brown.

The Suffix -ster in English (5th S. iii. 321, 371.)—Mr. Skeat has fallen into the very error that I referred to in the opening remarks of my first paper on the suffix -ster. I freely admit—as who does not?—that *-estre*, *-istre* are feminine suffixes, or, rather, varieties of a feminine suffix. The very first paragraph of my paper runs thus :—

"All the critical Grammars that I have seen, and many of great erudition have appeared of late, mistake the suffix [*-ster*] for the Anglo-Saxon *-estre* or *-istre*; and some go so far as to assert that bakers and brewers, maltsters and fullers, weavers and spinners, &c., were female occupations, because we have such words as *baxter* and *brewster*, *maltster* and *kempster*, *webster* and *spinster*. 'Tapster,' say they, was not a bar-man but a bar-maid; 'huckster' was not a male but female seller of small wares; drysalting was carried on by women, because we have the word *salster*, and, I suppose, 'punsters' were of the same class, and 'youngsters' too."

Again, just before the list :—"*-Ster*, the suffix, is not a corrupt form of the old suffix *-estre* or *-istre*. It is the word *-steór*[*a*], meaning 'skill' derived from practice and experience." Then follows a list of twenty-six words, to all of which the meaning given above most aptly applies.

In reply to this, Mr. Skeat brings forward an array of words to prove that *-estre* or *-istre* is a feminine suffix; and concludes with these words :—"We might as well include words like *china-aster* and *dis-aster* among the words that exhibit the termination *-ster*." When scholars and gentlemen argue with their equals, it is not usual with them to use "rudeness as sauce to their good wit"; and all such usage savours too strongly of—"I am Sir Oracle, and when I ope my lips let no dog bark." I freely admit Mr. Skeat's erudition, but *vixere fortes ante Agamemnona*, and all Greece is not Bœotia except Cintra Terrace.

I am quite familiar with Marsh's *Lectures*, Morris's *Outlines*, and the other books referred to by Mr. Skeat, and it was not in ignorance of their statements that I made my suggestion, but rather from a strong conviction that, notwithstanding such formidable authority, it is wholly incredible (the quotation Mr. Skeat will recognize) that "in early times brewing, baking, weaving, spinning, fulling, &c., were carried on exclusively by *women*. Hence such names as *Maltster*, *Brewster*, *Baxter*, *Spinster*, *Kempster*, and *Whitster*." And again, "In old English *tapster* meant a barmaid"; and "seamstress is a combination of the old English *-ster* with the Norman *-ess*—seam-str-ess" (!!).

All the exceptions taken to one or two examples of my long list are very minor considerations indeed, which may be taken in detail when the main question has been settled. At present the two questions before us are these :—(1) Were maltsters, punsters, gamesters, drugsters, doomsters, teamsters, websters, and so on, trades carried on exclusively by women at any time? and (2) Is the suffix *-ster* in these and similar words, as *lobster*, *bolster*, *holster*, &c., identical with the feminine suffix *-estre?* These are the points of controversy, and not, as Mr. Skeat erroneously supposes, whether *-estre* is a feminine suffix or not.

E. Cobham Brewer.

Lavant, Chichester.

Brewster, at least, has not "fallen wholly out of use," at any rate in the West Riding of Yorkshire. The reports in the local papers of the licensing sessions of the justices are always headed "Brewster Sessions." Middle Templar.

On the Prefixion of Letters to the Diminutives of Christian Names. (5th S. iii. 301.)—Since writing the note referred to I have discovered an example in which *P* seems to be prefixed, for Miss Yonge (i. 105) gives *Panna*, *Panni*, as the equivalents in Hungarian of our *Anna*. In pp. 301, 302, I have inadvertently

stated that *Babarpe* is formed from *Barbara* (*Barbare* in p. 302 is a misprint). *Babarpe* does no doubt come *indirectly* from *Barbara*, but *directly* it comes from *Barbe*, the ordinary French form. *Babarbe* would have contained too many *B*'s, and so the last one was changed into the lighter and more vivacious *P*. F. Chance.

Sydenham Hill.

Henry Clarke (5th S. iii. 307.)—In a list of "Books printed for and sold by Ogilvy and Speare, Middle-row, Holborn, London," issued in 1794, I find the following by "Henry Clarke, Prælector on Philosophy in the College of Manchester." I quote them as numbered by J. E. B. :—

1. "Illustrated with thirty-three Copperplates and Moveable Schemes, 8vo. *5s. boards.*"

This will perhaps solve J. E. B.'s query as to vol. i. being all published.

2. "8vo. *4s. boards.*"
4. "4to. 10*s.* 6*d. boards.*
5. "4to. 2*s.* 6*d. sewed.*"

And add to J. E. B.'s list :—

10. "Additional Remarks on Converging Series, occasioned by Mr. Landen's Appendix to his Observations on the same subject, 4to. 1*s.* 6*d. sewed.*"

From the same list the following is perhaps worthy of a place in "N. & Q." :—

"May 3, 1794.

"Case in Chancery for Threepence ! ! !

"*Eyre and Strahan, King's Printers*, v. *Ogilvy and Speare.*

"A few days previous to the last General Fast, the Defendants, through ignorance of the law, sold one copy of the Form of Prayer, appointed to be used upon that occasion, not printed *by Authority of the King's Patent.*

"The Plaintiffs, without giving the smallest intimation to desist, filed this bill to compel the Defendants to account to them for the profit arising from the said sale. Upon being served with the Subpœna, the Defendants applied to have proceedings stayed; which the Plaintiffs, after considerable hesitation, agreed to, on condition of Defendants paying costs and making affidavit to the sale. This *important cause* was this day finished, when the Plaintiffs received Threepence, the profit arising from the sale, and when the Attorney, Edward S. Foss, of Gough Square, did not blush to receive 13*l.* 6*s.* 9*d.* for costs incurred.

"N.B.—Andrew Strahan, one of the Plaintiffs, takes a considerable sum annually, in the way of trade, from the industrious Defendants against whom this bill was filed; who now publish this case for the purpose of cautioning the Public against a similar offence, and that the *liberal* character of Andrew Strahan may be more generally known."

Perhaps this is the only case which has ever occurred in the history of law of a Bill in Chancery having been filed to recover so small a sum as threepence, and deserves to be recorded in the future editions of the *Curiositics of Literature* as a happy exemplification of the law adage, *Summum jus summa injuria.* W. H. Allnutt.

Oxford.

"Gey," a Scotch Word (5th S. iii. 286.)—*Gay* or *gey* is in use among the residents in the south-western shires of Scotland, as well as *gayan* or *geyan*, meaning "moderately" (Jamieson's *Sc. Dict.*, *v.* "Gay" and "Gey"). On the inquiry, "How are ye day?" the reply is often, "Am gay (or gayan) weil"; or otherwise, using another form of the term, "Am gaylies," with the meaning that the respondent is pretty, or moderately, well, that his health is tolerably good. R.

Gray's "Stanzas wrote in a Country Churchyard" (5th S. iii. 100, 313, 398.)—It may be well to note that the additional and altered stanzas, which are given at p. 314 as "unpublished," are all published in the notes of Mason's 4to. edition of Gray's Life and Poems, 1775, Dodsley. The stanza previously given at p. 100 is not found in Mason's notes, and is of very doubtful authenticity. It is not consistent with the dignified tone and language of the rest of the poem. In a letter of Gray to Dr. Wharton, of the date Dec. 17, 1750, he speaks thus of the "Elegy":—

"The stanzas wh I now enclose have had the misfortune, by Mr Walpole's fault, to be made public, for which they were certainly never meant, but it is too late to complain. They have been so applauded it is quite a shame to repeat it."

In another letter to Mr. Walpole, dated Feb. 11, 1751, he says that he had been informed by the editors of a magazine (probably the *Gentleman's*) "of their intention to print the 'Elegy,' and in order to escape this honour," he desires that Dodsley should print it immediately, but without his name, and merely with the title "Elegy written in a Country Churchyard." He wishes to have "no interval between the stanzas, because the sense is in some places continued beyond them."

Gray was just thirty-four years of age when this poem was written. G. B.

Chester.

Sleepers in Church (5th S. iii. 266.)—In the *Cambrian Quarterly Magazine* for October, 1829, is given an extract from the report of the Commissioners of Education and on Churches, as follows :—

"Richard Dovey, in 1659, founded a Free School at Calverley, Salop, and directed to be placed in some room in the cottages, and to pay, yearly, the sum of eight shillings to a poor man of the said parish, who should undertake to awaken sleepers, and whip out dogs from the church of Calverley during divine service."

The *Sporting Magazine* for July, 1818, quoted from a local paper a cheaper method of rousing sleepers. The clergyman of a Welsh church, it stated, had a tame goat that attended service, and if it saw a drowsy Cambrian nodding, accepted it as a challenge, and made so effectual a butt at its supposed antagonist that he slept no more while the service lasted. I remember, as a boy, occasionally being taken to a Baptist chapel in Oswestry, where the children of the Sunday school were placed during service in a large gallery

retching across the building behind the pulpit. n the centre sat an old gentleman with a long ole in his possession, with which he used to stir p the sleepy, and occasionally remind the too akeful of where they were. Strangers were always ther tickled at the performance. A. R.

Croeswylan, Oswestry.

Some forty-five years ago, when a boy, I attended he parish church of Handsworth, near Birmingam (England). The beadle, an old man, attired n his official costume, somewhat resembling that vorn by the celebrated Mr. Bumble, used to nake the rounds of the church during service, arrying a stout wand, surmounted with a gilt knob r ball. This instrument he used in waking up leepy boys and girls; the unruly ones he admonished by a smart tap on the head, which could e distinctly heard all over the church. I remember it well, on account of having undergone he punishment several times, to my infinite mortification and disgust. Was this the same custom, n a somewhat modified form, as that mentioned by Mr. Brown? George Worley.

This custom existed until very lately in Clipstone Church, Northamptonshire. I understand that it is now given up. Frederick Mant.

Izaak Walton (5th S. iii. 263.)—Upwards of twenty years ago, being in Worcester Cathedral, I was much pleased with the simple monument and the quaint and beautiful inscription to the memory of the wife of Izaak Walton. This monument will be to his second wife. It is to be hoped it has not suffered in the late restoration. The following was the inscription:—

+

M. S.

Here lyeth buryed, so much as could dye, of Anne the Wife of
Izaak Walton,
who was

A Woman of remarkable prudence and of the primitive piety: her great and general knowledge, being adorned with such true humility and blest with soe much christian meekenesse, as made her worthy of a more memorable Monument.

She dyed (alas that she is dead)
the 17th of Aprill, 1662, aged 52.
Study to be like her.

H. E. Wilkinson.

Anerley, S.E.

Ancient Bell Legend (5th S. iii. 209.)—The hexameter written at length is:—"Dulcis sisto melis Campana vocor Michaelis." Examples are given in the lexicons of the use of *sisto* absolutely in the sense of *sum* or *existo*. *Melos* occurs in Horace and elsewhere; the abl. *Melo* is used by Lactantius, and the n. pl. *mele* twice by Lucretius. I have not been able to find any instance of the gen. s. *meli*, although it has the authority of dictionaries. In mediæval times the word was written in various forms, as appears in Dieffenbach, *Glossarium Latino-Germanicum medice et infimæ Ætatis, s.v.* "Melos," "Melus," "Meles," "Melis," "Melo," all as the nom. s. The third and fourth forms by analogy would have *melis* for the gen. s., and it seems probable that it is a later Latin form of the Gr. μέλεος. Thus the translation would be:—"I am a bell of sweet chime; I am called St. Michael's." It seems a confirmation of this conjecture that *Campana* is properly an adjective of late introduction, having some noun understood, such as *Nola;* for Paullinus, Bishop of Nola, in Campania, in the fourth century, was the first to make use of bells (*tintinnabula*) for pious uses. The larger were called *Campanæ*, from the district, and the smaller *Nolæ*, from the town (*Quinct.* viii. 6). It was also the practice to baptize bells, so that "vocor Michaelis" is quite according to custom. The formula in use is given by Eric Pantoppidan, *Inscriptionum Fasciculus*, tom. ii. p. 132 (Hafniæ, 1739):—

"Præsta, quæsumus, Domine, ut vasculum hoc sanctum tuæ ecclesiæ præparatum a tuo Sancto Spiritu per nostræ humilitatis servitium sanctificetur, ut per illius tactum et sonitum fideles invitentur ad Sanctam Matrem Ecclesiam et ad præmium supernum, per Dominum nostrum J. Chr. Amen."

Is there any recorded instance of such a baptism having been administered in England?

B. E. N.

I take *sisto* to be simply equal to *sum*, and *melis* to be the ablative plural of *melos*—Smith gives *mela*. "Michls." is, of course, a contraction for *Michaelis*. Then all is clear:—"I am sweet in strains; I am called the bell of Michael"; or, in a verse "of my own mak',"

"Sweet my strain around shall swell
Who am called St. Michael's bell."

C. F. S. Warren, M.A.

Bexhill.

If the words be, as I read them, "Dulcis sisto melis Campana voeor Michlis," they might perhaps be rendered:—"I am sweet of sound; I am called the bell of Michael." As every kind of licence was taken in mediæval Latin, so a good deal of indulgence should be extended to those who try to make it out. I ask this, especially as I am merely hazarding a conjecture. In explanation, or as an apology, I submit that *sisto* was sometimes used for *exsisto*, and this simply for *sum;* that *melis* may be the ablative plural of *melos* = sound, song, tune, and used to make up the rhyme. As to "Michls," I have no doubt; it is clearly a contraction for *Michaelis*, and it would be mere presumption and an impertinence to remind a gentleman so learned on this subject as Mr. Ellacombe that it is the commonest thing to find bells dedicated to, or bearing the name of, the Archangel

Michael. The reason for this may be that, in the Middle Ages, St. Michael was regarded as the Church's great protector. EDMUND TEW, M.A.

"LAM"=TO BEAT (5th S. iii. 384.)—I can assure JABEZ that "lam"=to beat is quite familiar among the inhabitants of silly Suffolk.

G. O. E.

See *Rejected Addresses:*—

"If Milward were here, dash my wigs,
Quoth he, I would pummel and *lam* her well;
Had I stuck to my prunes and figs,
I ne'er had stuck nunky at Camberwell."

GEORGE BARNEWELL.

"TO LIQUOR": "TALL TALK" (5th S. iii. 306.)—To liquor, in the sense of to drink, seems to have been a well understood expression in the seventeenth century. I have met with it several times. The following is the only instance that occurs to me at this moment:—

"I remember the storme made mee cast up perfectly the whole sum of all I had receiv'd; three dates before I was *liquord* soundly; my guts were rinc'd for the heavens."—Marston, *What you Will*, Act iii. sc. 1, Halliwell's edit., vol. i. p. 256.

"Tall," in the sense in which Americans are said to use it, might certainly be found in our older literature, but I cannot put my hand on an instance just now. English people who "go in" for refinement seem, however, to be improving upon it. A person who evidently had, in his own opinion, most finished manners, was giving evidence, not long ago, on an assault case, before a bench of Lincolnshire Justices of the Peace. He wanted to convey the idea that certain drunken men were using very bad language. The way he put it was that "they were indulging in extensive conversation." EDWARD PEACOCK.

Bottesford Manor, Brigg.

"TRAVEL" OBSOLETE FOR "TRAVAIL" (5th S. iii. 305.)—The word "travel," recently noticed, occurs again in Lamentations iii. 5:—"He hath builded against me, and compassed me with gall and travel" (Heb. *rōsh ūthĕlāāh*; LXX. ἐκύκλωσε κεφαλὴν μου, καὶ ἐμόχθησεν: Vulg. *felle et labore*). Here, too, the Irish translator quite mistook the sense of the Authorized Version, and used a word (*astar*, *i.e.*, *aisdear*) signifying a journey or a wandering, where he should have employed one that meant labour.

R. J. C. CONNOLLY.

Rathangan, co. Kildare.

THE LORDS HOLLAND (5th S. iii. 249.)—By the process which Horace Walpole, in his published correspondence (Lond., 1840), calls "Serendipity," I found the following paragraph in his letter to Sir Horace Mann, dated May 29, 1744 (vol. i. p. 345):—

"The town has been in a great bustle about a private match, but which, by the ingenuity of the Ministry, has been made politics. Mr. Fox fell in love with Lady Caroline Lennox; asked her, was refused, and stole her. His father was a footman; her great-grandfather a king: *hinc illæ lachrymæ!* all the blood royal have been up in arms."

The allusion is to Sir Stephen Fox, whose life has been written by Pittis. He took service with the Earl of Northumberland and Lord Percy, and became attached to the fortunes of the exiled king. At the Restoration he was made clerk of the green cloth, paymaster of the forces, and received the honour of knighthood. He was dismissed by James II., but was restored by William III., whose favour he lost by opposing the bill for a standing army; he was again replaced when Anne came to the throne. By his first wife he was father of the first Earl of Ilchester; he married a second time, when nearly eighty years of age, and had issue, who became first Lord Holland. He was born at Farley, in Wiltshire, in 1627, and died there at the age of eighty-nine. At the end of the seventh vol. of Lord Campbell's *Lives of the Chancellors*, there is given a complete list of all those who had the custody of the Great Seal, but the name of Nicholas does not appear amongst them. B. E. N.

ISLE OF THANET: SNAKES (5th S. iii. 268.)—John Lewis, *History of Tenet*, says the supposition of the isle being free from snakes is based "on a false matter of fact," and he had ample opportunities of observing, and I believe I have myself seen snakes in the lower part of the isle, but cannot now speak certainly. A tradition appears to have arisen ascribing the supposed immunity to the coming of St. Augustine, but those who held this view could not have read Solinus, who came much earlier. The author of the *Polychronicon* attributes the name of the isle to this immunity; it "hath the name Thanatos of deth of serpentes, for there ben none." Possibly the extreme thinness of soil on the greater part of the island, the nature of the chalk, the cutting winds from north and east which prevail in the early months, "blow very strong, and blast everything in their way," the damp sea air, want of trees, &c., may be adverse to snakes, and thus have given rise to the tradition. Other parts of the country besides Thanet are comparatively free, while others, again, swarm with reptiles; and it would be a question for naturalists to determine what are the conditions adverse or not to their propagation.

F. J. LEACHMAN.

Compton Terrace.

ANNULAR IRIS (5th S. iii. 278.)—I have never seen an annular iris from a balloon, but on August 14, 1852, there was one of which some person made a sketch that was engraved in the *Illustrated London News*. I happened myself to be drawing

the country two miles south of Blackheath, and ade a sketch of the iris. It appeared about ıree in the afternoon, immediately after a smart ıower, and lasted nearly half an hour. The olours were arranged as in an ordinary rainbow, nd the effect of some grey clouds, which drifted cross it, was very beautiful. Unfortunately I ad not any oil colours with me; for the iris ısted quite long enough to have painted it. The ketch, which is now lying before me, is on very oarse paper, and made with a pencil. The grey louds appeared much as they are seen drifting ıcross a mountain, and looked cold and vapoury.

RALPH N. JAMES.

Ashford, Kent.

SOCIAL POSITION OF THE CLERGY IN PAST TIMES (5th S. iii. 46, 195, 238.)—Will your correspondents who are interested in this subject allow me to refer them to the sonnet by Wordsworth, entitled "Seathwaite Chapel," and to the interesting notes appended to it, which describe its primitive clergyman and his simple mode of life—the Rev. Robert Walker? He was born in 1709, and died in 1802, having been for sixty-seven years Curate of Seathwaite. There is also an interesting account of him in *The Old Church Clock*, by Canon Parkinson, of Manchester. Yet the frugality and simplicity of Mr. Walker's mode of living are almost exceeded by those recorded of a clergyman named Abraham Ashworth, in *The Manchester School Register*, vol. i. pp. 234-5. He is there stated to have been for thirty-four years Curate of Weaverthorpe and Helperthorpe, in the county of York, and to have died as recently as 1838. The stipend of his curacy was 25*l.* a year and the use of fifteen acres of land, which he tilled with his own hand, working just like a farm-labourer. By teaching the village school in addition, he saved up sufficient money to buy and build several cottages in Weaverthorpe, and is said to have managed to have kept a good table. Surely, with such instances as these actually existing in real life, and in more modern times, there can be no reason for supposing that the sketches of clergymen described by the pens of Sterne, Goldsmith, Smollett, and Fielding are much overdrawn or exaggerated. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Allow me, for the honour of my calling, to throw a little doubt on MR. EDWARDS's statement (though he may, of course, be prepared to verify it); but I have taken the trouble to go through the A's in the last *Crockford*, and I can find no "Rev. R. A." who lives at a "Priory." I imagine him, in spite of the "clerk in orders," to be some dissenting preacher.

C. F. S. WARREN, M.A.

COCK, COCKS, COX (5th S. iii. 9, 256.)—The list of these names might be greatly extended. Amongst the less common ones I may mention that of Woolcock, which is perhaps derived from Woolcocketer, the officer of customs whose duty it was to cocket or mark packs of wool for export. It may, I think, be permitted to question whether, in the majority of these names, "cock" is to be taken as expressive of a diminutive, any more than it is so in weather-cock or gun-cock, &c. I believe in the case of most of these names it is unnecessary to seek further for the derivation of "cock," as part of a man's name, than either directly from the "most manly and stately fowl" (Phillips's *Dict.*), or indirectly from him through one of the many words proceeding from him, such as *cock's-comb*, a vain and proud bragger; *cocket*, brisk, malapert; *cocket*, a seal or stamp; *to cocker*, to pamper; *Cockney*, London bred, which, according to the old dictionaries of James I.'s time, had then been modified into *Apricock* and *Princock*, &c.

In connexion with this subject it may be interesting to note that whilst in the London *Post-Office Trade Directory* for 1875 there are twenty-six names which begin with "Cock," there are no less than sixty-eight which begin with "Hen."

EDWARD SOLLY.

"MIN. SINAL. HES." (5th S. iii. 88, 213.)—As Italian it may be an abbreviation for *Minaccia Sinalla Esasperazione*, or *Escandescenzia*, *i. e.*, "Threatening until (or unto) dire provocation." The *h* at the commencement of words is not now written except for the purpose of distinguishing such as would otherwise be equivocal, *e.g.*, *anno*, a year, *hanno*, they have; but see Baretti. "MI. SINAL. EL. GALO." is not so clear, but I hazard the conjecture that it may stand for *Minaccia Sinallo Elmo*, or *Elmetto Galoppando*, or *Galoppatore*, *i. e.*, "Threatening until the knight's helmet (is assumed)"; meaning that other weapons than the rapier would be used when in full career on horseback.

B. E. N.

PRINCESS OF SERENDIP (5th S. iii. 169, 316.)—Serendip refers to *Serendib*, an Arabic corruption of *Sinhala-devipa* (island of lions), now corrupted down to *Ceylon*.

R. S. CHARNOCK.

Gray's Inn.

"TAIT'S EDINBURGH MAGAZINE" (5th S. iii. 167, 316.)—Perhaps the following notes may help to identify Junius Redivivus:—

"The Rights of Morality: an Essay on the Present State of Society, Moral, Political, and Physical, in England. By Junius Redivivus. 12mo. E. Wilson, 1832."

"What the People ought to do in Choosing their Representatives at a General Election: a Letter Addressed to the Electors of Great Britain. By Junius Redivivus. 1*s.*" [Probably the same date.]

The above works are reviewed in the *Monthly Repository* for 1832. In the same year also there appeared a short complimentary letter from J. R.

In 1833 J. R. became an extensive contributor to the pages of the *Repository;* among his subjects are fine arts in England, beauty, condition of women, National College of Language, &c. There are also reviews of the following works of his in the *Monthly Repository* for 1833 :—

"The Producing Man's Companion: an Essay on the Present State of Society, Moral, Political, and Physical, in England. Second Edition, with additions."

"A Tale of Tucuman, with Digressions, English and American, &c."

In the *Monthly Repository* for 1834 there are several more articles from his pen. The following is an—

"EPIGRAM TO JUNIUS REDIVIVUS.

Stat nominis umbra.

Behold ! how new and strange to mortal sight
Where'er 'tis seen, a shadow beaming light;
Shine on—thy name will own no deeper shade
Than that which is by its own brightness made."

T. C. UNNONE.

"THE TOAST" (5th S. iii. 68, 247, 275, 319.)—Since my first queries respecting this poem (pp. 68, 247) some valuable information has been acquired. We may now fix with certainty, first edition, Dublin, 1732, 8vo., one volume only published, and only two books out of four; second edition, London, 1736, 4to., the poem complete; third edition, London, 1747, 4to., the poem complete. But there is yet one point which requires elucidation; this I have already mooted, but would beg to repeat. Davis (*Second Journey Round the Library of a Bibliomaniac*) mentions an edition of *The Toast* of 1736, 4to., London, with the following motto on title-page :—

"Pus atque Venenem (*sic*)
Rabies armavit."

Now the quotation on the title-pages of all three editions above mentioned is :—

"Si quis erat dignus describi, quòd Malus, aut Fur,
Quòd Mœchus foret, aut Sicarius, aut alioqui
Famosus; multâ cum libertate notabant.

Hor."

This would lead to the supposition that there are *two* editions of the same year 1736, which is hardly credible. I ask again, can any of your correspondents help me to solve this bibliographical mystery, and confirm or annihilate the statement of Davis? Oxford has helped us so far; can Cambridge show us some light?

I am further still in ignorance as to the periodical in which appeared the article entitled "By-ways of History. History of an Unreadable Book (*The Toast*)." H. S. A.

BRAOSE=BAVENT (5th S. ii. 237, 436; iii. 57, 158, 192.)—Will the following note, which I have just met with in a paper of the time of Henry VI., be of any use or interest to your correspondent, D. C. E.?—

"Anno quarto Edwardi secundi, secunda pars. Petrus de Brewsa tenet manerium de Tettebury in com. Glouc. de dono Willielmi de Brewsa; habendum et tenendum eidem Petro et heredibus de corporibus suis (*sic*), et dictus Petrus de Brewsa assignavit *Agneti uxori sue.*"

Does not this help to prove that there were *two* Peters? W. D. MACRAY.

DR. W. JOHNSON (5th S. iii. 247, 393.)—The reference should have been to 3rd S. ix. 436, where a paper on the subject will be found, by MR. THOMPSON COOPER. L.

THE RIVER LUCE, WIGTOWNSHIRE: DOUGLAS (5th S. iii. 287.)—It is asked what is the derivation of Luce. I do not think that it is from the Gaelic *lios* (a garden), or *lus* (a plant). In that excellent work by Joyce, *Irish Names of Places*, 1871, it is incidentally mentioned that *glaise* means a stream. I do not know whether it is in modern use or obsolete. I have three Gaelic dictionaries beside me, but it is not in these. My theory is that Luce is from *glaise*, *g* omitted. Gaelic has a way of sometimes omitting initial *g* when the next letter is *l*, as the pith of wood is called *glaodhan* and also *laodhan*. *Clach* (a stone) is akin to *leac* (a flat stone). That historical family-name Douglas is called after the Douglas Water (Lanarkshire). Douglas is from the Gaelic *dubh* (*du* or *dou*), black, and *glais* or *glaise*, a stream: here we have the *g* retained. The River Luce being named after the general word for river is similar to the many Avons, which have all assumed as individual names the general Celtic word for river, and the many streams called Esk, which is the general Celtic word for water. I feel certain about the above; what follows about salmon rivers is offered for the consideration of the reader. The Norse word for a salmon is *lax* (Taylor's *Words and Places*), and hence some think that Laxford, a river in Sutherland; Laxay, a river in the Hebrides, and also in Cantyre; and the river Laxey, in the Isle of Man,—have their names. There is not much difference between *s* and *x*, and it is possible that in these cases we have the Celtic *glaise*, *g* omitted.

Referring to Greek and Latin writers, we find Calex, a river of Asia Minor; Clusius, a river of Gaul; Lissus, a small river of Thrace: perhaps some of these have to do with the Celtic *glaise*. *Glaise* is defined not a river, but a stream. It may be from *caol* (small, narrow), and *uis* in *uisge* (water). In the next edition of any Gaelic dictionary, it would be well to insert *glaise* with the Irish reference, and also the theoretical *laise*, with a mark to denote that it is an ideal word. Perhaps both words may yet be found in some Gaelic manuscripts which have not as yet been examined.

THOMAS STRATTON, M.D.

Stoke, Devonport.

Besides the River or Water of Luce, there are the Glen, Bay, and the parishes of Old and New

luce, also the Abbey called Glenluce, from its being situated within the valley or glen, east side of the river, and which was founded by Roland, Lord of Galloway, in 1190, and peopled with Cistercian monks from Mailros. Any origin that has been assigned to Luce seems not altogether satisfactory. The writer of *The New Stat. Account* (1839) says that the ancient form of this name was *Leuce*, but the authority he does not mention; and, as he adds, in old Latin documents of 1560, it is called *Vallis Lucis*. Chalmers (*Caled.*, ii. 421) holds, however, the ancient form to have been "uniformly" *Lus*, as evidenced by charters and the Chronicle of Mailros; and *lus*, in his view, is Scoto-Irish, signifying *an herb*, and hence Glenluce is a glen or valley that was plentiful in herbs. Col. James Robertson (*Gaelic Top. of S.*, p. 133) takes the like view, stating that *luce* is the exact pronunciation of the Gaelic *lus*. At the same time, if the appellation Luce, in some form or other, was first applied to the river, as is most probable, and afterwards extended to the bay, glen, &c., this deduction must only be considered as very doubtful; a remark which is also specially applicable to the immediately following view. On the other hand, there is this other statement of Symson (Large, *Desc. of Galloway*, written 1684, Maitland's edition, p. 55):—

"Glenluce, *i. e.*, Vallis Lucis, or Vallis Lucida, a pleasant valley, for such it is; or Vallis Sancti Lucæ, or Sanctæ Luciæ; which of these I will not positively determin, but however, questionless, it ought to be spell[d] *Glenluce*, and not *Glenlus*,"—

as Speed and others would have it. Chalmers upholds Speed's view (*supra cit.*). That of Spotiswood (*Religious Houses*, ch. ix. sect. 7) is the same with Symson's; and in like manner chimes in the writer of *The N. S. Account* (*v.* Wigtonshire, 1839). Of this latter opinion, it must be said that it may not be so far amiss, if only *Luce* be cognate with *lluys*, in the Welsh, signifying clear, pure; *las*, Gaelic, to shine; *leus*, Irish, light; *lios*, old Norse, clear, pure; *lucco*, Latin, to shine, which are the interpretations of Ferguson (*River Names*, p. 146). There might, however, be a cell, oratory, or chapel within this valley or glen, probably near the site adopted for the Cistercian Abbey, that was dedicated to, and named after, Pope Luce, or Lucius, whose day was 4th March; or after a King Lucius, 3rd Dec.; or after the Virgin and Martyr Lucy, 13th Dec.; or another Lucy, whose day was 19th Sept. (Nicolas's "Calendar of Saints' Days," in *Ch. of History*, p. 149); and this cell possibly might originate the name. There is thus only for MR. MOORE a choice of opinions, regarding which it would be hazardous to affirm that any of them was well founded, although mooted and supported by authors of repute. R.

R. W. BUSS (5th S. iii. 228, 257, 330.)—I have read with interest that part of MR. ALFRED BUSS's letter which informs us of the part taken by R. W. Buss in the illustration of *Pickwick*; but the evidence of the plates themselves, as they appear in the original edition of 1837, does not agree with his statement. There is no such illustration as that of "The Cricket Field," while as regards that of "The Fat Boy watching Tupman and Miss Wardle," it bears the signature of "Phiz, del.," that is, of Mr. Brown. Neither does the account of the matter by Mr. Forster in his *Life of Dickens*, vol. i. p. 94, appear to be correct; for the two plates of the third number are both signed "Phiz, del.," so that Mr. Buss could not have been interposed (it would seem) at this point, as he says.

I should like to have this discrepancy explained, and to know which of the plates were really designed by Mr. Buss, or whether the signature of "Phiz" was first adopted by him. G. G.

"Æ" IN MSS. (5th S. iii. 208.)—The proper *orthography* of a word in old Latin MSS. must be decided by an expert; the *form* of expressing the word, either MS. or Impr., rested with the scribe or with the typographer. The principles which ought to guide the former are well delivered by Joh. Frid. Noltenius, in his *Lexicon Antibarbarum* (Lips. and Helmst. 1744), Pars Orthogr., *s. v.* "Orthographiæ ratio . . ." The latter were guided solely by taste.

Noltenius gives an example of the uncertainty of orthography in the case of the word—

"COENA per OE, non sine auctoritate veterum, atque etymologiæ ratione . . . . *Dausquius* etiam a lapide testimonium petit, ad Clitumnum, amnem, Italis hodie *Clitonno* dictum, reperto. CENA per E simplex, plures lapides, quos *Aldus* vidit, et inscriptio apud *Gruterum*, p. 446. CAENA per AE, *Festus* probat & lapis quidam Neapolitanus, quem *Jac. Sponius*, vidit. Adeo discrepant in hoc vocabulo lapides. Prima tamen scriptura apud eruditos hodie invaluit.—*Cellarius*."

I have examined a number of Latin MSS. of the Old and New Test., ascribed to dates ranging from the beginning of the seventh to the end of the fourteenth century, and find that in the earlier MSS. *not* written in the Gothic character, the diphthong is uniformly expressed by A E, *separatim*; but when the Gothic is used it is expressed by E *simplex*. A good test is St. Matt. ii. 1, the first few words of which are—

Cum ergo natus esset Ihc in bethleem Jude,

taken from a MS. Cod. Membr. fol. *maj. sæc.* xii., xiii., bearing this inscription:—

"Liber sacre winchelcũbensis monasterii bibliothece ex dono reverendi pris dñi Richardi Kydermīster olim eiusdem loci abbatis."

A copy of St. Augustin's *De Civitate Dei* (Venetiis, Jenson, 1475) uniformly prints the simple *c* for *ae*; and an edition of Godescalcus' *Confessionale* (Antverpie, 1519) prints *c* in the Gothic, and both *ae* and *œ* in the Roman type of

the title-page. Both are amongst my books and are now before me.

I may add that in the MSS. mentioned above the contraction is always Ihc, not Ihs, thus following the Greek uncial MSS., which write C instead of Σ. B. E. N.

Miscellaneous.

NOTES ON BOOKS, &c.

Shakespeare's Plays: a Chapter of Stage History. An Essay on the Shakespearian Dramas. By A. H. Paget. (Wilson.)

HONESTLY what it professes to be, a chapter of stage history, that is, on actors from Burbage to Irving. Originally it was a paper read before the Leicester Literary and Philosophical Society; and it is now published, with some additions, at the suggestion of Mr. J. O. Halliwell, Mr. C. Russell Smith, and other gentlemen qualified to advise. It forms an agreeable epitome for those persons who are unacquainted with stage history, and who wish to come easily at the knowledge thereof. We cannot agree with Mr. Paget, that Shakspeare cannot be fully known but by the agency of the stage; and we mark an error in the statement that Mr. Fechter was lessee of the Lyceum when he first acted Hamlet and Othello. Mr. Fechter, when he "drew considerable attention to the tragedies of *Hamlet* and *Othello*, from some novelties in the mode of presentation," was a leading member of the company at the Princess's Theatre. Subsequently, as lessee of the Lyceum, he attempted to win the favour of the town chiefly by romantic melo-dramas.

Tableau Synoptique de Prononciation Internationale. Appliqué a Sept Langues d'après un Principe Méthodique et Raisonné du Colonel Henry Clinton. Précédé d'un Traité sur la Prononciation, par Alex. V. W. Bikkers, Doct. ès Lettres. (Londres et Paris, Hachette & Cie.)

THIS attempt to convey an idea of pronunciation by representing it to the eye is ingenious. Sight, however, is a doubtful guide. The ear is the great means by which pronunciation is to be best learnt. We agree with Dr. Bikkers, that while Colonel Clinton's *Tableau* may help, it is the oral teaching of a competent master that surmounts difficulties.

On Sealed Altar Slabs.—The Rev. W. H. Sewell, M.A., Vicar of Yaxley, Suffolk, has contributed to the forthcoming number of the *Proceedings* of the Norfolk and Norwich Archæological Society an article "On Sealed Altar Slabs, with especial Reference to one found in Norwich Cathedral." The subject is new even to many archæologists themselves. Sealed altar slabs—slabs containing a repository for relics—are of such rarity, that Mr. Sewell doubts whether they have been noticed by any ecclesiologist, "Catholic or Roman Catholic This notice will, doubtless, induce all who a interested in the subject to peruse Mr. Sewel paper in the *Proceedings*, which will probab appear in June.

"THEY WERE SO ONE THAT NEITHER ONE COULD SAY &c. (5th S. iii. 260.)—I have seen these lines more th once credited to the muse of Paul Jermin Foley. I ha not the means at hand to verify the integrity of the qu tation or to establish its authorship. DAVID A. BURT.

TO LIBRARIANS.—I will pay five guineas for inform tion enabling me to procure a transcript of the followi work: "Mowatt (Capt. Henry, R.N.), Relation of t Services in which he was engaged in America, from 17 to the close of the American War in 1783." This title mentioned in Rodd's *Catalogue of Books and MSS* London, 1843. JOSEPH WILLIAMSON. Belfast, Maine, United States.

"About the beginning of this century, I think, Messr Glasspoole and Turner were captured by Ladrones pirates, who had possession at that time of the island at the mouth of the Canton river. Fortunate enough t be ransomed, after a captivity of some duration, the wrote a most interesting account of these pirates. Wha is the title of their book, and where is it to be seen?" D. C. BOULGER.

Notices to Correspondents.

WM. FREELOVE.—William Lambarde is known as on of the most accurate antiquaries of his day. He wa born in 1536, and in 1556 entered Lincoln's Inn, where he studied under Lawrence Nowel. He died in 1601 Consult the various Biographical Dictionaries.

EMILY COLE.—James Craggs was Secretary-at-War His father was Postmaster-General.

SP.—Please forward Lancastro reply; the reference are 5th S. ii. 304, 419.

ST. MAUR.—"OH! DEAR ME!"—See "N. & Q." 3rd S. viii. 251, 343.

BARRY OF SIX should apply to the Heralds' College.

J. F. E.—Consult Walford's *County Families.*

ABHBA.—Forwarded to MR. THOMS.

C. A. C. (Oxford.)—Not known.

M. E. B.—Answered p. 353.

INQUIRER.—Wherever children's books are sold.

ERRATUM.—P. 382, col. i., three lines from bottom, for 1866 read 1864.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

THE GAS QUESTION.—The attention of our readers is earnestly invited to a modern invention, by adopting which they will be able to dispense with gas in daytime, thereby evading the advance imposed upon consumers by the various companies. The invention we allude to is Chappuis' Patent Daylight Reflectors, manufactured at 69, Fleet Street, London. —[ADVERTISEMENT.]

LONDON, SATURDAY, MAY 29, 1875.

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Notes.

HISTORICAL PHRASES.

Historical words and phrases that have never been uttered, or that have been mis-attributed or mis-appropriated, are familiar to most men, and to the readers of, and the contributors to, "N. & Q." in particular. The subject has recently received some further illustration, of which we duly make note. For many years M. Guizot bore with unruffled humour the burden of having said, "La France est assez riche pour payer sa gloire." This utterance has just been traced, however, to M. John Lemoinne, the well-known writer in the *Journal des Débats* and *employé* in the Paris financial house of Rothschild. M. Lemoinne accepts the responsibility of the above phrase, which so enraged the economists when it was written as a justification for the peace which France made with Morocco without asking for any indemnity whatever.

The above phrase having got safely home at last, other sayings that have become historical, proverbial, or household words have been hunted up, and their genuineness or authenticity narrowly sifted. Some of the results were previously known, but they are all worth noting. It was not Cambronne who answered the English command to surrender at Waterloo by exclaiming, "La Garde meurt, et ne se rend pas." The phrase was invented for him by a French journalist, Rougemont. There were two French words, extremely offensive, also attributed to Cambronne as used by him on the above occasion; but Victor Hugo and Casimir Delavigne are equally without authority, and Cambronne probably did his duty without unnecessary comment.

The Abbé Edgeworth always maintained that he had no remembrance of saying to Louis XVI., as the king was about to be executed, "Fils de St. Louis, montez au Ciel!" and no wonder; for this fine phrase was imagined for him by a generous republican writer who loved "fine phrases"—M. Charles His, editor of *Le Républicain Français*. Again, if Louis XII., after coming to the throne, said, "It does not become a King of France to take revenge for the wrongs of the Duke of Orleans,"—the title which he had previously borne,—he was at least a plagiarist; for the Count de Bressa, long before, ou becoming Duke of Savoy, had said that it would be disgraceful for the Duke to avenge the wrongs done to the Count. "All is lost except honour!" was, we are told, the sole contents of the letter in which Francis I. announced to his mother his overthrow at Pavia. Francis wrote but one letter to his mother with the information of his defeat. It is full of minute details; but, as M. Edouard Fournier tells us, the historical phrase, or anything like it, is *not* there. We all know now that the Vengeur did not go down with a defiant crew shouting, "Vive la République!" Half the epigrammatic sayings of the first Republic are suspected of being witty inventions; even those attributed to the Abbé Maury. Sieyès has been censured for voting the death of Louis XVI. by exclaiming, "La Mort! sans phrases!" He simply went up to the Tribune, quietly said, "La Mort," and, on hearing the declamatory speeches of those who succeeded him, turned to his neighbour, and said, "J'ai voté 'la mort!' sans phrases." M. Paul Roche says in *Le Gaulois* (22nd May), on the authority of Count Beugnot, that, when the Comte d'Artois (afterwards Charles X.) entered Paris, in 1814, he caught from Beugnot the famous saying, "Il n'y a rien de changé en France; mes amis, il n'y a qu'un Français de plus!" On referring to the Count's *Life*, &c., it will be found that, in drawing up an account of the entry, the celebrated words were invented, after many trials, and were universally believed the next day, when seen in print, even by the Comte d'Artois himself!

The *Journal des Débats* (20th May) makes an apology for the undoubted authors of some *dictons* that have become historical. M. Ollivier, "de cœur leger," meant, when he uttered those fatal words, simply that he had confidence in the arms of France in the great war on which she was

entering. We are further told that when the impassioned M. Beulé spoke, and earned such obloquy for speaking, of the Assembly as nominated "dans un jour de malheur," he referred to the unhappy circumstances under which that Assembly was gathered together. We conclude by noticing a *mot*, of which the author is not known, but the object of it was, and the saying deserves to be remembered. It is recalled to our mind by the recent publication of the *Memoirs* of the late Odilon Barrot. He helped to dethrone two kings, Charles X. and Louis Philippe, and was quite astonished that what he thought his gentle Reforms raised terrible Revolutions. "Ah!" said a witty commentator, "Odilon thought he was applying poultices to France, when he was clapping on mustard plasters."

Ed.

THE AUTHOR OF PIERS THE PLOWMAN.

There is a passage in Langland's poem, *The Vision of Fortune*, which appears to me inexplicable, except on the supposition that he was in some way connected with the friars; and I have a special motive in calling attention to it now, having lately been made acquainted with a memorial of the friary at the Woodhouse, which singularly confirms and illustrates it. Like the apology for his idle life, which I paraphrased in my last letter ("N. & Q." 5th S. iii. 281), this *Vision* is an afterthought. It is, in fact, substituted for the conclusion of the poem in its first shape, which brought the poet's life to a conclusion, and thus forms the connecting link with all that follows,—more than half the poem as given in the later editions. It may help to explain its introduction to recall the very few stages by which it is arrived at. As given in Mr. Skeat's Text A, the poem is comprised in two dreams, which the author imagines himself to have had in early youth in the same summer. In the first there is nothing about himself except that *Holy Church* appears to him, and upbraids him that he does not know her who *first* received him at his baptism, and whom he then promised to love and obey all his life. When he awakes and reflects on his dream, he comes to the conclusion that there is no sure stay but *Dowel*, or righteousness; that *pardons* and *provincial letters* (the staple trade of the friars) would avail a man nothing in the Day of Judgment, *though he were found in the fraternity of all the four orders*, which it appears any man might be who was rich enough. He straightway resolves to go on a pilgrimage in search of Dowel (which is the subject of his second dream), but he first goes to the Minorites, the most learned and far-travelled of the friars, and asks if they can tell him where Dowel dwells. They, of course, say, "With us, ever has and ever will." To this he demurs, and they explain. He says he cannot understand them, bu if he lives to look about him he will learn better on which they take their leave. In his dream, h first meets with *Thought, a man very like himself* who is his companion and guide for seven years and then introduces him to *Wit* or wisdom, carna or secular learning, who gives him a learned an scientific lecture on righteousness, the nature o the soul, &c., to which he listens patiently but Wit has a wife, *Dame Studye*, who flie into a passion with her husband for wastin words of wisdom on such a fellow, casting pearl before swine, and tells him to hold his tongue Now, what is there to account for the lady's wratl unless it was seeing the pilgrim in the garb of friar? She inveighs against the general neglec and abuse of learning, that it is no longer soug for its own sake, but as a theme for disputation and for profane and loose conversation at th tables of the great; but she makes the friars th chief offenders. "Friars and faitours have foun such questions to please with proud men since th pestilence time"—since the pestilence has bee removed. However, she is appeased on hi humbling himself, and professing himself her slav to do her will, and asking *her* what Dowel is when she says it is a question for *Theology*, whic she never could understand, but the oftener sh looked into it, the mistier it appeared; she wil therefore introduce him to her cousin *Clergye*— ecclesiastical or theological learning; adding tha he has *married a wife within these six month* called *Scripture*, who, she undertakes, will satisfy him. He is well received by them, and Clergy gives him good advice, taking the orthodox o Church view of the question; saying that righteous ness is to be lived, not learnt, that he must believ all the articles of the faith, especially on th Trinity, that in things which can be proved there is no faith, that he must obey the Church in al things, and much more to the same effect; whic Will calls a long sermon which makes him non the wiser as to what Dowel is or Dobet, object that, according to theology, all depends on pre destination, and disparages the clergy, saying tha stewards are more often dishonest than servants and that poor ignorant men, even the greates sinners, get into heaven more easily than saint and apostles. As he afterwards puts the same arguments into the mouth of *Recklessness*, and call them *the ribaldry of recklessness* (Pas. xii. 199 C Text), we cannot receive them as his real opinions.

Here we arrive at the point of divergence from the A Text in the later editions. In the former, Clergye says he has taught him to the best of his power, but fears he has not come to be taught, but to cavil and dispute; and, though Scripture looked scornfully at him, and told her husband to say no more, they make it up, and she sets him forward

ith a guide and a letter of introduction to her ousin *Kind-Wit*—natural or common sense. In ie latter, Scripture so scorns and scoffs at him, unting him in Latin that he may know many ings, but does not know himself, at the same me making signs to her husband to turn him it, that he weeps tears of anger and vexation till e falls asleep. Then he dreams that he is carried y *Fortune* into the *Land of Longing*, and told to ook into a mirror, in which he will see all the elights the world has to offer, and has only to hoose. Fortune is accompanied by *Lust of the Flesh*, *Lust of the Eyes*, and the *Pride of Life*, who ffer to be his guides, advising him not to vex imself about Clergye and Scripture, but to enjoy he pleasures of life whilst he may, and to have no onscience about being good, but to confess his sins o some friar, who, while Fortune is his friend, vill be very accommodating. This Fortune romises to be ; and although threatened by *Old Age*, he says he yielded to their temptations, and ollowed them forty years and a fifth more, which should read forty-eight years ; but this is immaterial ; it no more proves his age than the seven years he followed Thought. Nor can we suppose that he is speaking of "his own self in a literal sense." He probably only means that there was nothing to restrain him. Having emancipated himself from the control of the Church, and the friars exercising none over him, he was left to do whatsoever his soul lusted after. When he awakes, he says he went forth *a free man*, in manner as a mendicant (Pas. xiii. 1, B Text). In the end he sees himself abandoned by Fortune, and his friar confessor refuses him absolution because he cannot pay for it. He imagines himself to be in great distress, apparently at being cut off from all ordinances, and uses many arguments, and cites many examples, to prove that many men, even heathens, have been saved without them ; laying, however, great stress upon the fact that he was himself made a child of God at his baptism. I do not think he wishes to make it appear that his arguments are very sound or his examples very pertinent ; but I must pass them by. There are only two incidents connected with the vision to which I wish to direct attention ; the first is the inducement held out to him to go to the friars, the other the reason assigned for their casting him off.

Lust of the Eyes says to him, "Have no conscience about being good, but go and confess your sins to some friar ; for while Fortune is your friend the friars will love you *and make you of their fraternity*, and get their *prior provincial* to give you a *pardon* or *provincial letter*, and will all pray for you to a man." I think myself fortunate in being able here to introduce a genuine pardon or provincial letter, issued by the prior of the Woodhouse within a century of the time of Langland. I was not aware of its existence till I saw it quoted in a very interesting *Sketch of the Parish of Cleobury Mortimer*, lately published by Mrs. E. G. Childe. It is at Shakenhurst, near Cleobury, the property of the Wicksted family, and is engrossed on parchment in black letter with red capitals, some of the wax of the seal being still appended. The following is a copy, transcribed by a learned friend of the family. It is in some few places illegible, but generally in excellent preservation :—

"Frater Thomas Prior localis Ordinis Fratrum heremitarum S^ti Augustini Conventus Woodhousie dilectis suis in X^to Johanni Cleberi et Aliciæ consorti suæ Orationes ut quicquid hauriri valeat dulcius de latere Crucifixi devotionem quam ad ordinem nostrum ob Dei geritis reverentiam ut accepi affectum sinceritatem acceptas X^to que acceptabile fore cre... piis beneficiorum Spiritualium vicissitudinibus compensari vos ad universa et singula nostræ Religione tam vita q..... recipio in suffragia plenam Vobis tenore præsentium participationem bonorum omnium concedendo quæ per fratres dicti Conventus ..... in missis Vagiliis jejuniis abstinentiis prædicationibus et orationibus eæterisque divinis Exercitiis operari ..... dignabitur clementia Salvatoris ..... addens etiam gratia speciali quod cum obitus vester in conventu nostro fuerit nunciatus id per nos devote fiet quod pro fratribus nostris defunctis in communi ibidem fieri consuevit. In cujus rei testimonium sigillum officii mei est appensum Datum in Conventu nostro anno Domini millessimo CCCC°Lxxxij."

I do not venture to fill up or to interpret, but, speaking from memory, I should say that there are no diphthongs in the original. I had only a short time to compare it with the copy, and do not read black letter with facility, especially with contractions. We are left to conjecture in what way John Cleberi showed his devotion to "our house," but the promise of pardon in life and death is as full and unconditional as that of Lust of the Eyes. It was very possible, therefore, for Langland to have been of the fraternity at the Woodhouse, had he been rich, without having taken vows or orders ; very probable that in virtue of having been an *alumnus*, and probably sometime inmate, he may have thought himself at liberty to continue to wear the friar's cope and the tonsure. *Woodhousie*, which the prior subscribes himself, might, I think, more plausibly account for the *W* which the poet sometimes appended to his signature than either *Wychwood* or *Wigornienses*. (See Mr. Skeat's Pref. to C Text, p. xxxvii.) But he now dreams that the friars cast him off because he said he would not be buried at their house, but at his parish church. I bring this forward simply because I think it *impossible* that any man could have said it who had not been in some way connected with the friars. It most likely means that he lost the privilege when he left them, and could not, if he wished it, now recover it. When he awakes, he says he thought long how the friars allowed only the bodies of benefactors to be buried in their churchyards and churches, and he told his confessor that he would not have cared what became of *his* if he had had his money.

I think I have here sketched a more consistent and probable idea of the author of Piers Plowman than those which suppose him to have been either a secular priest or a monk. If he was educated at a convent, there is more circumstantial evidence that it was at the Woodhouse than at any other. Within little more than half a century after the date of Prior Thomas's *letter*, Leland, the antiquary, was in correspondence with a friar of the Woodhouse, which he calls the monastery of Cleobury Mortimer (see Wright's *History of Ludlow*, p. 14). He would probably learn there that Langland belonged to the neighbourhood, and transmit his information to Bishop Bale, who may be regarded as his literary executor. WILLIAM PURTON.

[See "N. & Q." 4th S. xi. 500; xii. 11, 97, 252, 309, 338; 5th S. iii. 281.]

FOLK-LORE.

THE 12TH OF MAY.—This day is, or rather was in the last century, Old May-day, whose tears on being supplanted by a day sprung from

"April's wayward race,
The sickly daughter of the unripened year,"

are sung by the poet. In the present century another day ought to be added, as in the case of Old Lady-day, the 6th April, Old Martinmas, 23rd November; but where the saint of the charter-day of a fair is an obscure one, not in the calendar, we find fairs held still only eleven days after the charter-day. W. G.

THE MOON'S SUPPOSED EFFECT ON THE WEIGHT OF SLAUGHTERED BEASTS (5th S. iii. 84.)—

"Elstree, Decr. 14th, 1835. I was amused by the superstition of our servants. The cook observed that she turned the beds every day except Friday, when she only shook them; and Phillips hoped the pig would not be killed on Wednesday, as the fulling of the moon was not good for the bacon."—Macready's *Reminiscences*, vol. i. p. 475.

CLARRY.

"JACK-BOLTS."—This is a pet name for potatoes in this part of Dorset. It has occurred to me that possibly this name may be a perversion of "jack-bowls," the smallest ball in the game of bowls, once most popular in this county, as elsewhere, being denominated the "jack," and fairly representing in size an average, or somewhat large, potato. C. W. BINGHAM.

Bingham's Melcomb.

PARSLEY.—In the neighbourhood of Chobham, Surrey, they have a lore that if parsley seed be sown on any other day than Good Friday it will not come double.

BLACKTHORN WINTER.—In some parts of Hampshire, around Winchester, that period of the year when the blackthorn is in blossom is termed the blackthorn winter. SEPTIMUS PIESSE.

SERVIAN FOLK-LORE.—In times of drought is the custom in Servia for the country girls to g in a troop through their respective villages. On of their number, called the "Dodola," is diveste of all clothing, yet so completely covered wit leaves, flowers, and garlands, as to leave no part c her face or body visible. Stopping before ever house, they form a line, in the centre of whicl stands Dodola and performs a *pas seul*. Whil thus engaged, the mistress of the house steps for ward and pours a pan of water over the girl, wh still continues to dance round and round, while he companions are singing "Pjesme dodolske," o rain-songs. At the end of each line of these they cry in chorus, "Oj dodo, oj dodo le!" One of th songs is as follows :—

"Our Doda is imploring God, Oj dodo, oj dodo le!
To give us gentle showers, Oj, &c.
So that all the fields may be soaked, Oj, &c.
All the fields and all the ditches, Oj, &c.
And even all the farm servants, Oj, &c."

CHARLES SWAINSON.

Highhurst Wood.

SOMERSETSHIRE.—When boys first hear the cuckoo they run away as fast as they can to prevent their being lazy all the year after.

WORCESTERSHIRE.—The common people believe that, when a boy and a girl are christened at the same time, they do not have issue. Is this known elsewhere? G. W. M.

LITERARY LABOUR AND ITS REWARD.

I have by me a copy of *Commonplace Notes*, which may merit a niche in the columns of "N. & Q." :—

"At the sale of the effects of Mr. Jacob Tonson, bookseller, in 1767, one hundred and forty copies of Mr. Pope's edition of Shakespeare, in six volumes 4to. (for which the original subscribers paid six guineas), were disposed of at sixteen shillings (only) per sett. Seven hundred and fifty of that edition had then been printed. On the contrary, Sir Thomas Hanmer's edition, printed in 1744, which was first sold for three guineas, had arisen to ten before it was reprinted! The prices which the London booksellers have paid to the different editors of the various editions of Shakespeare are not generally known, but prove that the poet has *enriched those* who have *impoverished him*:—

Mr. Rowe was paid	£36	10	0
Mr. Hughes	28	7	0
Mr. Pope	217	12	0
Mr. Fenton	30	14	0
Mr. Gay	35	17	6
Mr. Whalley	12	0	0
Mr. Theobald	652	10	0
Dr. Warburton	500	0	0
Mr. Capel	300	0	0
Dr. Johnson for 1st edition	375	0	0
„ for 2nd edition	100	0	0
Total	£2,288	10	6

Besides very considerable sums to critics without criticism, and commentators without a name.

And for Editing Milton.			
To Dr. Bentley, in 1732	£105	0	0
„ Dr. Newton for Paradise Lost ...	630	0	0
„ Dr. Newton for Paradise Regained	105	0	0
	£840	0	0
Ben Jonson.			
To the Rev. Mr. Whalley	£210	0	0
Beaumont and Fletcher.			
To Mr. Theobald	£157	10	0
„ Mr. Simpson	66	15	0
„ Mr. Seward	55	10	0
	£279	15	0

To Dr. Smollett, for preparing a new edition of the Universal History, £1575."

I am here reminded of a curious circumstance which occurred between Dr. Young and his rival publishers Tonson and Lintott, *i. e.* both these celebrated publishers sought by letter the honour of publishing the poet Young's works. The doctor answered both their letters at the same time, but unfortunately misdirected them. In these epistles the poet complained of the rascally cupidity of each. In the one he intended for Tonson, he said that Lintot was so great a scoundrel, that printing with him was out of the question; and writing to Lintot, he declared that Tonson was an old rascal, with many other epithets equally opprobrious.

Old Jacob Tonson was no doubt a worthy man in some respects, but he was a "mere trader." He and Dryden had frequent bickerings; he insisted on receiving ten thousand verses for two hundred and sixty-eight pounds, and poor Dryden threw in the best ode in the English language towards that number. The elder Tonson and his nephew died worth two hundred thousand pounds. See Keddie's *Lit. Anecdote* (3rd edit.).

W. Winters, F.R.H.S.

Waltham Abbey.

Mundy's Poems.—An interesting account of the author of these poems will be found in Bigsby's *History of Repton*, 4to., 1854. From this we learn that Francis Noel Clarke Mundy was born August 15th, 1739, at Osbaston, co. Leicester, which at that time belonged to his family. He was educated at Repton and Winchester, and from thence proceeded to New College, Oxford. He succeeded to the family estates in 1762, residing at Markeaton Hall, Derby. He took great interest in county affairs, and was for nearly fifty years Chairman of Quarter Sessions. He died Oct. 23rd, 1815, and was interred in Allestree Church, in the vicinity of Markeaton. In 1821 a public subscription was raised in the county of Derby for the purpose of providing a bust by Chantrey of Mr. Mundy, which now adorns the Grand Jury room in the County Hall. There is an excellent engraved portrait of Mr. Mundy by C. Turner, after R. Reinagle, R.A.; and a memorial window to his memory was placed in Mackworth Church by his grandson, William Mundy, Esq., in 1851. In addition to the works named by Mr. Marsh, I have *Needwood Forest*, reprinted at the office of J. Drewery, in Derby, 1811; *Fall of Needwood*, printed by J. Drewery, Derby, 1808—both for private circulation. They are very finely printed in quarto, and each vol. has a steel engraving by J. Landseer, "Views in Needwood Forest."

Needwood Forest, and other Poems, by F. N. C. Mundy, Esq., printed by Thos. Richardson, Derby, 1830. This forms an 8vo. vol. of 135 pages, and was printed for sale.

I think it likely that several copies in manuscript of *Needwood Forest* and *Fall of Needwood* were presented by the author to his friends. Mr. J. J. Briggs, of King's Newton, has one containing both works; and I have recently met with a copy of *Needwood*, in the undoubted autograph of Mr. Mundy, with his signature, and a note "From the Author." Both these MSS. vary slightly from the printed copies.

E. Cooling, Junr.

Derby.

Zeal.—In a pamphlet, *Dick and Tom; a Dialogue about Addresses*, London, 1710, the writer expresses his opinion about zeal as forcibly as Talleyrand when he told the young diplomatist, "Surtout point de zèle, mon jeune ami." The dialogue runs thus:—

"*Tom.* You mean the Zeal of the city and country.

Dick. I do not mean Zeal, that 's a Presbyterian sort of a word; I hate Zeal.

Tom. 'Tis no matter what it is, for it signifies little to the queen, she will not get a shilling by all their Lives and Fortunes more than what the Parliament obliges them to pay to the Taxes; so that I am against Zeal, as much as you are, for Zeal never signify'd anything but the malice of one Party against another. I heard my old uncle say, that all the Zeal of the Puritans, which made so great an Outcry in King *Charles* the First's time, was only malice against the Bishops, and to get their Livings from them; and all the Zeal of the Churchmen, which made so great a noise in King *Charles* the Second's time, was nothing but malice against Dissenters. And now I believe that most of the Doctor's* Friends, who make such a noise for the Church, mean nothing else but that the queen should join with them to take off the Toleration, that they might plague the Dissenters as they did before Forty One, they would willingly be doing the same thing as was done then, and persecute more sharply, if 'twere possible. O! my Conscience, Zeal is always doing some mischief. They say the Zeal of the Doctor cost the City Forty Thousand Pounds in watching, and warding and keeping up the militia, and the stop which it put to Trade is not to be imagin'd; besides, it had like to have brought some honest Fellows to the Gallows for being infected with the Doctor's Zeal."

Ralph N. James.

Ashford, Kent.

"Trust" and "Paid for."—This is what we say to dogs when we put pieces of bread, biscuit,

* Sacheverel.

meat, &c., on their noses, and expect the poor animals to keep them there until we give a signal. "Trust" we say when we put the piece on, and "paid for" when we wish the dog to drop and eat it, or toss it up in the air and catch it, as the case may be. The Italians are longer winded, more ingenious, and more poetical than we are, as might be expected. They say:—

"Buon soldato va alla guerra,
Mangia, beve, dorme in terra;
Da tre colpi di tamburo,
Uno, due, tre, p—hum !!!"*

Whilst this is repeated, the dog is expected to keep the piece on his nose. If he is impatient, the verses are interspersed with ejaculations such as, "Fermo, attento, Fido!" or whatever the dog's name may be; and when the *p—hum* (or great bang) comes, he is to toss it up in the air and catch it, for in Italy it seems he ought never to let it touch the ground. What do they say in France and Germany? F. CHANCE.

Sydenham Hill.

IMPORTANCE OF A COMMA.—The following account recently appeared in a Vermont newspaper:

"The Constitution of the State of Vermont, as printed in the general statutes and other official publications for over eighty years, declares that 'the Governor, and in his absence the Lieutenant Governor, shall have power to grant pardons and remit fines, in all cases whatsoever, except in treason and murder, in which they shall have power to grant reprieves, but not to pardon until after the end of the next session of the Assembly.' This seems to say distinctly that the Governor shall not have power to pardon traitors and murderers until after the end of the next session of Assembly; and by implication it would seem to follow that he *may* pardon murderers after a session has intervened. The question as to what the Constitution really means came up in conversation recently between several gentlemen in the State Library at Montpelier. Mr. Abell, of West Haven, was of the opinion that the State Constitution did not intend to give the power of pardon to the Governor at any time in cases of treason and murder, and he found in a volume of Vermont Reports an opinion of Judge Williams to that effect. The point was speedily settled by the production by the State Librarian of the first printed copy of the Constitution (printed at Hartford, Connecticut, in 1779), in which a comma plainly appears after the word 'pardon' in the sentence quoted. This makes all clear. The words 'but not to pardon' are plainly parenthetical, and the meaning is as plain as if it read: he shall have power to grant reprieves (but not to pardon) until after the end of the next session; or, he shall have power to grant reprieves until after the end of the next session, but not to pardon. When the Constitution was next printed a year or two later, the comma was omitted, doubtless by a careless proof-reader, and from then till now our Constitution has never been correctly printed."

BAR-POINT.

Philadelphia.

* "Good soldier goes to war,
Eats, drinks, sleeps on the ground;
Strikes three blows on the drum,
One, two, three, p—hoom !!!"

The *h* is intended to represent an aspirate between the *p* and the *o*, something like the Irish *bhoy* for *boy*.

BUNYAN'S "PILGRIM'S PROGRESS," FIRST EDITION.—I think I have met with a copy of an earlier issue than Mr. Holford's, that is, if Mr. Stock's reprint *is* a *fac-simile* of his.

There are more than three dozen variations between mine and the reprint, a few of which I give below. Mine has the same title, dated 1678, is deficient of the first leaf of the author's apology, and pages 3 to 6, but is otherwise complete, finishing at page 232, which is followed by the conclusion, 22 lines. On page 85 (114 reprint) are three variations — "Faihful" for "Faithful," "puting" for "putting," and "happpened" for "happened"; page 88 (117 reprint), "is Taurn-Coat" for "is a Turn-Coat"; page 92 (121 reprint), "here me" for "hear me"; page 168 (202 reprint), "away his Money" for "away of his Money"; page 227 (261 reprint), note, "Joh. 3, 2" for "1 Joh. 3, 2"; and page 228 (262 reprint), "Thess. 4" for "1 Thess. 4." The above variations, with many others, lead me to the conclusion that mine is a *first* issue of the work, and Mr. Holford's a second issue, with *some* mistakes corrected, as I find several common to both, as "Talkaives" for "Talkatives," "befit" for "benefit," "thy saluted" for "they saluted," &c. &c. I shall be glad to hear whether my idea is a correct one. JAMES COOMBS.

High Street, Worcester.

AN EPITAPH FROM MIDDLETON TYAS CHURCH, NEAR RICHMOND, YORKSHIRE:—

"This Monument rescues from Oblivion
the Remains of the Reverend John Mawer, D.D.,
Late vicar of this Parish, who died Nov. 18, 1763, aged 60.
As also of Hannah Mawer, his wife, who died
Dec. 20th, 1766, aged 72.
Buried in this Chancel.
They were persons of eminent worth.
The Doctor was descended from the Royal Family
of Mawer, & was inferior to none of his illustrious
ancestors in personal merit, being the greatest
Linguist this Nation ever produced.
He was able to speak & write twenty-two Languages,
and particularly excelled in the Eastern Tongues,
in which he propos'd to His Royal Highness
Frederick Prince of Wales, to whom he was firmly
attached, to propagate the Christian Religion
in the Abissinian Empire: a great & noble
Design, which was frustrated by the
Death of that amiable Prince; to the great mortification
of this excellent Person, whose merit meeting with
no reward in this world, will, it's to be hoped, receive
it in the next, from that Being which Justice
only can influence."

* *

THE TABLE AND THE PEOPLE.—After nearly thirty-seven volumes' weekly perusal of a serial intended only for literary and scientific subjects, it hardly needs be observed that I advert, not to an ecclesiastical question, but simply to the confusion of terms noticed by Mr. Homersham Cox (*Historical Essay*, 1874) in our rubrical directions of the priest standing, at the same instant,

fore "the table" and also before "the people." o avoidance of this ambiguity is, I venture to ink, so obvious or so immediate as moving the ble from the reredos of the chancel to the centre, ereby enabling the celebrant to stand before oth at one and the same moment, and to fulfil is sacramental functions with the "readiness and ecency" prescribed in the Rubric,—a measure hich cannot be suggested to the intellectual lasses of society more extensively than in the olumns of "N. & Q."

EDMUND LENTHALL SWIFTE.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

TWO QUERIES ON "REALMAH."—In chap. xii. of *Realmah* (ed. 1868, ii. 94) we read:—"Matthew Arnold has invented a word to describe certain people, which is not a bad one. He calls them 'Philistines.'" Did he invent the word, or was not *Philister* in common use in German literature long before Mr. Arnold wrote? The definition here given of Philistine is surely wrong:—"A real man, and not a 'sham.'" One who does not "talk the talk of any clique"; one who does not "believe too much in any of his adventitious advantages"; one who does not affect to be what his class is not. These characteristics seem to me to be utterly inadequate to define a Philistine. In chap. xvii. (ii. 274) we read:—

"When Sir Walter Scott died, and critics were commenting upon his works, one of the best criticisms was to this effect:—'Shakespeare builds up his characters from within to without. Their coats, dresses, and external paraphernalia of any kind are the last things about which he gives any indication; whereas Sir Walter commences from without, and his heroes or heroines are greatly connected in your mind with their outside paraphernalia.'"

Who was the critic whose deliverance is here quoted? If Coleridge, Sir A. Helps has misconceived the criticism, which was intended to convey by a strong antithesis the fact that Shakspeare lets his characters develope themselves, as occasion demands, from his own integral intuition of them, while Scott manipulates with them upon a prearranged plan, thus contrasting the synthesis of the one with the analysis and composition of the other. But I incline to the belief that Sir A. Helps had Carlyle in mind, who thus writes of the two great romancers:—

"We might say in a short word, which means a long matter, that your Shakespeare fashions his characters from the heart outwards; your Scott fashions them from the skin inwards, never getting near the heart of them."—*Miscellanies*, vol. iv. p. 153, ed. 1847.

But this criticism has no more to do with "coats, dresses, and external paraphernalia," than St. Paul's "inner man" has to do with his stomach.

JABEZ.

["Philistinism." See "N. & Q." 4th S. x. 226, 281, 324, 393.]

AUTHOR WANTED.—

"O Thou blessed, sacred, high, eternall king,
Whose greatnes, goodnes, none can truly know;
Light of all light, life of each living thing,
O thou whose praise above all praise doth flowe,
Vouchsafe to heare: let not thine anger growe;
Behold my teares, attend my ruthfull mone,
Who drownd in sinn despaire to hell would throwe,
But that thy mercie is my staie alone."

These lines may be referred, I think, to the early part of the seventeenth century. They are found on the last page of a curious MS. volume on Heraldry, though not written in the same hand. There is this, apparently written by the same person who wrote the lines, in a beautiful Italian character, "To the right honorable the Earle of Pembroke."

The MS. consists of pp. 55, in vellum cover, on the outside of which is a device: a ragged staff erect in a crescent. On the first folio, "James, by the Providence of the Allmightic Kinge of Greate Britaigne, France, and Ireland." And above, in small faint writing, "Robert Cotton." It contains the achievements of foreign states, kings, and nobles, and the Roll of Caerlaveroc; all the arms nicely tricked, by a practised hand evidently, but in pencil. There are notes and 24 pp. of pen-and-ink writing in a small running hand, very difficult to read, and at the end, "here endeth his Booke of Scottyshe Erlles and Barons." There are also seven folios with an engraving on each of a shield of different design, supported by male or female figures, finely executed, and on one of them, "Excudebat Joos de bosscher."

I can trace the ownership of this MS. for the last two centuries. It seems to have once belonged to Sir Robert Cotton. Who was Joos de bosscher? Whose is the crest? T. W. W. S.

TRANSFUSION OF BLOOD.—In Villari's *Life of Savonarola* the following interesting account of the operation for transfusion of blood at an early date is given:—

"The vital powers of Innocent VIII. rapidly gave way. He had for some time fallen into a kind of somnolency, which was sometimes so profound that the whole Court believed him to be dead. All means to awaken the exhausted vitality had been resorted to in vain, when a Jew doctor proposed to do so by transfusion, by a new instrument, of the blood of a young person, an experiment that had hitherto only been made on animals. Accordingly the blood of the decrepit old Pontiff was passed into the veins of a youth, whose blood was transferred into those of the old man. The experiment was tried three times, and at the cost of the lives of the three boys, probably from air getting into their veins, but without any effect to save that of the Pope. He expired on the 25th of April, 1492, and, without loss of time, they set about the election of his successor."

Upon what authority is this account based? is there any good ground for believing it to be correct? W. S. P.

"Si le roi m'avait donné Paris sa grand' ville."—Is this little song, which Molière introduces in the first act of *Le Misanthrope*, an original composition of the great dramatist, or is it really what Alceste terms it, "une vieille chanson"? If the latter, is it known who is the author?

Jonathan Bouchier.

[The French air to which it is sung is (slightly modified) known in England as *In my cottage near a wood.*]

"Histoire des Rats."—I have a copy of a rather curious 8vo., entitled *Histoire des Rats, pour servir à l'Histoire Universelle*, Ratopolis, MDCCXXXVII. Can you oblige me with the name of the author and any other particulars?

Abhba.

"The Retreat," 1709.—Who was the author of this little poem, published by Elijah Fenton in the *Oxford and Cambridge Miscellany*, Lond., Lintott (no date, but said to be 1709)? The idea, and, indeed, some of the expressions, bear a remarkable similarity to Pope's *Ode to Solitude*. The latter ends:—

"Thus let me live unseen, unknown,
Thus unlamented let me die,
Steal from the world, and not a stone
Tell where I lie."

The last verse of *The Retreat* is:—

"Oh, thus let me obscurely lie,
Thus let my well spent hours glide by,
Thus let me live, thus let me die."

Both poems appear to have been *produced* in 1709.

Edward Solly.

"Line" and "Gaywyte" are among the dues of which the men of the town of Flint were declared to be free by a charter of King Edward III. See *Notes upon the History of the County and Town of Flint*, by Henry Taylor, Chester, 1875. I am anxious to know what "Line" and "Gaywyte" signify. Cornub.

Numismatic.—I possess a franc of the First Empire, which appears to me a curious anomaly. On the obverse it has inscribed, "Napoléon *Empereur*," and the Emperor's head, which, by-the-bye, does not bear the remotest resemblance to him as usually represented. On the reverse, "République Française, 1 franc, 1808." Can any of your readers explain this anomaly to me?

J. G.

Authors Wanted.—

(1.) "Adventures of a Post Captain. By a Naval Officer, with 25 plates by Mr. Williams. London, Johnston, 1818, royal 8vo., *1l. 8s.*"

(2.) "The Adventures of an Ostrich Feather of Quality. London, 1812." The second edition, 1819, is by "the Author of 'Intriguing Beauty, and Beauty without Intrigue.'"

(3.) "Advice from a Lady to her Granddaughters. London, Hatchard, 1808."

(4.) "Advice to the Whigs, with Hints to the Democrats, and Cautions to the Edinburgh Reviewers. By an Englishman. London, Hatchard, 1810, 8vo. pp. 30."

Olphar Hamst.

Mdlle. Horthemel's Plans of the Ancient Abbey of Port Royal.—I am particularly desirous of information respecting these. Are any copies known to exist in England?

T. W. Webb.

"Memoirs | of an | Unfortunate Queen. | Interspersed with | Letters | (Written by Herself) | To Several of | Her Illustrious Relations and Friends, | On | Various Subjects and Occasions. | London. | Bew. | 1776." 12mo.

Can any of your readers give me bibliographical information about the above volume? The "unfortunate queen" in question was Caroline Matilda, sister of George III. Who was the author of this account of her woes, and of what authenticity are the letters given in the course of the work? I can find no notice of the book in Lowndes.

Middle Templar.

Bradford.

Elgiva, Daughter of King Ethelred.—Burke states that Ivo de Talebois, first Baron of Kendal, married her. Stow and other authorities say that he married Lucia, sister of the Saxon Earl Morcar. In Surtees's *History of Durham*, "Uchtred filius Waltheof Earl of Northumberland" is said to have married "Elgiva filia Ethelridi Regis Anglorum." At page 254 of the same work, Ivo Tailboys is said to have married Elizabeth Fitzwilliam, *widow* of William Bardolfe; while in Dugdale's *Monasticon*, vol. iii. p. 553, the wife of Ivo de Tailebois is said to have been the *daughter* of William de Bardolfe. Who can explain these discrepancies? Nimrod.

Calais Sands and Duellers.—I find a reference to these sands being used for duelling as early as 1652. Were *Englishmen* then in the habit of settling their quarrels there? B.

"Jaws of Death."—What is the origin of this phrase, used by Tennyson in *The Charge of the Light Brigade*, and in the Book of Common Prayer, in "The Thanksgiving for Deliverance from the Plague"? I think it must be owing to some old version of the Bible. Cantab.

Latin Speaking.—Mr. John Stuart Mill, in his inaugural address as Rector of the University of St. Andrews, in 1867, after mentioning, as a most valuable exercise in Latin composition, the "retranslating from translated passages of a good author," says, "and to this might be added, what

still exists in many Continental places of education, occasional practice in talking Latin."

I should feel greatly obliged if any reader would kindly favour me with either facts or references upon this subject, or upon the use of Latin in oral discourses, lectures, or scholastic disputations. I have heard the University of Leyden spoken of as still continuing to encourage it. MELIBŒUS.

THE BATTLE OF SALAMANCA.—In whose collection is the cross given to Trooper Marcus Macnamara for gallantry in saving the life of his colonel at the battle of Salamanca? It was, I have heard, in the shape of a Maltese cross, and had a laudatory inscription engraved on it. Any information or clue to trace it will oblige.

H. A.

GIUSPANIO GRAGLIA published a complete edit. of Martial's *Epigrams*, with a very estimable Italian rendering:—

"Tutti gli Epigrammi di M. Val. Marziale, fedelmente trasportati in Italiano da Giuspanio Graglia, Torinese, &c. Loudra: per Giorgio Scott, 1782." 8vo., 2 vols.

He also wrote other Italian educational works. Can you inform me where I may find a biographical notice of Graglia, who seems to have been a teacher in London? FRAXINUS.

RICHARD BLAKEMORE.—Was Richard Blakemore, of the Leys, Hereford, and of Velindra, Glamorgan, J.P. and D.L., and M.P. for Wells, who died in 1855, descended from the ancient family of Blakemore, of the county of Chester, a pedigree of which family is recorded in Harl. MS. 1535? He seems to have borne similar arms.

W. G. D. F.

ENGLISH ENAMELLERS.—In these days, when the ordinary English enamels made at Battersea, &c., are so much sought after, we should surely not lose sight of the real artists in enamel who flourished in England. I shall be much obliged if some of your correspondents will give the names and dates of any English enamellers whose works they possess or know of. As examples, I have a large portrait with inscription on the back, "Sr W. Hamilton. T. W. Cross fecit."; on a portrait of a Muse, "J. Bishop, 1784." A nearly perfect list of these artists would be very interesting to many of your readers. J. C. J.

DANIEL BRYAN.—Is anything more known of this American than that he wrote *The Mountain Muse?* He presented a copy to Robert Bloomfield, which is now mine. On the title-page he has written, "To Robert Bloomfield, as a testimonial of respect for his genius and virtues, this volume is presented by the author." He is described of Rockingham County, Virginia. The work was published at Harrisonberg, and printed for the author by Davidson and Bourne, 1813, and licensed by Wm. Marshall, the clerk of the district of Virginia. WM. FREELOVE.

SLOUGHTER MANOR.—Can you give me any information of "Slowghtre or Sloughter Maner," mentioned in Calendarum Inquis. post-mortem, Sussex, 5 Henry VI. and 27 Henry VI., pp. 108 and 208? J. S.

OLD CHINA.—I have two old china dishes, by Chamberlain, Worcester, and am anxious to know to what family they have belonged. They are painted with crest, arm and hand holding laurel wreath; motto, "Fides et Amor"; initials, D. W. Whose crest and motto are the above?

COLLECTOR.

MATTHEW FLINDERS.—Can any one set me on the track of a portrait of this illustrious Australian navigator? Perhaps one of the living sons of the late William Westall, A.R.A., who was shipmate with him in the Investigator, might know something about one. JOHN J. SHILLINGLAW.

Melbourne.

QUEEN ELEANOR.—Is there the slightest historical foundation for the allegations of cruelty and unchastity made against Queen Eleanor in the play of *Edward I.* and in the ballad prefixed to the play in Dyce's edition of Peele's works?

E. B.

New University Club.

"MIRANDOLA."—Who was the author of this play, mentioned by Hazlitt in his *Table-Talk*, in the essay on Living to One's-self? The lines quoted begin:—

"With what a waving air she goes
Along the corridor!"

E. T.

New York.

THE GRELAND FAMILY.—In the time of the Commonwealth, and connected with the Cromwells, there lived near Huntingdon a family of the name of Greland. Will any reader of "N. & Q." well acquainted with that part of Hunts kindly inform me where this surname may be met with there among the living, or be found in any parish register? KIRBY TRIMMER.

The Close, Norwich.

THE OPAL.—An opal is considered an unlucky stone. From whence does the superstition come, and what is it founded upon? Does the opal bring bad luck to the finder, the giver, the receiver, or the wearer? HENRY F. PONSONBY.

Replies.

BEDCA: BEDFORD.

(5th S. iii. 48, 251, 311.)

As the discussion upon the name of this town is exciting much interest, will you allow me to suggest to your correspondents, who assume that the first portion of the name *Bedican* is a Saxon patronymic, some arguments in favour of a Celtic etymology? If they examine critically the phraseology of the first entry in the *Saxon Chronicle* which mentions the name, they will notice that, in the five battles which the Saxons fought against the Britons, they were only victorious in four; and the fair inference is that the Britons maintained their position at Bedicanford. The entry, translated, runs thus:—

[A.D.] "571. This year Cuthwulf fought against the Britons at Bedicanforda, and took four towns—Lygeanburgh, and Egelesburg, and Bennington, and Egonesham. And in the very same year he died."

There is no proof, therefore, that they then routed the Britons from their town, which had the name Bedicanforda, a name probably of long standing, in something like the form by which the Saxons designated it. If this view of the case be permitted, let me follow it up by proposing that the name is a Celtic compound of Bedd-ceann-fford= the grave-mound at the head of the ford; and I think that all who know the locality will admit, at all events, that this name describes it perfectly. Close to the north bank of the river, and near the part which is spanned by the bridge—a successor to a very ancient bridge—is a massive mound, which may have been an imposing object from time immemorial, and which was enclosed within the castle erected by Paganus de Beauchamp, *temp.* William II. This was a British town without doubt, numerous relics found here giving sufficient evidence on that point; and, although there is no proof on record that this was a Roman camp, it was occupied by Roman settlers, as numerous examples of pottery and coins testify. Within one hundred yards of the great mound in question, I have seen urns dug up of Roman and Romano-British manufacture.

In reply to your correspondent Leofric, who says (at page 312):—"I should like to know on what grounds it is so readily assumed by all your correspondents that 'Bedford must have been a place of great importance from the very beginning of the Saxon period,'"—I beg to offer the following facts. Within the radius of a mile from the great mound not only have single specimens of Saxon coins and relics been found, but also a very extensive Saxon cemetery, which contained evidences of cremation, as well as numerous examples of burials of persons of all ages, who had deposited with them their arms, personal ornaments, and other objects valued by them. There was also a Mint in Bedford for a long period. I have some specimens of Saxon coins struck here, and have noted others now in public and private collections, and it is probable that many others exist. The earliest is a penny of Eadwig (A.D. 955), and my list contains notes of many pennies struck in the reigns of Eadgar (955), Edward (Martyr, 975), Æthelred II. (979), Cnut (1017), Harold I. (1036), Edward (Confessor, 1042), Harold II. (1066), William I. and II., Henry I., Stephen. These coins furnish valuable information with reference to the special subject of the change in the spelling of the name of the town, and explode some of the theories which have been started as to its origin and meaning. For example, the coins of Eadwig have on their reverse the name in the abbreviated form, "Beda"; those of Eadgar have "Bedafor," as have also some of Edward the Martyr and Æthelred II., some being abbreviated to "Beda"; those of Cnut have "Bedef"; some of Harold I. and Edward (Confessor) have "Bedef," but others of the latter king revert to the old form of "Bedafor." In the subsequent reigns of Harold II., William I. and II., and Henry I., the "Bedef" form chiefly prevailed. In addition to these proofs of the importance of Bedford during the Saxon period, it may be stated that the tower of St. Peter's Church is admitted to be Saxon work of early character, as is also that of Clapham, a mile from it.

From all the evidence I have been able to glean, it would appear that the first entry of the *Saxon Chronicle* gives the name of the place whilst it was a British fortress, and that after the Saxons conquered and took it they retained the name, subject to the slight modifications shown on their coins.

At the earliest period of their coinage the Saxon "moneyers" adopted a contracted form of Bedicanford; later on the name became abbreviated to Bedeford, in which form it appears in the Domesday Survey; and the *e* in the middle of the name was dropped in the reign of Henry VI., as appears by a deed in my possession.

James Wyatt.

Bedford.

If I remember rightly, the verb *bedician* was only suggested as a possible derivation for Bedicanford, while care was taken to state that it was not quite satisfactory; and it certainly does not follow, because one refrains from wasting the precious space of "N. & Q." by enumerating a series of objections obvious to the merest tyro, that one is ignorant of those objections.

The fact that *bedican* is not the past participle of *bedician* is perhaps the least important of the objections which might be urged against the derivation of Bedford from that verb; while the strongest point in favour of such a derivation is that the place is said to be identical with the

Lettuydur of the late British period, which name, I believe, has the same signification as *bedician*. My own impression is that, though the name may not be derived from the verb, both name and verb may be traced to the same primary root, bearing, perhaps, some such signification as bank or embankment. This discussion arose out of the statement made by Mr. Isaac Taylor that the place-name Bedford was derived from the personal-name Bedca; thence naturally arises the question, who was this Bedca? or, to put it in another form, was there ever any personage who attained sufficient eminence in the early Saxon period to enable him to displace an established name, and confer his own upon a town "which must have been a place of importance," because it stood on the line of one of the great roads, just at the point where it was intersected by a river?—a position of no little consequence in a semi-savage state of society, and one which would make it in the highest degree improbable that the "Saxons should have re-named the place after some countryman of theirs too insignificant to have a place in history."

Mr. Taylor gives no particulars about Bedca, and, on the strength of having searched the *A.-S. Chronicle*, the works of Gildas and Bede, and (as far as is possible with a work of six 8vo. volumes unprovided with an index of personal names) the *Codex Diplomaticus Ævi Saxonici*, without once meeting with the name, I ventured to question its existence. Leofric, with charming self-sufficiency, contents himself with stating that Bedca, and two other names which have nothing whatever to do with the question, are "authentic names borne by A.-S. men"; expressing, at the same time, in no equivocal terms, the low estimation in which he holds the capacity and knowledge of all who presume to differ in opinion from himself. Now, I cannot help thinking it would have been much more to the point if he had given us chapter and verse for his assertion. Nothing is more likely than that the name should have escaped my notice; and in that case I shall be very glad to have the oversight pointed out. But, however frequently the name might occur, the question would still have to be considered whether, at least as regards Bedford, it is or is not eponymic, that is, one of those names which, in all probability, were never borne by individuals at all, but arose by an *ex post facto* evolution out of local ones, in the same way as Port and Wihtgar.

I am obliged to Mr. Picton for his information, but I had already examined and rejected the root *Bhed* or *Bhid;* it is quoted in most philological treatises. I cannot of course reply to his note in detail, but, as a statement made in "N. & Q." is likely to have more weight than one made elsewhere, it may be as well to remark briefly that if, by "a pure Sanscrit root," he means the reproduction of the root, letter for letter, I am far from being prepared to accept his statement that it is either "improbable or impossible for a Sanscrit root to form part of an English place-name," *e. g.*, Sanscrit root *Ab*=water, English place-name Aberford, *cum multis aliis*.

It should be remembered that, although none of the languages which enter into the composition of English is in any sense descended from Sanscrit, all may be traced to the same origin; and as local names have greater tenacity of existence than other words, their primary elements are very likely to be preserved without much alteration in many languages, which have flowed down widely-separated channels ever since they first issued from the same fountain-head.

It remains for me to say a few words in support of the view I take of the derivation of Bedford. Place-names compounded of such forms as Bed, Bad, or Bath are scattered over the whole field of the dispersion of the Aryan races throughout the old world, extending from Hindostan to Ireland. Very many of these places are associated with the presence of water; I may instance Bath and the numerous Badens of the Continent. Badecanwiellan or Badecanwylla is the modern Bakewell, in Derbyshire, and, by Mr. Isaac Taylor, is derived from the same root. I specially quote this last example, because Leofric says, with italics, if not with argument, that no one who *does* know anything about the matter can fail to see in it the name Badeca or Baduca, thereby implying that the place owes its name to a person so called. But leaving Leofric to the enjoyment of his own opinions, the points to be ascertained are what is the root of which Mr. Taylor speaks, and what meanings will it bear? My principal reason for believing that the "Bed" in Bedford, &c., may be traced to the same root is that in Anglo-Saxon it frequently conveys in composition the idea of shallow water or marshy land; thus we have *wiðig-bed*, a withy-bed; *risc-bed*, a rush-bed, &c.; and I cannot help thinking that all the facts, taken together, point to some primary Aryan root, which will suggest an infinitely more satisfactory derivation for Bedford than the name of a person who may or who may not have existed, but of whom nothing whatever is known, whereas the men whose names are preserved in place-names on this side of the Atlantic were usually heroes, discoverers, or founders, and not obscure people of whose doings both history and tradition are silent. And, above all, it must be borne in mind that the ultimate object is not merely to ascertain the derivation of the name of a country town, or

> "To chase
> A panting syllable through time and space,
> Start it at home, and hunt it in the dark
> To Gaul, to Greece, and into Noah's Ark,"

but to put back in its place one more of the stones

which have fallen from that long untrodden causeway which leads back from the present to the past; and if ever the chasm in that causeway can be bridged, the work will have to be done with just such stones as this, insignificant as each, taken by itself, may seem; and the work will go on more smoothly, and be in every way more satisfactory, if the cement used be a patient and courteous consideration of other people's opinions, rather than the mere dogmatic assertion of one's own without any attempt at proof. C. FAULKE-WATLING.

Temple Club.

"THE OLIVETAN BIBLE" (5th S. iii. 187.)—I do not think there is any foundation for D'Israeli's remark that

"There seems no doubt that Calvin was the chief, if not the only, translator; but at that moment, not choosing to become responsible for this new version, he made use of the name of an obscure relative."

The whole work was accomplished in one year, according to the *Biographie Universelle*, after Olivetan's forced retirement from Geneva to Neufchâtel, consequent upon what our law terms *brawling* in church.

I suspect D'Israeli never read the letter (*not* preface) of Calvin addressed:—

"Cæsaribus, Regibus, Principibus, Gentibusque omnibus Christi imperio subditis, Salutem."

There is not a single sentence of dogma or doctrine in it. It is simply a defence or apology for publishing the Scriptures in the vulgar tongue, claiming the approbation and *imprimatur* of the "King of kings," and citing the examples of St. Augustin, St. Chrysostom, St. Jerome, &c.

Of Olivetan he writes thus:—

"De interprete parcius loquar, ne quid cognationi quæ illi mecum intercedit, aut veteri nostræ familiaritati dare videar. Dicam tamen (quod et ipse fide mea polliceri ausim nec livor ipse inficiari possit) hominem nec ingenio tardum, nec eruditionis inopem, quantum industria, studio, sedulitate adniti potuit, summa fide in hoc interpretandi officio versatum esse."

Is this the language of a man who had recourse to a subterfuge, "not choosing to become responsible for this new version"?

Calvin, or Cauvin, having been obliged to leave Paris previously, and passing the interval mostly at Angoulême, returned, in 1534, under favour of the Queen of Navarre; but, through fear of further persecution, retired in 1535 to Bâle, and there completed and published, in 1536, his work *Christianæ Religionis Institutio*. In his letter he makes no allusion whatsoever to himself as having taken part in the work, and his hands must have been fully occupied with literary labour on his own account. This may be the reason why he undertook to revise and add to the edition which was published at Geneva in 1540, and which is still more rare than the preceding. The index was made by Nie. Malingre, and it was printed by Jean Gerard, whose device, with the initials "J. G." on each side, represents a hand holding a sword, on which account it is called *Le Bible de l'Épée*. The versions of Renat Benoist (1566), of Besse (1608), and of Frizon (1620) were merely reprints with slight alterations.

The most important revision is that known as the *Geneva Bible* (1588), made by Beza, Goulart, Jaquemot, Bertram, La Faye, Rotan, &c. I do not think that a second edition of Olivetan's text *pur et simple* was ever issued.

In Bagster's *Bible of every Land* there are given in parallel columns the texts of the first fourteen verses of St. John's Gospel, ch. i., according to the versions of Le Fèvre, Olivetan, and the Geneva Bible. B. E. N.

The Bible about which NEOMAGUS inquires is a large folio in double column, the title of which runs as follows:—

"La Bible qui est toute la sainte escriture en laquelle sont contenus le vieil testament et le nouveau translatez en francoys: le vieil de Hebreu et le nouveau du Grec. Dieu en tout. Isaiah I. Escoutez cieulx et toy terre preste l'aureille car l'eternelle parle."

The colophon reads thus:—

"Achevé d'imprimer en la Ville et Conté de Neufchastel par Pierre de Wingle dict Pirot Picard. L'an MDXXX le iv Iour de Juing."

Here follow the ten lines of which NEOMAGUS desires a copy:—

' Lecteur entendz si verité adresse
Viens donc ouyr instamment sa promesse
Et vif parler: lequelle en excellence
Veult assurer notre grelle esperance
Lesprit Iesus qui visite et ordonne
Nos tendres mœurs, ici sans cry estonne
Tout haut raillart escumant son ordure
Remercions eternelle nature.
Prenons vouloir bien faire librement
Iesus querons veoir eternellement."

A former owner of the copy now before me must have been initiated into the secret of which Mr. D'Israeli speaks, for in the margin, opposite the verses in question, I find in manuscript as follows:

"Litteræ initiales 10 versuum Biblia hæc finentium hoc producunt distichon gallicum (?):—

Les Vaudois peuple evangelique
Ont mis ci tresor en publique."

Swiss bibliophiles always speak of this "Olivetan" Bible under the name of "la Bible de Serrières," maintaining that it was not printed in the town of Neuchâtel, but at the hamlet of Serrières, situated in a deep gorge to the west of the town. The price demanded for a good copy varies from four to five hundred francs, hence I presume such copies must be rare. No second edition of this Bible was ever published. OUTIS.

Risely, Beds.

Brunet, in the *Manuel du Libraire*, ed. 1860, mentions four editions of the Olivetan Bible:—

"1°. La Bible, revue sur la traduction de Jacq. Lefèvre Estaples, par P. Robert Olivetan, aidé de J. Calvin; eufchastel, chez Pierre de Wingle, dit Pirot Picard, an M.D.XXXXV. le iiij^e de juing, in-fol. Goth. à 2 col.

"2°. La Bible, par P. R. Olivetan, aidé de J. Calvin, vec un indice des matières par Nic. Malingre. M.D.XL. Genève) pet. in-4°. Goth. à 2 col. Cette édition est onnue sous le nom de Bible de l'Épée, à cause du euron du frontispice, où l'on voit une main qui tient ne épée, et à côté les lettres I. et G. initiales de 'imprimeur Jean Gérard.

"3°, 4°. Jean Gérard a réimprimé cette Bible en 1540 t 1546, in-fol. en lettres rondes."

MATHILDE VAN EYS.

QUEEN ELIZABETH OR DR. DONNE? (5th S. iii. 382.)—Might I ask my friend MR. WALTER THORNBURY through your columns a question which may elicit that which will interest many? He says in his query on Royal Authors :—

"We all remember the impromptu quatrain which she (Queen Elizabeth) addressed to Feckenham, her sister's bigoted confessor, when pressed for her opinion as to the Real Presence :—

'Christ was the word that spake it;
He took the bread and brake it;
And what the word did make it,
That I believe and take it.'"

As an impromptu, it is wonderfully perfect; as an evasion of a question hardly to be put by, and yet difficult to answer, it almost equals the ever memorable "Render unto Cæsar the things that are Cæsar's." It leaves you just where you were, and so far is beyond praise; but is it by Elizabeth? and is it correctly quoted? In my *Familiar Words*, second edition, 1866, I first noted it as from the Divine Poems of Dr. John Donne. These commence with a "Hymn to Christ" upon the author's going into Germany, and then follows the quatrain "On the Sacrament," thus printed :—

"*His* was the word that spake it;
He took the bread and brake it;
And what that word did make it,
I do believe and take it."

The difference, it seems to me, is an improvement, and adds force to the epigram. The style is undoubtedly that of Donne, as we may see by his many other epigrams. Perhaps one of the closest and best in the language is by him, "On a Lame Beggar" :—

"'I am unable,' yonder beggar cries,
'To stand or move'; if he say true, he lies."

And it is probable that Donne would have written it and printed it, following a poem on his going into Germany; for Donne, born in 1573, began to study the Romish controversy at eighteen, and his mother and his tutors took every opportunity of pressing all possible arguments to confirm him in Romanism. The struggle lasted from eighteen to twenty-one, when, "by frequent prayer and an indifferent affection to both parties," he overcame his scruples, and became a firm adherent for ever to the Church of England. When he was Dean of St. Paul's, he was so conscientious that he refused to grant some prebendal leases which would have given him much money, because he doubted whether he should live long, and he would not injure his successor. But I need not say a word as to Donne's integrity. Is it likely that he would steal the queen's epigram and put it in his book? For the four lines are printed in all editions of his works, in the 4to. of 1633, 12mo. 1635, 1651, and 1669, which it is believed his son edited. The question of the Real Presence must often have been put before him, and to an epigrammatic mind the quatrain might easily have started as a finished impromptu; whereas—and as MR. THORNBURY is in search of royal poetry he may not object to this trifle—the only jingle made by good Queen Bess that is known (save the answer to Raleigh) was, to cite Miss Aikin, "an expressive distich, but homely, wrote with a diamond on her window" :—

"Much suspected by me,
Nothing proved can be,
Quoth Elizabeth prisoner."

The princess was certainly in a rhyming mood; perhaps indignation was the midwife of the Muse with her as with others; but I ask for information, being far from the Museum, that refuge for puzzled authors, what actual proof is there that she is the writer? The popularity of the quatrain, if it really were the queen's, should have been immense, and Donne would hardly dare to appropriate it. Goldsmith, I believe, first put it in his *History of England*. In the twenty-third edition of Pinnock's *Goldsmith* (1832), edited by W. C. Taylor, M.A., it is discharged into the notes in a citation, without a reference, from some evidently old author. I shall be, therefore, glad to learn something more from MR. THORNBURY, or others of your correspondents well able to teach.

J. HAIN FRISWELL.

DR. MARTIN LISTER (5th S. iii. 208.)—One of the most eminent naturalists of the seventeenth century. He was born at Radcliffe, Bucks, about 1638, graduated at St. John's Coll., Camb., was elected a Fellow of the Royal Society in 1671, and took an active part in their proceedings. He was the author of many books, of which his *Historia Conchyliorum*, fol., 1685, was the most important. Of this work Dr. Thomson says (*Hist. Roy. Soc.*) that "it formed a new æra in the science, and is still (1812) indispensable to the student of conchology." Dr. Lister contributed about forty papers to the *Philosophical Transactions*; of these, the most valuable was one upon Geology in 1683 (vol. xiv.). Speaking of this memoir, Lyell says :—

"Dr. Lister was the first who was aware of the continuity over large districts of the principal groups of strata in the British series, and who proposed the construction of regular geological maps."—*Geology*, i. p. 45, 3rd ed.

Perhaps the work of Dr. Lister's which attracted most general notice was his little *Journey to Paris* (8vo. 1698), in spite, or, it may be, partly in consequence, of Dr. W. King's humorous travestie of it, entitled *A Journey to London* (8vo. 1698), which he published under the assumed name of the notorious Sorbière. For accounts of his life see Wood, *Ath. Ox.*, the *Bio. Brit.*, and Chalmers's *Bio. Dict.* According to Granger, *Bio. Hist.*, Dr. Lister's mother was the beautiful Susan Temple, Maid of Honour to Anne of Denmark, Queen of James I.

EDWARD SOLLY.

T. P. will find a good memoir of this eminent physician and naturalist, from the pen of Robert Davies, Esq., F.S.A., of York, in the second vol. of the *Journal of the Yorkshire Archæological and Topographical Association*, p. 297, extending to twenty-four pages. A monument to his little daughter, in the cloisters of Westminster Abbey, is known for its simple epitaph to "Jane Lister, dear childe."

A. S. ELLIS.

I have the following in my library:—

"The Art of Cookery, in imitation of Horace's Art of Poetry, with some Letters to Dr. Lister and others, occasioned principally by the Title of a Book, published by the Doctor, being the Works of Apicius Cœlius, concerning the Soups and Sauces of the Antients, with an extract of the greatest curiosities contain'd in that book, to which is added Horace's Art of Poetry, in Latin. By the Author of the Journey to London. Humbly inscribed to the Honourable Beef Steak Club. London, printed by Bernard Lintott, at the Cross Keys, between the two Temple Gates in Fleet Street."

The first letter commences:—

"To Dr. Lister, present. Sir,—I am a plain man, and therefore never use compliments, but I must tell you that I have a great ambition to hold a correspondence with you, especially that I may beg you to communicate your remarks from the Antients concerning Dentiscalps, vulgarly called Tooth Picks."

With the book is bound up *The Art of Love*, in imitation of Ovid, by W. King (who was the author of the *Journey to London*).

WM. FREELOVE.

Bury St. Edmunds.

"MUM" AND GEORGE I. (3rd S. vi. 434, 503; vii. 41; 5th S. iii. 308, 354.)—This once celebrated and popular drink having twice cropped up in "N. & Q.," the original receipt may be of some interest to your readers. I copy it verbatim from a curious and scarce tract, entitled:—

"The Natural History of Coffee, Thee, Chocolate, Tobacco. In four several Sections; with a Tract of Elder and Juniper-Berries: and also the way of making Mum, with some Remarks upon that Liquor. Collected from the Writings of the best Physicians and Modern Travellers. London: Printed for Christopher Wilkinson, at the Black Boy, over against St. Dunstan's Church in Fleetstreet. 1682." 4to. pp. 36; and Postscript, 2 leaves:—

"The Way of making Mum, with some Remarks upon that Liquor.

"In the first place, I will give some instructions how to make *Mum*, as it is Recorded in the House of *Brunswick*, and was sent from thence to General *Monk*.

"To make a Vessel of 63 Gallons, the Water must be first boyl'd to the Consumption of a third part, let it then be Brew'd according to Art with 7 Bushels of Wheat-Malt, one Bushel of Oat-Malt, and one Bushel of Ground Beans, and when it is Tun'd, let not the Hogshead be too much fill'd at first; when it begins to work, put to it of the inner Rind of the *Firr* three pounds, of the tops of *Firr*, and *Birch*, of each one pound, of *Carduus Benedictus* dried, three handfuls, Flowers of *Rosa Solis*, two handfuls, of *Burnet*, *Betony*, *Marjoram*, *Avens*, *Penny-royal*, Flowers of *Elder*, *Wild Thyme*, of each one handful and a half, Seeds of *Cardamum* bruised, three ounces, *Bayberries* bruised, one ounce, put the Seeds into the Vessel; when the Liquor hath wrought awhile with the Herbs, and after they are added, let the Liquor work over the Vessel as little as may be, fill it up at last, and when it is stopped, put into the Hogshead ten new laid Eggs, the Shells not cracked, or broken: stop all close, and drink it at two years old, if carried by Water it is better. Dr. *Ægidius Hoffmann* added *Water Cresses*, *Brooklime*, and *Wild Parsley*, of each six handfuls, with six handfuls of *Horse Rhadish* rasped in every Hogshead: it was observ'd that the *Horse Rhadish* made the *Mum* drink more quick than that which had none."

After giving this *very simple* (*!*) receipt, our (anonymous) author enlarges upon the wonderful properties possessed by the different ingredients, and winds up by saying:—"It is to be fear'd, that several of our *Londoners* are not so honest, and curious, as to prepare their *Mum* faithfully, and truly." *O tempora, O mores!* to what beverage would this remark not apply in these days of adulteration?

In the postscript we have mention of some national drinks, as American *Parranow*, made from the Cassava root, and *Mobby*, from potatoes; Turkish *Maslack*; Persian *Bangue*; Indian *Fulo*, *Rum*, *Arak*, and *Punch*; in the Moluccas the inhabitants extract a wine out of a tree called *Laudan*; the Africans and Indians, *Sura* or *Toddy* out of the sap of the wounded palm tree; and in England *Birch wine* out of the tears of the pierced birch tree.

W. H. ALLNUTT.

Oxford.

If the drinking of "Mum" were really a sign and symbol of loyalty to the House of Hanover, there is a generally unsuspected propriety in Sir Walter Scott's making it the favourite beverage of Oldbuck in *The Antiquary*. In such touches is seen the hand of the master.

MIDDLE TEMPLAR.

NEVILLE'S CROSS, DURHAM (5th S. iii. 384.)—In the *Rites of Durham* we read concerning this "most notable, famous, and goodly larg Cross," that it had

"iij. [seven in some copies] steps aboute yt every way, four-squared to the sockett that the stalke of the crosse did stand in, which sockett was mayd fast to a four-squared brod stone, being the sole or bottom stone, of a

arge thickness, that the sockett dyd stand upon, which
a yeard and a half square about every way, which
tone was one of the steppes and the viij^th in number.
lso the said sockett was maid fast with iron and lead
o the sole stone, in every syde of the corner of the said
ockett-stone, which was three quarters deepe, and a
erd and a quarter square about every way . . . . and at
very of the four corners of the said sockett belowe was
ne of the pictures of the four evangelists, being Mathewe,
Marke, Luke, and Johne, verie fynly sett forth and
arved in stone-mason worke."

"The said sockett" is all that is now left of the original work. It retains portions of the iron and lead by which it was fastened to the "sole-stone," but this and the rest of the steps have totally disappeared. The present substructure is of rough masonry, on to which the socket-stone has been bedded with bits of brick, stone, and mortar. I am told that the "cross" was moved from its original situation some years ago, at which time, probably, the step-stones were taken and applied to some other purpose. The "indications of something like sculptured heads" are the "pictures of the four evangelists," treated in a somewhat unusual way. The heads only of the lion and bull have been sculptured, but full figures of the eagle and man, on a smaller scale, so as to occupy about the same space. There is no appearance of there ever having been *figures* of the evangelists. The old milestone remains.

The statement that the "interesting memorial" is "fast falling into ruins" has been put forth in connexion with a proposed "restoration,"—a *new* Neville's Cross, in fact, which is to be a "pleasing object by the way-side." All that is really wanted is a railing, to act as a check on people climbing on to the socket-stone and wearing out the sculptured heads with their nailed boots.

I have looked in vain for Cuthbert Bede's etching in the *Gentleman's Magazine;* will he give us the reference? J. T. F.

Hatfield Hall, Durham.

Hogarth's Early Engravings (5th S. iii. 388.)—With regard to the book *Terræ Filius*, and the frontispiece about which Mr. R. F. O'Connor inquires, will you allow me to refer him to the *Catalogue of Satirical Prints*, prepared by me for the trustees of the British Museum, entry No. 1727? The satirist in question was Nicholas Amhurst (not Amherst), afterwards editor of *The Craftsman*, and a publicist of the highest influence in the second quarter of the last century. The print is undoubtedly Hogarth's. Mr. O'Connor's explanation of the subject is not quite accurate. I do not understand what Mr. O'Connor means by "the relative value of this souvenir of the great English satirist." If, as I surmise, he desires to know what a copy of the frontispiece to *Terræ Filius* is worth, I should say a few shillings. As to Dr. Trusler's book, it is of no authority whatever on this subject, and very little indeed on any other. A probably complete list of Hogarth's prints and pictures occurs in *The Genuine Works of William Hogarth*, 3 vols. London, v.d., by J. Nichols and G. Steevens, a model book; likewise, and founded on this, the subject is fully illustrated in *Anecdotes of W. Hogarth*, by J. B. Nichols, London, 1833. F. G. Stephens.

There is a copy of the frontispiece to Amhurst's *Terræ Filius* in the third volume of John Ireland's *Hogarth Illustrated*, and the writer speaks of it in terms of commendation as resembling Callot. At the end of that volume there is a very copious list of Hogarth's engravings, including the early ones.
W. E. Buckley.

Etymology of "Tinker" (5th S. ii. 421; iii. 54, 155, 259.)—So far from having felt any offence at Mr. Lester's remarks, I beg to say that I was, and am, obliged to him for having made them, as he seems to be intimately acquainted with the Welsh language. But I must remark that the difference between the English sound of *d* and the Welsh sound of double *d* is, with reference to the point *now* in issue, nothing in the eyes of any person in the slightest degree acquainted with the modifications of sounds in the pronunciation of the same words in different languages, and in different dialects of the same language. As showing this, and as bearing on the very point of the Welsh sound of double *d*, I may mention that in Scotland *ladder* is commonly pronounced *leather*, and so on with similar words; a result, probably, of the strong Welsh or British element in our Scotch population. Judging from an expression Mr. Lester uses in his last note, he seems to think that the word *caird* is used in Scotland solely as a proper name. If he thinks so, he is mistaken. Any one wishing information on this point will, perhaps, find it most clearly and agreeably in Burns's *Jolly Beggars*. A caird is there introduced as one of the heroes of the piece, and is made to sing a song descriptive of himself and of his life, which commences thus:—

"My bonny lass, I work in brass,
A tinker is my station,
I've travelled round all Christian ground
In this my occupation."

And so on.

Were I disposed to be in the slightest degree a mere fanciful etymologist, I might say that *tincerdd* was = tinsmith. This conclusion, however, in the present state of my knowledge, I neither affirm nor deny. It may, or may not, be true. I have no doubt, however, that the English word *tinker* is an abbreviation of *tincerdd*, and that *caird*, in one of its numerous forms, is the second syllable of *tincerdd*. Henry Kilgour.

Surely the dispute between Mr. Kilgour and Mr. Lester might have been avoided by a little

more consideration, and a very slight research. In most languages, many (and especially homely) words have been formed from some attribute, appearance, or (as in this instance) from the sound of the object or subject. We need not labour about the meaning of *tinker* in Welsh, although that in itself would be sufficient for the present purpose. In Welsh, *Tincian*, v. n., is to tingle or tinkle, to ring and make a clear sound, as metal doth; and *Tinc* signifies a tinkle or blow on a bell, pot, kettle, or anything of metal. Our *tingle* or *tinkle* is in Ger. *Klingen*, *Tintelen;* Belg. *Klincken;* Fr. *Tinter;* Ital. *Tintinire*, ô *tintinâre;* Lat. *Tinnio*, *tinnire* vel *tintinare* à sono *quem edunt pulsando.* I believe the whole came from the Goth. and Sax. *Tinne*, or Belg. *Tin.*, which have been imported into *Tintinnabulum* (a bell) and other kindred words in Latin. "Tinghe-tanghen enim Belg. tintinare est." When I was at school we used to call the little bell which hastened us to church the "ting-tang." GEORGE WHITE.

St. Briavels, Epsom.

SIR WALTER SCOTT AND THE SEPTUAGINT (5th S. iii. 305, 354.)—I think it is dealing out rather hard measure to Sir Walter Scott to make him personally responsible for the defective Latin which he advisedly puts into the mouths of his ignorant priests. MR. WARREN might, with equal justice surely, hold Scott, who was himself a lawyer, answerable for the numerous blunders in law Latin perpetrated by that solemn blockhead Bartoline Saddletree, in *The Heart of Midlothian.* In the squabble between Prior Aylmer and Friar Tuck referred to, much of the humour of the scene depends on the absurd and unconscious travesty of Vulgate Latin indulged in by the two disputants. It is only a proof of Scott's intimate acquaintance with human nature that he causes these mediæval ecclesiastics to pelt one another with scraps of abuse evidently perverted from their breviaries. Again, Father Aldrovand, I submit, is merely citing "Kyrie Eleison" from his missal, the meaning of which, it being Greek, it is probably doing him no injustice to suppose he did not quite understand. But that Scott himself was cognizant of its signification appears evident from the following passage in *The Talisman*, chap. xviii. :—

"For me, I must return to my place—Kyrie Eleison! —I am he through whom the rays of heavenly grace dart like those of the sun through a burning glass, concentrating them on other objects until they kindle and blaze, while the glass itself remains cold and uninfluenced—Kyrie Eleison!—the poor must be called, for the rich have refused the banquet—Kyrie Eleison!"

H. A. KENNEDY.

Waterloo Lodge, Reading.

"BAPTISM" OF BELLS (5th S. iii. 415.)—It has been repeatedly shown that the so-called "baptism" of bells is, in fact, the ancient rite of benediction, without which formerly they could not be used for sacred purposes. From several ceremonies employed in it, which resembled those of baptism *e.g.*, the use of holy water, and chrism, and linen cloths, and the giving of a name by "patrini et matrinæ," the term "baptism" came to be applied to it, not only by ordinary people, but by ritualists, who ought to have known better. Similarly, and even less fitly, the term "christening" is popularly applied to that vulgar parody of the ancient "benedictio navis," which often takes place when ships are launched. The office for benediction of bells, in various forms, may be seen in the pontificals of Abp. Egbert and of Bp. Lacy, in the modern Roman pontifical, or in Maskell, *Mon. Rit.*, i. 156. See also Ellacombe, *Bells of the Church*, ch. v. J. T. F.

Hatfield Hall, Durham.

It is quite a vulgar error to suppose that bells were ever baptized in the sense of Christian baptism. They were solemnly dedicated and blessed for the use of the church, by suitable prayers, &c., and water was used by way of cleansing. In the same way bells have often been dedicated in modern times by Roman Catholics in England.

H. T. ELLACOMBE.

Clyst St. George, Devon.

[The following is from the programme of the ceremony of the blessing of the new bells in St. Marie's Roman Catholic Church, Newport:—

"The ancient and solemn rite of blessing bells is full of meaning, and very expressive. The Bishop, vested with mitre and crosier, begins by intoning the l. Psalm, 'Miserere mei Deus,' followed by the liii., lvi., lxvi., lxix., lxxxv., and cxxix. Psalms, which he recites aloud together with his clergy. These psalms are expressive of confidence in obtaining the protection of Almighty God when invoked by prayer, and it is especially the object of the benediction service to ask of God to manifest His power against the spirits of wickedness whenever these bells shall be sounded.

"The Bishop next proceeds to bless water, with which, according to apostolic tradition, salt is mingled; and with this water the bells are washed inside and out, and wiped afterwards with a linen cloth—hence, no doubt, has arisen the incorrect expression of baptism of bells. While this is being done seven psalms of praise are recited, and then the bells are anointed, first with the oil used for the sick and dying, and afterwards with holy chrism, such as is used to anoint bishops, priests, and kings. After anointing each bell the Bishop prays:—'Grant, we beseech Thee, O Lord, that this vessel, moulded for Thy Church, be sanctified by the Holy Spirit, so that the faithful may, by its tolling, be invited to their reward. And when its melodious notes sound in the ears of the people, let their faith and devotion increase; let every snare of the enemy—rattling hail, rushing whirlwinds, &c.—be driven to a distance; let Thy mighty right hand lay the powers of the air low,' &c.

"When the bells have been blessed, the Bishop places a burning thurible with incense underneath each bell, whilst the lxxvi. Psalm is recited. The whole ceremony is concluded by a deacon chanting a portion of the holy Gospel."]

WHO WERE THE LUDI? (5th S. iii. 187.)—The following, from a little work by the celebrated Alexander Ross, immortalized by *Hudibras*,—

"There was an ancient sage philosopher
That had read Alexander Ross over,"—

might be of interest. It is entitled *Som Animadversions and Observations upon Sir Walter Raleigh's Historie of the World*, n. d., 12mo., p. 72 :—

"Sir Walter asserts, Lib. i. Cap. 8, § 15, † 1, [Lud the fourth son of *Sem*, gave name to the *Lydians* in *Asia* the less, is the common opinion, but I do not see by what reason hee was moved to straggle thither from his friends.] Reply: The same reason might move him to plant in *Asia* the less, far from his friends; to wit, conveniencie of habitation, sweetness of aër, fertilitie of soil, and such-like motives.

"Now the Lydian which came of *Lud* were of old called by the Greeks *Mœones*, and Lydia *Mœnia*, as *Herodotus* (Lib. i.) and *Strabo* (Lib. xiii.) show. And *Claudian* thinks they were so called from Mæon, the ancient King of *Phrygia* and *Lydia*:—

'dicti post Mæona regem Mæones.'

Afterwards they were called Lydians from *Lydus* son of *Atys*, as *Herodotus* (Lib. i.) and *Dionysius Alicarnassæus* (Lib. i.) affirm. But the Greeks are children in antiquitie, and fabulous; therefore doubtless the name of *Lydia* was more antient, and either planted by *Lud* or by his children, and perhaps the countrie might be called *Lydia* or *Ludia* from *Lud*, which in the Phœnician tonguc signifiés binding, winding, or turning; for divers countries are named from their chief rivers; and becaus the river was called *Mæon*, the countric might bee called *Mœonia*. These Lydians werc verie antient among the Greeks; *Attys*, *Tantalus*, *Pelops*, *Niobe*, *Arachne*, were Lydians; and about the time of *Jephthe*, 1200 years before Christ, the Lydians were masters of the sea, and a warlike people, as may be seen in *Ezekiel* xxvii. 10. These sent plantations into *Caria*, *Peloponnesus*, and *Etruria*; and into *Africa* too."

It would appear after Cyrus disarmed them they grew effeminate, and gave themselves up to luxury and delight. The Lydians were the inventors of many games and sports which the Romans made use of, and called all games *Ludos*, and plays *Ludiones* (Alexander Ross, pp. 14-15). From this circumstance we possibly derive our word *ludicrous* =laughter, without scorn or contempt.

"Galatia was anciently a part of *Phrygia* and the neighbouring countries. It had its name from the *Gauls*, who, having in several bodies invaded Asia Minor, as *Pausanius* relates (*Attic*, Cap. iv.), conquered the country, and settled in it. They are mentioned by historians as a *tall* and valiant people, who went nearly naked; and used for arms only a sword and buckler. The impetuosity of their attack is stated to have been *irresistable*."

How closely this description resembles that of our account of the ancient Britons, who were originally from Gaul! Seeing, then, that the Gauls at a very early period invaded Phrygia, which was peopled from Phœnicia, and that Britain was peopled by the Gauls, the natural inference is that London, as being one of the earliest settlements of those brave people, might receive a colony of the *Ludi* or their descendants, and that Ludgate was actually the western gate of the original city. Early English historians have asserted that London was built 420 years before Rome. Now, the year of the building of Rome, according to the Varronian or generally received account, was 754 B.C., and if this date is assumed, London was built 1174 B.C., or the very year of the destruction of Troy. Reference has before been made to this subject ("N. & Q." 4th S. xii. 265), but if some kind correspondent who visits the British Museum library would furnish quotations from Dr. Wm. Cunningham's *Cosmographicall Glasse*, and from Oldys's works, and from still more ancient English writers, many country readers would feel obliged.

J. B. P.

Barbourne, Worcester.

THOMAS À KEMPIS ON PILGRIMS (5th S. ii. 446; iii. 91, 169, 370, 398.)—The observations made by MR. TEW and MR. DIXON (pp. 370, 371) compel me to return to a subject which I had considered as fully and satisfactorily disposed of. Let us see how this controversy arose. A correspondent, P. P., for the purpose of showing that the author of *The Imitation of Christ* was inimical to "pilgrimages," cited the following words, as being made use of by that author :—

"Few spirits are made better by the pain and languor of sickness, as few great pilgrims become eminent saints" (5th S. ii. 446).

In answer to this, I proved, first, that the author of *The Imitation* never wrote any such words, and, secondly, that the words really used by him were perverted in the translation supplied by P. P. (5th S. iii. 91). I gave what I conceived to be, on the highest and best authority—that of the Roman Catholic bishop, Challoner—a correct translation of the original Latin; and what I then stated was fully corroborated by your correspondent B. D. (5th S. iii. 169), who quoted two Protestant translations, one published by Parker, and the other by Sampson Low & Co., for both coincided with the version on which I had relied, and were altogether different from P. P.'s mistranslation. To these authorities were to be added the following opinion expressed by MR. TEW :—

"The Latin quotation from Kempis will certainly not bear P. P.'s translation, nor does it seem to have any necessary reference to pilgrimages"—(p. 170).

MR. TEW always fairly quotes every author to whom he refers, and had P. P. imitated his example this controversy never could have arisen. I, in opposition to P. P., showed that the author of *The Imitation* could not think very badly of "pilgrimages," or he would not have used the term "pilgrim" with respect; but when MR. TEW maintains I am not justified in so translating the word "peregrinus," I think he is pushing his argument too far. For instance, when the Protestant (Parker) version has these words :—

"Keep thyself as a stranger and pilgrim upon the earth,"—

I consider the words "as a pilgrim"—"tanquam peregrinum"—to signify "a person who goes upon pilgrimages." To this MR. TEW objects, and, indeed, shows that the word "peregrinus," considering the toils, and troubles, and travails of this life, may bear another signification; but does he not go too far when he maintains that in the passage above cited the proper translation of "peregrinus" should be as follows?—

"Peregrinus, 'a pilgrim,' *i. e.*, a person who does not go upon pilgrimages."

If MR. TEW is right, and "peregrinus" bears that meaning and no other, all I can say is, that his is a new "pilgrim's progress" in the art of translation.

I have done. With this note I hope I have penned the last line I shall ever write bearing upon religious controversy.

WM. B. MAC CABE.

PRINCES AND PRINCESSES (5th S. iii. 327.)—Down to the reign of Charles I. no son or daughter of a king was styled thus except the heir apparent or his wife. But neither before nor after the time in question would Lady Jane Grey or Lady Arabella Stuart have had any claim to the title. The former was the daughter of a daughter of a daughter of Henry VII., and the latter was the daughter of a son of a daughter of another daughter of the same monarch. No daughter of an English sovereign (not being queen regnant) can transmit her royal title. Should a princess marrying a subject have a family, their eldest son would be only Lord So-and-so in his turn, and their daughters Lady So-and-so, exactly as if their mother had been a commoner. How far the *son* of a king transmits his title is a more doubtful point. The question has never practically arisen in our own royal family since the title of prince ceased to be restricted to the Prince of Wales. It may arise in the course of the next twenty years, if we are not handed over before that time to a president of the republic. HERMENTRUDE.

POETIC PARALLEL WANTED (5th S. iii. 309.)—Job v. 7. The interpretation given in the margin of the English version, "the sons of the burning coal," is not accepted by Raschi, Gesenius, and other commentators, who explain the words בני רשף as meaning "the sons of lightning," *i.e.* birds of prey flying with the rapidity of lightning, a sense which the LXX. has adopted, "νεοσσοὶ γυπῶν τὰ ὑψηλὰ πέτονται." This idiomatic mode of expression is frequent in Hebrew, Arabic, and other cognate languages.

That is described as the son of anything, which it either resembles, is dependent on, or connected, in almost any way, with another, a figure of speech, of which the most striking examples are in Isaiah, Job, and Lamentations. In Isaiah xxi. 10, corn is the son of the threshing-floor, בן־גרן. In Job xli. 28, the arrow is the son of the bow, בן־קשת; and, in Lament. iii. 13, arrows are sons of the quiver, בני אשפה, an assimilation of the quiver to the womb, which naturally calls to mind the passage—

"gravida sagittis pharetra"—

of Horace, Od. i. 22, 3. Cp. Gen. xv. 2; xxxvii. 2; xlix. 22; 2 Kings xiv. 14; Prov. xxxi. 5; Isaiah xiv. 13; Job xxxviii. 3; xli. 20.

Similar compounds abound in Arabic. Rain is the son of the cloud, *Ibnoolsahabi;* bread, of grain, *Ibnoolhabbeti;* wine, of grape, *Ibnoolinebi;* a sword, of the scabbard, *Ibnoghimdi;* and a traveller, the son of the way, *Ibnoolsabieli.*—*Koran*, iv. 40. WILLIAM PLATT.

Conservative Club.

GRAY'S "STANZAS WROTE IN A COUNTRY CHURCHYARD" (5th S. iii. 100, 313, 398, 414.)—I believe Gray's *Elegy* first appeared in the *Grand Magazine of Magazines* in 1750, without the sanction of the author, and it was published by Dodsley, I presume with the sanction of the author, in 1751. The stanza beginning, "There scattered oft," occurs in the copy of '50, but not in the edition of 1851. I cannot find the stanza referred to in "N. & Q." in either copy. I possess both. F. LOCKER.

"THE TOAST" (5th S. iii. 68, 247, 275, 319, 418.)—In a MS. introduction prefixed to my copy of Dr. King's works, it is said that there was a cancelled title-page of the edition of *The Toast* published in 1736, which had for its motto:—

"Pus atque venenem
Rabies armavit."

And this would explain the apparent difficulty of there having been two editions in that year.

W. E. BUCKLEY.

THE COUNTS OF LANCASTRO (5th S. ii. 304, 419.)—MR. WOODWARD, in his comments upon my observations on English titles metamorphosed, has fallen into an error, and is, perhaps, not aware that the title Lancastre, as well as Lancastro, has been bestowed, by some foreign sovereign I presume, on a British subject. Both titles are probably now to be found, incidentally, in the latest editions of the Peerage; but my contention is, that they are not correct titles, to say the least.

MR. WOODWARD defends that of Lancastro; but with all respect to everybody in society, I candidly admit that I am quite as sceptical about this title as about the other, and do not place the least reliance on the reputed descent of the holder of it from ancestors in the fourteenth century; and, moreover, I do not think that the Portuguese Peerage referred to by MR. WOODWARD is of any authority whatever. It is a well-known fact that a large proportion of Portuguese titles are spurious, and arose in some cases from the necessities of that

tate during the Napoleonic period; and I sincerely commiserate estimable gentlemen who have inherited them, for they are of no real value.

S.

"God save the mark" (5th S. ii. 169, 215, 335, 437; iii. 16, 317, 397.)—A precisely similar story to that told by W. T. M., at p. 16, is recorded in connexion with no less celebrated a person in theatrical annals than Mr. Bunn, whose language was, I believe, of the most emphatic kind.

Can any one supply the name of the individual who, after uttering a string of most dreadful oaths, would always add, "As Mr. Bunn would say, as Mr. Bunn would say"?

Was it not Malibran who called the choleric author of that inimitable line—

"When hollow hearts shall wear a mask,"

"a *hot, cross* Bunn"? W. Whiston.

Knighthood (5th S. iii. 289, 313, 376.)—I think it will be found that this claim was made and allowed, about forty years back, by the eldest son of an Irish baronet named O'Malley; and, if my recollection serve me further, his Christian name was Samuel. W. T. M.

Shinfield Grove.

Easter (5th S. iii. 249.)—Sharon Turner is no mean authority, and this is what he says:—"The names of two of the Anglo-Saxon goddesses have been transmitted to us by Bede. He mentions Rheda, to whom they sacrificed in March, which, from her rites, received the appellation of Rhedmonath; and Eostre, whose festivities were celebrated in April, which thence obtained the name of Eoſtre-monath.* Her name is still retained to express the season of our great paschal solemnity; and thus the memory of one of the idols of our ancestors will be perpetuated as long as our language and country continue."—*Hist. of Anglo-Sax.*, vol. i. p. 218, Append.

Edmund Tew, M.A.

"Legambilis" (4th S. ix. 180.)—In 1872, D. R. asked for the sense of this word, and wrote it (*sic*) as a word of four syllables. No answer was returned. The proper way is to make it two words, "Le gambilem," the gambilis. What this is may be seen in glossaries, under "Gambegla":—

"Gambegla. Forte cingula, lorum, vel stapes, cui insistunt gambæ equitantium."—Maigne d'Arnis, *Lex. Man. med. et inf. Lat.*, Par., 1866 (Migne), *s. v.*

This agrees with the story mentioned by D. R. very well. Ed. Marshall.

Byron's Birthplace (5th S. ii. 268, 396.)—The Countess Guiccioli, in her memoir of this poet, and Mr. W. Howitt, in his *Homes, &c., of the Poets*, assert decidedly that the birth occurred unexpectedly—at Dover, according to the Countess, or in London, as Mr. Howitt and Mr. Moore have declared. Sir Cosmo Gordon and Mr. Sheldrake, the machinist, in the *Lancet* for 1828, have stated that Lord Byron was born in Scotland. The Society of Arts have placed a memorial tablet on the traditional house in Holles Street, London, in memory of Lord Byron. A baptismal certificate from the churches of Marylebone or St. George, Hanover Square, might settle this question.

Chr. Cooke.

Sermon Bells (5th S. iii. 389.)—The *Royal Injunctions* of 1547 say:—

"In the time of the Litany, of the Mass, of the Sermon, and when the priest readeth the Scripture to the parishioners, no manner of persons, without a just and urgent cause, shall depart out of the church; and all ringing and knolling of bells shall be utterly forborne at that time, except *one bell* in convenient time to be rung or knolled *before the sermon*." Comp. Canons xv. and xviii. of 1604 in my edition, pp. 24-27.

Mackenzie E. C. Walcott.

Lord Brougham (5th S. iii. 88, 133, 177, 396.)—I well remember a sturdy Westmoreland elector, some threescore years ago, saying:—"You may call him how you like, but *I* always call him *Bruffam*." It suggests to me the brief notice of a name now become historical.

The first baronage, cognominal only, was limited to his direct descendants; the second, therefore, with the *addition* of "Vaux," was extended to his collateral heirs, notwithstanding the irregularity of two peerages bearing the one title in two distinct (or remote) families—"Brougham and Vaux," "Vaux of Harrowden." To disennoble his name would have done his memory much wrong; while the Harrowden lineage meets no disparagement in the paranomasia of "*vox*" *et præterea nihil*. E. L. S.

Heraldry, &c., Scotland (5th S. iii. 249.)—See foot-note in 3rd S. iv. 499. J. Manuel.

* Bede, *De Temporum Ratione.*

Miscellaneous.

NOTES ON BOOKS, &c.

Some Passages in the Life and Death of the Right Hon. John Earl of Rochester, who died the 26th of July, 1680. Written by his own Direction, on his Death-bed, by Gilbert Burnet, D.D.

This is one of Mr. Elliot Stock's fac-simile reprints,—in this case of the edition published by Chiswal at the Rose and Crown, St. Paul's Churchyard. The reprint is at the expense of Lord Ronald Gower, who is known as an accom-

plished amateur artist, and for tastes that are natural to a gentleman of intellect. Lord Ronald says :—"I do not expect Burnet's work to be placed in the hands of young ladies." His motive in reprinting the once popular narrative is thus explained :—"There are Rochesters in the reign of Victoria . . . whose lives resemble Wilmot's in a course of selfish and wicked indulgence, and who appear as reckless of the manner in which they pass their short span of existence as if there was no such certainty as death, and after death a judgment in store for them. It is in the hope that some of these persons, if they meet with and read this book, may have their eyes opened to the reckless folly of leading what is called 'a fast life' that I have had these pages reprinted."

History of the Roman Empire, from the Death of Theodosius the Great to the Coronation of Charles the Great, A.D. 395–800. By Arthur M. Curteis, M.A. With Maps. (Rivingtons.)

In this excellent and useful volume is condensed the history of four centuries. To most readers it is a history that is little known ; and we may say to all readers that there is no history better worth knowing or more necessary to be studied. Lacking it, the subsequent history of a great portion of the world is, for the most part, unintelligible. Possessing it, the student will find himself under a new light, one making a world of things clear that before was dark. In the general summary Mr. Curteis points out that the compact empire of the fourth century seemed unassailable, yet in the ninth hardly any relics of the old Imperial state survived. But, as he says, Imperial ideas survived ; and the Roman Empire was only in abeyance, till it was revived by Charlemagne, to continue as the Holy Roman Empire, languishingly, it is true, into the present century. The continuity of history is there, and Mr. Curteis demonstrates it admirably.

The Ancient World. By J. A. G. Barton. (Blackwood & Sons.)

Mr. Barton illustrates ancient history in a spirit of the freest inquiry. The historical portions of the Bible he holds to be at least incomplete, and their writers not necessarily infallible. He shows, in a very interesting manner, where the other sources of the early history of nations are to be found, and he explores them fearlessly. For men of the world, whose memories need refreshing or whose minds want enlightenment, this book will be found useful, though some of it will bear questioning. We may add, that we suppose it is not meant for the young, especially not for young ladies. If a future edition be required, we should counsel the omission therefrom of the few last pages, in which some of the disgusting customs of ancient nations are (we think unnecessarily) dwelt upon.

The Gentle Shepherd.—Allan Ramsay's pastoral comedy has just been reprinted and published by Ross & Co., Edinburgh. Turning over the leaves is as fragrant a task as turning over a freshly raised haycock. Prefixed is a capital life of the poet, whose fantastic humour and simplicity are well illustrated in what he said to Lord Elibank when the latter went to see Allan's strangely built house on the Castle Bank. "The city wags," said Allan, "compare it to a goose-pie!"—"Indeed, Allan," said Elibank ; "now I see you in it, I think the term not inappropriately applied."

Shackleton Family.—F. W. B., 24, Jarratt Street, Hull, writes :—"I have a book containing several entries of births and deaths of Shackletons (who, by the way, were Quakers), 1690 to 1730. Any one wishing for copies of these can have them."

Notices to Correspondents.

Our Correspondents *will, we trust, excuse our suggesting to them, both for their sakes as well as our own—*

That they should write clearly and distinctly—and on one side of the paper only—*more especially* proper names *and* words and phrases *of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.*

G. M.—The question is whether the bells at East Bergholt are *now* in the peculiar position in which you saw them "some years past"; they may have been so placed merely temporarily.

J. F. asks, does any collection of Moore's poems contain the political squibs which he printed in the *Morning Chronicle* about the years 1831 and 1832?

J. F. Stanford.—See Wordsworth's *Social Life at the English Universities in the Eighteenth Century* (Deighton, Bell & Co.).

W. Whiston.—We understood that *entire* suppression was asked for, and acted accordingly. See *ante*, p. 380.

Jevons.—The story referred to has been told, in a varied form, of many other celebrities.

A. V. W. B.—Engagements render it impossible.

W. Grimaldi.—Two years ago.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

An Important Sanitary Improvement.—Of late years the invention of Reflectors has taken a strong hold on the English public, who seem to, at last, realize the vital importance of living in a pure atmosphere Thousands of Daylight Reflectors have been and are continually manufactured by Mr. Chappuis, the Patentee, of 69, Fleet Street, London. By consulting him you will learn the means of dispensing with gas in daytime, and of saving your money and your health.—[Advertisement.]

LONDON, SATURDAY, JUNE 5, 1875.

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Notes.

NURSERY RHYMES.

The old rhymes so familiar to our childhood are full of interest, and worthy of being preserved in their most ancient form. Although but trifles, they have furnished amusement, perhaps for hundreds of years, to human beings long since resolved into dust. They were the delight of our forefathers when printed books were only in the hands of the few, and to the present generation they possess a charm difficult to describe.

I have lately met with an octavo pamphlet of sixty-nine pages with this title :—"*Infant Institutes, part the first; or, a Nurserical Essay on the Poetry, Lyric and Allegorical, of the Earliest Ages, &c.* London, printed for and sold by F. and C. Rivingtons, St. Paul's Churchyard, 1797." On the title-page some former possessor has written, "By B. N. Turner, M.A."

The Rev. Baptist Noel Turner, M.A., was rector of Denton, Lincolnshire, and of Wing, Rutlandshire. He was a fellow of Emmanuel College, Cambridge, and the intimate friend of Dr. Johnson, to whom he first introduced Dr. Richard Farmer, afterwards master of his college. He was the author of several pamphlets, the titles of which are given in the *Biographical Dictionary of Living Authors*, 1816, and a frequent contributor to the *Gentleman's*, the *New Monthly*, and other magazines.

The essay before me (not included in the list of publications in the *Dict.*) shows considerable learning, and was evidently intended to ridicule the Shakspearian commentators. It is now chiefly interesting as giving us the *earliest printed* versions of some of our well-known nursery ditties. These rhymes were first collected by Ritson in his *Gammer Gurton's Garland*, printed for R. Triphook in 1810, and have since been reproduced by Halliwell and a host of imitators. None of these collectors, as far as I am aware, has referred to Mr. Turner's *Essay*. Accordingly, I have copied a few of these rhymes which are not given, or differ from the versions in Ritson's *Garland*. First the old favourite :—

"Sing, hey diddle, diddle,
The cat and the fiddle;
The cow jump'd over the moon!
The little dog laugh'd
To see such sport,
And the dish lick'd up the spoon."

Ritson reads "craft" for "sport," and gives the last line :—

"And the dish *run away with* the spoon."

Mr. Turner thus comments upon the rhyme :—

"Some critics have looked upon 'the cat and the fiddle' as here substituted, *euphoniæ gratiâ*, for 'The Cat and Bagpipes,' a public-house where the above circumstances are supposed to have occurred. The cow's jumping over the moon has been understood to be a sort of conundrum, similar, though perhaps superior, to those of the shepherds in Virgil, and meaning only that, supposing the moon to be in *Nadir*, or the lower part of the heavens, the cow, if she jumped at all, must necessarily have jumped *over* it. I am, however, of opinion that the whole is simply a detail of rakish merriment and laughter, or, as Milton expresses it, 'a tipsy dance and jollity.' The cat fiddles, and the cow dances, in order to entertain the little dog, or some young *puppy* of a spendthrift; and the fatal effects of his intemperance are expressed by the dish's licking up the spoon at last, by which it had itself so often been licked up, or drained of its contents."

Then we have :—

"Hight-a-cock-horse to Banbury Cross,
To see a fine lady upon a fine horse;
Rings at her fingers, and bells at her toes,
And she will have music wherever she goes."

The second line in Ritson's version reads :—

"To see *an old woman get up on her* horse."

The old rhyme—

"I had a little husband
No bigger than my thumb;
I set him in a pint mug,
And there I bid him drum"—

might, as Mr. Turner suggests, possibly have given the first hint of the renowned history of Tom Thumb.

We have a different version from Ritson's in the following :—

"Let's go to bed, says Sleepy-head;
Let 's tarry awhile, says Slow.
Set on the pot, says Greedy-gut,
We 'll sup before we go."

The last line of the next rhyme, evidently the old reading, differs from the ordinary versions :—

"Mrs. Mary, quite contrary,
How does your garden grow?
Silver bells, and cockle shells,
And cuckolds all on a row."

Under the class of "Lullabies," Mr. Turner gives us :—

"I 'll sing you a song of two days long,
A woodcock, and a sparrow :
The little dog has burnt his tail,
And bid his dame good-morrow."

The last line of Ritson's version reads :—

"And *he must be hang'd to*-morrow."

The well-known "solemn dirge" upon the fate of poor pussy reads thus :—

"Ding—dong—bell,
Poor pussy has fall'n i' th' well;
Who threw her in?
Little Tom o' Linne.
What a naughty boy was that
To drown poor pussy cat,
That never did any harm,
But catch'd a mouse i' th' barn!"

In the ordinary versions the culprit is called "Little Johnny Green." Mr. Turner says :—"But for these exquisite lines the world would never have known that the 'Heir of Linne,' who must have been intended by the above froward child, was named Thomas."

"Betty Pringle's Pig" reads very differently from the ordinary versions :—

"Have you not heard of Betty Pringle's pig?
It was a little one, and it was not very big.
It was alive, and lay upon the muck-hill;
And in half an hour's time it was as dead as a scuttle.
Johnny Pringle, he, sat him down and cried;
Betty Pringle, she, laid her down and died.
So there was an end of one, two, and three,
Johnny Pringle, Betty Pringle, and the little piggee."

The next rhyme is remarkable for the Shakspearian word at the end :—

"There was a little old woman, and she liv'd in a shoe,
She had so many children, she didn't know what to do.
She crumm'd 'em some porridge without any bread;
And she borrow'd a beetle, and she knock'd 'em all o' th' head.
Then out went th' old woman to bespeak 'em a coffin,
And when she came back, she found 'em all a-loffeing."

Among several rhymes not given by Ritson is one pointing out the dangers naturally attendant upon intrigue :—

"Sing, jigmijole, the pudding bowl,
The table and the frame;
My master he did cudgel me,
For kissing of my dame."

Mr. Turner comments upon this :—

"Jigmijole, or cheek-by-jowl, shows us that the subject of the piece is a *tête-à-tête*. The pudding-bowl, in which the dame had been beating a cake, or mixing up something nice, bespeaks the meat she is preparing for her paramour. Then comes the table and the frame, under which the injured party lies concealed; and the whole very properly concludes with the poetical justice executed on the culprit, by a fustinian application to his shoulders."

I shall conclude this paper with three specimens, classed by Mr. Turner as "The Pastoral," "The Amatory," and "The Inviatory." The second is omitted in Ritson's *Garland*, and the others contain different readings :—

"The Pastoral.

"Little boy Bluet, come blow me your horn;
The cow 's in the meadow, the sheep in the corn,
But where is the little boy tenting the sheep?
He 's under the haycock fast asleep."

"The Amatory.

"Pussy cat, pussy cat, wilt thou be mine?
Thou shalt neither wash dishes nor feed the swine;
But sit on a cushion, and sew a silk seam,
And eat fine strawberries, sugar and cream."

"The Inviatory.

"Boys and girls, come out to play;
The moon does shine as bright as day.
Come with a whoop, and come with a call;
Come with a good will, or else not at all."

So much for the *Infant Institutes*, which the writer presents to the public as a "literary revival," and claims having introduced into notice "a set of bards, who, amidst the general resuscitation of letters, have never hitherto been favoured with any vindicating critic."

EDWARD F. RIMBAULT.

SPURIOUS ORDERS.

The number of the *Bulletin International des Sociétés de Secours aux Militaires Blessés* for January, 1875 (published at Geneva), after referring to the *Bulletin* for October, 1873, places its readers on guard against a false Chancery of the Red Cross of Geneva, and also against believing in an "*Order* of the Red Cross," which, it says, "appeared to us to be only the means to profit by the credulity of certain persons" (*qui nous paraissait n'être qu'un moyen d'exploiter la crédulité de certains gens*); and it further publishes a copy of a remarkable document issued by this so-called "Order" to one of its members.

The *Bulletin* goes on to say that the International Committee of Geneva, and the national societies for aiding the sick and wounded *en rapport* with it in the various European States, must not be confounded with the inventors (*inventeurs*) of the above-mentioned "Order of the Red Cross," *who are completely distinct from the International Committee of Geneva, and are even unknown at Geneva* (*lesquels lui sont complètement étrangers, et sont même inconnus à Genève*).

The document spoken of above as emanating from this "Order of the Red Cross"—*of which a fac-simile is given*—shows that there is a Grand Master, a Grand Chancellor, a Registrar, a Great

eal, *and an agent in London of this so-called Order,*" which describes its members as *Templiers, Joannites*, Sauveurs, and *Trinitaires.*

In these particulars this "Order" bears a striking esemblance to the body of Freemasons which, bout two years ago, thought fit to ignore its urely masonic character, and to call itself "The *Order* of the Temple." At that time it threw side the Cross patee it had copied from the old Templars, which was its former badge, and assumed an equal-limbed red cross patent, perhaps I ought rather to describe it as "plain." It also exacted from its members a declaration that they professed the doctrine of the Holy Trinity, and it assumed, without any authority, in its new statutes, an authority over the Order of St. John of Jerusalem. What renders this assumption of authority by these *new* Templars more absurd is, that there are reasons for the opinion that the first formation of the body, which became afterwards "The Order of St. John of Jerusalem," occurred *long before* the institution of the *old* "Order of the Knights Templars."

Whilst it seems *possible* that the Swiss body, discovered and denounced as an imposture by the chairman of the Geneva Red Cross Committee, was in connexion with the English imposture calling itself "The Order of the Temple"—for it is an imposture, as it usurps authority over another Order, that of St. John of Jerusalem, and adopts a badge which is at least a colourable approximation to that of an officially recognized society—it is *certain* that the workers under the real Red Cross, who may be truly said to have earned their spurs by hard and dangerous work in the course of the Franco-German war, are not the sort of persons to describe themselves as "Sauveurs," or to care about decorating their persons with unrecognized, though, perhaps, dearly purchased, crosses and titles.

RALPH N. JAMES, F.R.H.S.

Ashford, Kent.

A GREENLAND TRADITION.

The common origin of the Greenlanders with the Esquimaux is clearly proved by their similarity in features, customs, and language. Both live the same free, natural life, without law, government, or any punishment for crime, except public censure freely expressed in songs; but the Greenlanders are superior both in intellect and in their conception of religion, as they have a decided belief in a great ruling power, the immortality of the soul, and of communion with a higher order of spirits.

Their myths and sagas probably contain a deeper meaning than is clear to the contracted understandings of those who repeat them.

Their Tornarsuk worship seems in its origin allied to the adoration of the Hindoos for Trimurte, the united Brahma, Vishna, and Siva.

The great, dreaded Tornarsuk is to them the spirit alike of natural and created objects, the ruler both of life and death, alike creator, upholder, and destroyer. This being is considered not to have developed into existence, but to have proceeded from an inexpressibly horrible female, dwelling far underground, who goes by the name of Tornarsuk's great-grandmother, and from whom death and sin in the world had their origin.

The following legend respecting her is taken from the journal of Egide, the first missionary to Greenland:—

"Deep underground lives a powerful and wicked woman, who is called Tornarsuk's great-grandmother. She lives in a house so large, that no arrow could be shot far enough to cross it. This woman rules all the creatures of the sea, and brings to dwell in her house whales, walrus, seals, white fish. Quantities of all sorts of sea fowl swim in the barrel of oil which stands under her lamp. Outside the door stand whole herds of seals, snapping at any one who tries to enter, which no one can succeed in doing except an Angekkah or holy man, who has his Tornak or guardian angel with him. On their setting out to make this journey they must first pass through the spirits of the dead, which present exactly the same appearance as in life.

"Then they have to cross a long, wide, deep pit, without any other assistance than from a large wheel which keeps constantly turning round, and is besides as smooth as glass. Guided by his Tornak, the Angekkah manages this passage, and they come to a large caldron in which live seals are boiling. Finally they reach the place where Tornarsuk's great-grandmother dwells; the Tornak takes his Angekkah by the hand, and leads him through the strong guard of seals.

"At first the path is wide, but then it narrows to the width of a rope, and on this they have to pass an abyss.

"When they get inside the house, they find the horrible woman making a terrible disturbance, tearing her hair, and foaming with rage at the approach of the visitors. Immediately seizing a bird's wing and setting fire to it, she holds it before their noses, that the smell may render them insensible and thus in her power. But the Angekkah, under the advice of his Tornak, prevents this by seizing her by the hair, and struggling with her until he conquers, with the aid of his companion.

"Down her face hang coils of monstrous form, like the snakes round Medusa's head. These are believed to be still-born abortions, and are the bait which attract the inhabitants of the sea to her realm. Directly they are torn off her, all the whales and seals splash back into the water, and return to the regions where the Greenlanders can catch them. Directly this is accomplished, the Angekkah and his Tornak set forth on their return journey, when they find the road, which was so dangerous before, quite smooth and good."

Egide afterwards relates that the sin of the world is attributed by Greenland tradition to a woman, who had also the power of pronouncing the decree that men must die to make room for others, though in the beginning they were to have lived for ever.

In these myths surely can be traced a corrupted idea of the creation of the world by a ruling spirit, the subsequent doom of death as a punishment for

sin, and then redemption by means of a power in the form of man. A. S.

SHAKSPEARIANA.

"Macbeth."—Your correspondent Erem (5th S. ii. p. 203) draws attention to the readings of a passage in *Macbeth*, Act i. sc. 4. In the folio, 1623, it reads:—

"Is execution done on *Cawdor*?
Or not those in Commission yet return'd?"

In the folio, 1632, it becomes:—"Are not those," &c.; and the Cambridge Editors—adopting the latter reading, which they also find in folios 3 and 4—perpetuate this reading thus:—

"*Duncan.* Is execution done on Cawdor? Are not
Those in commission yet return'd?
Malcolm. My liege,
They are not yet come back. But I have spoke
With one that saw him die," &c.

On turning to my own copy of the 1632 folio, which has sundry marginal notes by a former owner, I find the "Or" of the first folio restored thus:—

"*King.* Is execution done on Cawdor? or
Are not those in commission yet return'd?"

and, as if to amend the prosody, the words "come back" in the following line are scored through. The corrector would have read accordingly:—

"*King.* Is execution done on Cawdor? or
Are not those in commission yet return'd?
Malcolm. My liege, they are not yet; but I have spoke
With one that saw him die."

The MS. notes in my copy of the second folio are in a round hand, not older than the eighteenth century, and so have no claim to more authority than any other anonymous, conjectural emendator. I have referred to such of them as occur in *The Tempest* and *A Midsummer Night's Dream*, in my *Caliban*, published by Macmillan. The restoration of the *or* at the end of the first line, and the retention of the *Are* in the second, seem to me worthy of favourable consideration. As to the other change proposed, it would be better to retain the old text, printing "My liege" as a separate line.

I may note one or two other guesses of the old owner of my folio on the *Macbeth* text. The Cambridge Editors have not noted the variation of *flow* for *slow* in the same scene, l. 17. Misled by this the emendator accepts the *wine* of the second folio, and reads:—

"That swiftest Wine of Recompence must flow:
To overtake thee. Would thou hadst lesse deserv'd,
That the proportion both of thankes, and payment,
Might have been *more:* onely I have left to say,
More is thy due *then,* more *than* all can pay."

Here the corrector retains the *then* of the folio in the last line, changing the punctuation, and only altering the last *then* into *than*. The previous *more*, I see by the Cambridge Editors' notes, has also occurred to Mr. J. P. Collier, to say nothing of the Perkins Folio. Its recurrence in the subsequent line may have suggested it to other critics readers. I limit my present note to the scene referred to. Daniel Wilson.

Univ. Coll., Toronto.

"Hamlet."—

"*Hor.* Hail to your lordship!
Ham. I am glad to see you well:
Horatio,—or I do forget myself.
Hor. The same, my lord, and your poor servant ever.
Ham. Sir, my good friend; I'll change that name with you.
And what make you from Wittenberg, Horatio?—Marcellus?
Mar. My good lord,—
Ham. I am very glad to see you; *good even, sir.*"
Hamlet, Act i. sc. 2.

Some of the old copies have, "you; good even, sir," and others, "you (good even, sir)." It seems to me that this passage has been misunderstood, and wrongly altered in some editions. My opinion is that Shakspeare makes Hamlet answer "good even, sir," to Marcellus, in reply to the latter's compliment "my good lord," and, therefore, I infer that the true meaning must be "good even (you), sir." It will be observed that the answer to Horatio—

"Sir, my good friend; I'll change that name with you,"—

purports the same sense. It is characteristic in Hamlet to play upon the words which are addressed or spoken to him.

In Shakspeare's time the word "even" was used to denote same rank or situation, and in some authors of that age we find "his even servant" and "an even Christian." Shakspeare makes use of the expression in the same play of *Hamlet*, Act v. sc. 1:—

"1*st Clown.* Why, there thou say'st: and the more pity that great folk should have countenance in this world to drown or hang themselves, more than their *even* Christian."

I think that the above passage has never been so explained. F. Cristini.

Grafton Place, Euston Square.

"To cut one off with a shilling."—This expression seems to have been much used at one time, and is met with occasionally even yet. In looking over a volume named *The Statutes and Ordinances of the Isle of Man*, I find the following:—

"If any make their Testament, and leave not Sixpence Legacy unto their Children unmarried, legitimately begotten, or the Value thereof, then the Ordinary may lawfully make him or her Executors with the Rest."

This is marked in the margin, "Spiritual Customary Laws"; but no date is given when it was enacted. Then follows this law:—

"If there be any Man or Woman that mislike their Children's Behaviour, the Parties making their Will before sufficient Witnesses, if they do bequeath to their said Children but Sixpence, they [the children] can claim no more for their Child's Part of Goods."

This is marked on the margin, "Temporal Customary Laws, 1577." It may, therefore, be inferred that this law had been enacted by the Temporal power in the year 1577, but that it may have been in force prior to that date as regarded the Spiritual power. Sixpence at the time referred to would no doubt be much more valuable than it is now; but still, from the tenor of the laws now quoted, it is evident that leaving sixpence to a child amounted to something like disinheriting him or her, even at the time when these laws first came into operation. Being only bound by law to leave their children sixpence, the parents who "misliked their behaviour" would cut them off still more effectually, as it were, by leaving them a shilling. I am not aware whether there was any law similar to this in England, or any part of it, in the ecclesiastical or civil courts; but considering the prevalence of the expression heading these remarks, there is, it is thought, some reason to think that there may have been. In Scotland, the parents never had it in their power to cut off their children with either sixpence or a shilling. The children had and have a right to a third share of the movable goods and gear "in communion" at the time of the father's death, that is, they are entitled, as it would be expressed in England, to a third share of the personal estate belonging to the father at his death; and the children cannot be deprived of this except by a writing under their hands. It is called the bairns' part of gear, or legitim. I am certain I have seen it stated that this was once the law in London, and in certain other parts of England. It was probably, at one period, the law over all Great Britain and the adjacent islands, including the Isle of Man. Henry Kilgour.

Edinburgh.

A Puritan Letter.—The following is a curious specimen of the "animus Puritanicus" in its most excited state. I found the original MS. amongst some contemporaneous papers preserved by an old Cheshire family. The date is not given, but it may be presumed to be about 1640–5. The letter is addressed by Mr. Jordan, senior, who lived at Exeter, to his son Ignatius, who lived, or was sojourning, in Chester, and apparently frequenting the cathedral services. The combination of rabid hatred of the church, with the allowance, or rather encouragement, of gross immorality, is a striking illustration of the Antinomian teaching of that day.

"Emmanuel. Grace and Peace be multiplied upon the household of the faithful.

"Son Ignatius. I hear and much fear that you cannot be saved, for instead of bearty and sanctified draughts, forgetting the advice of Paul to Timothy, you take up, in the language of irregular reprobates, whole ones.

"Verily, verily, you may assure yourself there can be no consolation either in soul or body by assembling yourself with such as wear the sign of the Beast on their forehead; for they cannot be Temples of the Holy Ghost that are the Chapels of Satan. I presume they wear lewd Linnen and a prophane cap, the superstitious Rags of Rome, a vestment better befitting the whore of Babylon than any of the Regenerate. They use conjuration in holy Matrimony, and there tie themselves by virtue of a golden circle. They commit Idolatry, and worship one another with their Bodies. I hope the Spouse in the Canticles said not, 'With this Ring I thee wed: with my Body I thee worship.' Nay: their Devotion keeps time with the strumpet's nose—the bellowing Organ. Indeed I cannot contain when I think of their damnable abominations. These are the causes of falling away.

"Now for restoring and redeeming you into the Communion of Saints, my command is two fold, first negative, what is to be avoided, then positive, what is to be followed. Hear the faithful Preachers, Mr. Rogers, Mr. King, and, notwithstanding his abominable name, Mr. Pope, as I bear a most zealous dispenser of the word, and the Arch Enemy of that Hellish Stick fetch't out of Baal's Grove [the May Pole].

"There be also with you faithful Persons that never yet bowed their knee at your Communion, or subscribed to the *Mass Book's Bastard* [the Prayer Book], which quenched the Spirit when it might have been uttering. They teach effectually: Hear them. As for Madam *Mary's Church* [the Cathedral], where Prayers are made for the dead vainly grounded upon the Scripture called Apocrypha, give not yourself thereto. Lastly, in your private Study converse with Mr. Dod, Mr. Cleaver, Mr. Perkins, Peter, and Paul. Beware of vain Philosophy, Heathen Greek, and the Beast's language [Latin].

"I have almost forgotten one main thing, concerning *carnal Infirmity*. I warn you touching the Bodies of the Sisters, who are not so much of the flesh as of the Spirit, but rather make use of Christian Liberty in the *Houses of Sin*, and abstain in the congregation of the faithful.

"I would have been longer with you, but this day's exercise calls me away. Make use of these brief Precepts, and you shall have more hereafter, sooner I hope than you look for them.

"So I rest, your Father in Nature, but brother in Grace, Ignatius Jordan.

"Frome Excester, this present day, being the 13th of the 7th month of our Christian Redemption."

G. B. B.

Chester.

Royal Firemen.—In the *Guardian* of the 15th of April, and in reference to the presence of H.R.H. the Prince of Wales at a recent fire in the Strand, a quotation is given describing the presence of a former prince (Frederick Lewis) at the fire of Berkeley House, in Piccadilly, in 1733. It might be added that the interest which the prince took in the prevention of fires, and the saving of life at them, was inherited from his father, George II., for in 1716, when, George I. having gone to Hanover, and appointed the Prince of Wales guardian of the kingdom in his absence, a fire broke out on the 2nd of December in Spring Gardens, the Prince of Wales visited the scene, and assisted in extinguish-

ing it. Timbs (*London*, i. 161) mentions this fire, but gives an incorrect date, 1726. According to the *Historical Register* for 1716, the fire broke out in the French Chapel in Spring Gardens by Charing Cross, and burnt down that and the library belonging to it, together with two or three dwelling houses.

The prince must have been fully alive to the loss and distress incident to such conflagrations, for on the occasion of the great fire at Nightingale Lane, near Limehouse, which happened two days later, namely, on the 4th of December, 1716, he distributed 1,000*l.* amongst the sufferers. It was in honour of these acts that Rowe, the new poet-laureate, who had recently been appointed clerk of the Prince's Council, wrote his well-known epigram :—

"Thy guardian, blest Britannia, scorns to sleep
When the sad subjects of his father weep;
Weak princes by their fears increase distress—
He faces danger, and so makes it less.
Tyrants on blazing towers may smile with joy,
He knows to save is greater than destroy."

The Prince of Wales was then thirty-three years old, and his son (Frederick Lewis) about ten.

EDWARD SOLLY.

DISTORTED ANECDOTES: FOX'S DEBTS OF HONOUR.—An enormous amount of anecdotage is in circulation, which has more of the features of dotage than of anecdote. A good story is utterly misapprehended by some dullard of conversational powers, who forthwith puts in circulation a new version of it, from which the original point is missing. I will, from time to time, as these monsters turn up, register them in the black-book of "N. & Q." The following is from Rogers's *Table Talk*, repeated, without so much as a query or an obelus, in the Princess Liechtenstein's *Holland House*, vol. ii. p. 117. A bond-creditor of Fox's, hearing he had won a bet of 8,000*l.*, called on him for payment :—

"'Impossible, sir,' replied Fox; 'I must first discharge my debts of honour.' The bond-creditor remonstrated. 'Well, sir [said Fox], give me your bond.' It was delivered to Fox, who tore it in pieces and threw them into the fire. 'Now, sir,' said Fox, 'my debt to you is a debt of honour'; and immediately paid him."

It was the ingenuity of the bond-creditor, not the magnanimity of Fox. The former, finding he could not obtain payment, produced the bond, and, pitching it into the fire, said, "Now, sir, my debt is a debt of honour"; and Fox immediately paid him.

JABEZ.

Athenæum Club.

BAKEWELL'S SHEEP.—I have often noticed in "N. & Q." remarks upon agricultural matters, in which I am particularly interested. I was struck with the following sentences in a book on *The Sheep*, published by "Lockwood & Co., 7, Stationers' Hall Court, Ludgate Hill, 1874" :—

"In the year 1760 the first Dishley Ram was let for sixteen shillings the season, and it was not till twenty years afterwards that Bakewell received anything like a remunerating price. It was then only ten guineas, and it afterwards rapidly increased, till in 1786 he realized 300 guineas for one ram, and three years afterwards he obtained no less than six thousand two hundred guineas, thus handsomely repaying and rewarding him for his long-continued and untiring exertions," &c.

The rest of the passage, having nothing to do with the query, need not be quoted. Does Mr. W. C. Spooner, M.R.V.C., the author of *The Sheep*, mean to say that *six thousand two hundred guineas* were given for a season for one sheep? that such a sum was ever paid for a ram altogether? I have never heard of it; and am extremely anxious to be informed through the columns of "N. & Q."

J. R.

WALKING ON THE WATER.—When I was very young I was present at the departure of George IV., in September, 1821, from the harbour then called Dunleary, but from that day known as Kingstown, near Dublin. There were several ships of war in attendance on the royal yacht, but a man walking about the harbour on the water was a source of great attraction to the crowd of spectators. The water was of course smooth, and he seemed to move with comparative ease. As well as I can recollect, his feet rested upon, and were firmly attached to, copper balls. Having witnessed his movements I can vouch for the fact, and any particulars, either as to the performance or the person, may prove acceptable to the curious.

WILLIAM BULLEN.

Clapham Park Road.

PARALLEL PASSAGES.—I do not know that Shakspeare anywhere "photographs the idea" (5th S. iii. 323) that all the world is one vast fools' paradise, a cheap and rather ill-humoured piece of satire, which would be, I should think, alien to his hearty and unaffected disposition. But the gist of Swift's lines upon the Earl of Suffolk's fool very closely reproduces the following passage in *King Lear*, Act i. sc. 4.

"*Lear.* Dost thou call me fool, boy?
Fool. All thy other titles thou hast given away; that thou wast born with.
Kent. This is not altogether fool, my lord.
Fool. No, faith, lords and great men will not let me; if I had a monopoly out, they would have part on 't, and ladies too, they will not let me have all fool to myself; they 'll be snatching."

EDWARD H. PICKERSGILL, B.A.

PARALLEL.—Luke ii. 27: "Blessed is the womb that bare thee, and the paps which thou hast sucked." *Musæi Hero et Leandr.* ll. 138, 139:—

Ὄλβιος ὅς σ' ἐφύτευσε, καὶ ὀλβίη ἡ τέκε μήτηρ·
Γαστήρ, ἥ σ' ἐλόχευσε, μακαρτάτη.

EDMUND TEW, M.A.

Queries.

[We must request correspondents desiring information in family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

Basque.—In the collection by Le Fevre de the *Bons-Mots* of J. Scaliger called *Scaligerana* Cologne, chez ***, 1695), under the head "Basque," p. 48, occurs the following:—

"Ce langage tient sept journées. Il y en a cis et ultra montes, à une demi-lieuë de Bayonne commence le langage. Il y a Basque en France, Navarre et Espagne. Il faut que les Basques parlent quatre langues. Français parce qu'ils plaident en Français au Présidial de Bayonne, et de là à la Seneschaussée d'Aqs; Gascon, pour le pays; Basque, et Espagnols. C'est un langage estrange que le Basque, c'est le vieil Espagnol, comme le Breton bretonnant est le vieux Anglois. On dit qu'ils s'entendent, je n'en croy rien, ils nomment pain et vin de mesme, mais le reste et bien different. J'ay leur Bible."

In the first place, what does he means by *sept journées?* Can it be seven stages; but then he does not mention one? He goes on to say they have four languages; but their pleading at Bayonne in French does not prove that. One hundred and fifty years ago the law jargon in England was not spoken in England, and its use would not prove that Welshmen spoke English. Scaliger touches in this book on a multitude of things about which he knows little or nothing (see the word *Balneorum*). How came the words *bread* and *wine* to be the same in Breton and Basque? Loose rumour used to say that the Iberians, whom I take to have been especially Basques, were kindred with, and could understand the native Irish when they spoke. If so, all these people would be affiliated, the Welsh also and North Scotch, and would represent the aboriginal Celt, driven finally into the mountain fastnesses in every case, or into the uttermost island of the West. If this were so, the Iberian variety, or Basque proper, though cognate with the rest, would least resemble the others, as it would have travelled by the southern current of emigration, whilst all the rest advanced by the northern. Am I right in thinking that the latest philologers have pronounced the Basque a language *distinct from all others?* If so, Scaliger is probably wrong as to the words *bread* and *wine*. C. A. Ward.

Streatfeild's Kent MSS., and Baker's Northamptonshire MSS.—In my researches, with a view to complete a pedigree of Wyat of Kent, Essex, &c., I met with the Rev. Lambert B. Larking's memoir, printed in 1861, of the Rev. Thomas Streatfeild. Mr. Larking states that three hundred subscribers (at twenty guineas each) to the intended *History* had been obtained, that an immense collection for the book was in the possession of Mrs. Streatfeild of Charts Edge, that he would find an editor to complete the work, and that the publishing, &c., would amount to about 6,000*l*. Is there any probability of this valuable collection being printed? Did Mr. George Baker leave MSS. for the completion of his *History of Northamptonshire?* In the preface to his last published part he says his "collections for the *whole county* are of such a nature and in such a state, being all arranged and indexed, as will lay a substantial foundation for, and materially lighten the labours of, any one who may undertake the continuation of his design." I have printed in Dr. Howard's *Miscellanea* the genealogy of Cooke of Kingsthorpe and Hannington, both in Northamptonshire, and under the latter place (not published) Mr. Baker promised a pedigree of this family.

Reginald Stewart Boddington.

Markham Square.

Little London.—What is the origin of this name for a village or hamlet? I remember a cluster of small houses bearing it, near the coach road from Warminster to Bath, when I was a schoolboy. I have just heard that there is another village so called, near Spalding, in Lincolnshire. Neither is mentioned in Paterson's *Roads*, 1828, the *Liber Ecclesiasticus*, 1835, or Bradshaw's *Itinerary*, 1873.

I heard of the Lincolnshire village in connexion with a method of raising mushrooms new to me. A blacksmith living there was in the habit of collecting the droppings of entire horses brought to his forge. Manuring a piece of ground with these, in a short time he had a splendid crop of mushrooms, although he used no spawn. My informant saw the mushrooms, and describes them as about the size of breakfast cups.

Mortimer Collins.

Knowl Hill, Berks.

Col. John Jones.—Was Col. Jones, who was governor of Anglesey at the time of the civil war, the same Col. John Jones that married Catherine, widow of Capt. Whitstone, and eldest sister of the Protector Oliver Cromwell? In what regiment was he, and in what engagements during the war? What offices did he hold subsequently during the Protectorate? From what family was he descended, and what was their residence, armorial bearings, &c.? Are any branches of the family still in existence, or any descendants of the above Col. Jones? Any information whatever will greatly oblige.

Jay.

Miss D'Harcourt.—In a printed list, now before me, of the inhabitants, &c., of the city and royalty of Aberdeen, made up agreeably to an Act of Parliament in 1795, the name occurs of Miss D'Harcourt; the second name after hers is that of Professor Beattie (the author of *The Minstrel*, &c.), and the fourth name is that of Mrs.

Byron Gordon, who was then living in Aberdeen with her son, the future Lord Byron. Can any of your Aberdeen correspondents throw any light on the family of Miss D'Harcourt, and on the position which she held in Aberdeen? JOHN MACRAY.

Oxford.

COL. SAMUEL MOORE.—The regiment of farmers raised in the province of New Hampshire (North America) for the reduction of Louisburg (Cape Breton) in 1745, and which was mainly instrumental in achieving that brilliant exploit, was commanded by Col. Samuel Moore, a resident of Portsmouth, N.H., and supposed to have been a native of that province. He is believed to have died in London in 1748 or 1749. Any information as to the date of his death, and as to any other facts connected with his last days, is earnestly desired. A. H. HOYT.

DR. WEBSTER'S DIET DRINK.—I have an engraving, by A. Smith, from a painting by Maria Rose, representing the doctor in his library, seated, pen in hand, having written:—

"This emblematic truth severe
Proclaims mortality to man;
Thy skull like this must soon appear
When time hath measured out thy span."

A skull is on the table, and has the following inscription:—"Dr. T. Webster, aged 90, 1801. Invented the English Diet Drink, 1742." What is known of the inventor and invention?

GEORGE ELLIS.

JASON DE ACTIONIBUS.—

"Explicit perutilis lectura do. Jasonis Mayni super nodoso titulo actionum ac additionibus nuper per eundem additis do. Benedicti de vadis de foro sempzonij legum doc. Impressa Lugd. per Antoniū du Ry. Impensis vero Honorati viri. d. Jacobi. q. Francisci de Hiunta: r. sociorus Florentini. Anno Domini M.CCCCCXXIV. die vero X Mensis Februarii."

I should be glad to receive any particulars about the above book, which is in black letter, 4to.

RICHARD HEMMING.

Birmingham Free Reference Library.

"A DEFENCE OF PRIESTES MARIAGES stablysshed by the imperiall laws of the realme of Englande against a Civilian namyng hymselfe Thomas Martin, Doctour of the Civile lawes."

I have lately come into the possession of a black-letter volume under this title. There is no title-page. It is dedicated

"to the moste high, moste noble, and mightie Princes Philip and Marie, by the grace and providence of God King and Queene of Englande, France, Naples, Jerusalem and Irelande, &c. &c. Imprinted at London by Richard Jugge, printer to the Queene's Majestie. Cum privilegio Regiæ Majestatis."

Who was the author of this work, and is it of any value or scarcity? W. H. LAMMIN.

REV. JOSEPH WISE, 1764.—He was Rector of Penshurst, in Sussex, from the year 1764 to 1810. He does not appear to have been resident on h benefice, but is said to have been a popul preacher in London. He was a north-countr man, and a man of learning and letters, being th author of several works, chiefly of a metaphysica theological, and poetical character. I shall b glad if you can give me any information respectin his London ministrations, his published work and the present existence of any of his descendant CUMBRIAN.

STUBB'S "ANATOMIE OF ABUSES" (3rd edition 1585) was reprinted in 1836 under the supervisio of W. B. D. D. Turnbull. The editor retaine the original orthography, but the pagination i different. In this work, as reprinted, the word "its" occurs nine times, viz., once on p. 8 (in th margin), on p. 9, on p. 12, on p. 29, on p. 30, on p. 82 and on p. 194, in all of which it appears in the phrase, "in its own nature," and twice on p. 76, where it appears in the phrase, "of its own corruption." Will some one who has access both to the original and to the reprint compare the two, and make public through "N. & Q." whether the latter in this respect faithfully represents the former? No instance, I think, has as yet been pointed out of the use of "its" so early as 1585. I suspect the original has "it." R.

New Haven, Conn., U.S.A.

HERALDIC.—In the first volume of Whitaker's Thoresby's *Leeds*, facing p. 338, is a large shield of the arms and quarterings of Beaumont, of Whitley—Beaumont with thirty quarterings. I should be glad of the assistance of some of the heraldic readers of "N. & Q." in assigning the quarterings to the proper families. I believe I have made out a few, viz., 3, Crosland; 4, Quarmby; 12, Sothill; 14, Horton; 17, Wallcott (?); 15, Holt; 18, Beauchamp (?); 23, Harcourt; 24, Thornell; 25, Asheldam (?); 28, Grandon (?); 29, Lascelles.

G. W. TOMLINSON.

Huddersfield.

GENEALOGICAL.—Are there any male heirs of the following?—Hon. Archibald Forbes, son of the twelfth Baron Forbes; Hon. Archibald, son of the eleventh Baron; Hons. Cols. James and Arthur, sons of the tenth Baron; Hons. Cols. John and William, and Capts. Arthur and James, sons of the ninth Baron; Hon. David, son of the eighth Baron; Hons. William, James, Robert, Arthur, and Abraham, sons of the seventh Baron; Hon. Arthur of Putachie, son of the sixth Baron.

J. H. W.

AUTHORS OF CHILDREN'S BOOKS.—Who was the author of the following once favourite book of a past generation, *Lady Anne, or the Little Pedlar?* It is stated on the title-page to be by the author of *The Blue Silk Work-Bag* and *The*

Harcourt Family. When I tell you that your valued correspondent OLPHAR HAMST is unable to solve my query, you will admit that I have not applied to "N. & Q." until I have exhausted the most obvious source of information. Let me add the names of two other old favourite stories, and inquire who their authors were—*Dame Partlett* and *Bob, the Spotted Terrier.* W. J. T.

"TRAITÉ DE L'INQUISITION," BY FRA PAOLO SARPI, 1638.—Does the above give any account of the burning of a race of human beings, called Sarpis, which took place at Harihara, 150 miles south-east from Goa, on the western coast of India, at the eclipse of the sun, 6-7th April, 1521, during the vice-royalty of Don Duarte de Menezes, of Portugal? E.

Star Cross, near Exeter.

THE MITHRAIC MYSTERIES.—Has any light been thrown by recent studies on the oblation of bread in the Mithraic mysteries, mentioned by Justin Martyr, *Apol.* i. 66; Tertull., *Præscript. Hær.*, c. 40? G.

SIR CHARLES WATSON, B. 1751.—In Burke it is stated that he "was created a baronet 22nd March, 1760, in his ninth year." Are there any similar instances of baronetcies conferred on minors? H. S.

ILFRACOMBE, N. DEVON.—Where shall I find any references to the early history of this now fashionable watering-place? It was, I believe, a somewhat important seaport in the sixteenth century. S. D. L.

WEATHERLEY FAMILY.—What are their armorial bearings? SEMPER FIDELIS.

"WITH SPECTACLES ON NOSE, AND POUCH ON SIDE."—How is wearing the "pouch on side" an indication of old age, seeing that it was so worn by persons of all ages? GEORGE ELLIS.

St. John's Wood.

CÆDMON, THE SAXON POET.—Where are the old MSS. containing these poems to be seen? Have they been translated, when, and by whom? BIBLIOPHILE.

KABYLES.—The Kabyles live in the northern part of Africa, near the Mediterranean Sea. What is the pronunciation of the word Kabyles? Δ.

BOOK OF COMMON PRAYER IN IRISH. London, Society for Promoting Christian Knowledge, 1861. —Who was the Irish translator? D. F.

Replies.

THE SUFFIX -STER IN ENGLISH.

(5th S. iii. 321, 371, 413.)

I do not think DR. BREWER has rightly applied the quotation about Sir Oracle, and would have done better not to allude to it. Any reader can see that it was he who took upon himself to correct the teaching of the books and the world in general; and because I ventured to bark at him, he reproves me for rudeness. He now carefully keeps out of sight the odd mistakes which elicited my bark. I complained that, in mixing up words like *minster*, *master*, and *minister* with the English words in *-ster*, he had shown himself to be an untrustworthy guide. And I am very far from supposing that I was the sole person to detect the error. Two scholars mentioned it in my hearing lately, without any prompting from me, and I suspect the perception of it has been general. My advice was that he should let etymology alone, rather than make mistakes about it.

It is necessary to repeat also, to show what good grounds I had for venturing to bark at him, that he actually adduced the form *min* as the A.-S. form of *monk*. There is no such word as *min*, except with a long *i*, when it is the genitive case of the first personal pronoun. The A.-S. form of *monk* is *munuc*, which was simply borrowed from the Latin *monachus*. He also asserted that the termination *-ster* never occurs with a feminine force. I, of course, quoted a great number of instances in which the A.-S. *-stre* has a feminine force, and this seems now to be admitted. If he means that the A.-S. *-stre* and the Middle-English *-ster* are of different origin, he must know that he says that in the face of all the evidence. If he means that *-ster* never has a feminine force in Middle-English, my obvious answer was to point out the passage in Marsh's *Lectures*, where the very first example is a clear case. Wyclif uses *daunsere*, in the sense of female dancer, to translate the Latin *saltatrice* in Ecclus. ix. 4. And surely the word *spinster* must be known to every one as having retained its feminine force even down to this present moment.

It is quite true at the same time, though it has long been notorious, that the termination *-ster* in a great many instances lost its feminine force, and, in some instances, never had that force at all. This was simply due to course of time, and probably in some measure to confusion with the old-French ending *-stre*, as seen in Chaucer's *idolastre* or *ydolastre*, in the sense of *idolater*. But we have had something like this before; see "N. & Q." 1st S. vi. 409, 568; 3rd S. iv. 350; especially the article at the first of these references. It is a pity that the back numbers of "N. & Q." are not consulted upon these points.

It is not for me to pursue the subject, as I am

contented with the teaching of the books. I will only say that to treat all these words in a jumbled class is a most confused method. Each word has its separate history, and should be kept apart from the rest; the chronology is, in each case, of the highest importance. There are some words, such as *bakester*, which appear in Anglo-Saxon, cf. A.-S. *bæcestre*; there are others, such as *punster*, which are of modern formation; and there are others, again, such as *lobster*, *holster*, which are not properly personal substantives at all. To show how necessary it is to take words separately, I will instance *lobster*. It is clear that A.-S. *loppe*, a flea, North-Eng. *lop*, meant a *leaper*; and it is probable that the A.-S. *loppestre* was made to match it, with the same signification of *leaper*, but with no very definite idea of gender, merely by way of giving the word a sort of sense. The alternative spelling *lopust* (for *loppestre*) makes it highly probable that the word was merely a vulgar corruption of the Lat. *locusta* or *locusta marina*, as suggested in Mahn's Webster, in Wedgwood, and in E. Müller. Cf. *crayfish*, from *cerevisse*.

I object to Dr. Brewer's treatment of English etymology as being incorrect and confused. Take, for instance, his proposal to derive this termination *-ster* from the "A.-S. *steóra*, meaning skill derived from practice and experience." What a tangled skein is here! The A.-S. *steóra* is a masculine personal substantive, meaning a steersman, ruler, or guide. We must suppose that Dr. Brewer meant to have written *steóre*, which is a feminine substantive (though marked *neuter* in Bosworth's smaller *A.-S. Dictionary* by a misprint), and means guidance, rule. I doubt if any passage can be found in which it can be well rendered by "skill." Even so, it is still all confusion; for it is certain that *bakester* does not mean skill in baking, but refers to the baker, be the same male or female. Or if, again, we try the masc. sb. *steóra* (where the ending *-a*, being the sign of the agent, is of great force and importance, and must be preserved as in Chaucer's *hunte* for *hunta*, a huntsman), the great difference in the accent shows us that we cannot at once equate *bæcestre* with *bæc-steóra*, but that, if there be any connexion, it must be that the termination *-stre* came ultimately from the same root; that root being best expressed by the A.-S. *styran*, which has the double force of *to stir* and *to steer*.

WALTER W. SKEAT.

Cintra Terrace, Cambridge.

Dr. Brewer, I take it, means that while he "admits that *-cstre*, *-istre*" were "varieties of a feminine suffix," this suffix died out so that it did not form the later suffix *-ster*, but that the suffix *-steóre* (his "*steóra*, meaning skill"), cf. Bosworth's *Dict.*, *s. v.* "*-ster* [*steóre*, direction] as a termination to nouns denotes direction, guidance," remained in use and became a component part of the words in his list. It is a case for argument, and proof if that can be given. As I adopted the usual view after examination, I should like to examine his case.

1. There is a weak point to start with; he gives no instance of an undoubted compound of his suffix *-steóre* old enough to show the form and connexion clearly, and the exact force; nor any undoubted instances at any date. Now *-steóre* is a neuter suffix, while our *-ster* is distinctly personal; the word *webb-estre* and the like, when occurring early enough to be noted in Bosworth, have always the personal suffix *-estre*, into which surely it would be impossible to contract *-steóre*, losing so strong a vowel sound.

2. Nouns which had two forms in use at the same time, as *bæc-ere*, masc., *bæc-istre*, fem.; *webb-ere*, masc., *webb-estre*, fem. (cf. Bosworth), are not explainable on his theory, and for them, I think, he must "admit the feminine suffix."

3. If we state clearly the usually received view, and then examine Dr. Brewer's list of words, I think we shall find that, by the help of a little carefulness in the matter of dates, we can get rid of any difficulty with most of them. (1) "To begin with, *-er*, *-estre*, are shown to be distinct masculine and feminine personal endings, *e. g.*, in eleventh and twelfth centuries; (2) later, *-estre*, *-estere*, *-ster* gradually ceases to be distinctly feminine, becomes merged in the more widely used *-er*, and still refers to persons, but of both genders somewhat indiscriminately, *e. g.*, in centuries thirteen, fourteen, fifteen; (3) as meanwhile a new suffix, *-esse*, *-ess*, has come into use for the feminine, *-ster* at last settles into being always masculine in centuries sixteen, seventeen, save where, in legal (as *spinster*) or provincial language, a feminine 'survival' lived on." Thus the history of form and meaning is traced without a break; Dr. Brewer's view requires a great leap. Now of the words (*a.*) five are mistaken words, in which *-st-* is not English at all: *chorist-er*, *min-st-er* (*μοναστήριον*), both Greek; *mas-ter*, *minis-ter*, both Latin; *drug-st-er*, French, *drogue*, *drogu-iste* (cf. Brachet), hence *droge-st-er* (cf. Jamieson). (*b.*) Four are words having both masculine and feminine forms in Bosworth: *bæc-estre*, *seam-estre*, *sang-istre*, *webb-estre*; these certainly contain the admitted feminine suffix. (*c.*) Five (or six) are words formed on the analogy of these, though later: *brew-ster*, *huckster*, *spynn-estere*, *kemp-ster* = *peetrix* (cf. Halliwell), *maltster*, *tapster*. That regular masculines of these may be found, and also that these are sometimes found as masculine (as Dr. Brewer says, in Robert of Brunne,—a great innovator, by the way,—Wicliffe, &c.), merely shows a period of change to which all agree. (*d.*) Nine are of late formation, and fall within the time when all admit that *-ster* had become masculine: *game-ster*, *lewd-*

ter, punster, rhyme-ster, team-ster, trickster, whipster, oung-ster, and *barri-ster*. These late formations ould prove little either way, they merely follow he analogy of earlier words. *Deem-ster* is worth word by itself. *Deem-a* and *deem-ere* are ld forms, but *deem-ster* comparatively late; not n Stratmann (fifteenth century), hence not till *ster* had ceased to be distinctively feminine. e.) Three remain: *lobster*, of which the old forms *'oppestre, lopystre*, seem feminine, and the two, *bolster, holster* (heolster), of which the old forms cf. Bosworth), the same as at present, were unlike he feminine suffix *-estre*; cf. "he wæs on scipe ofer *bolster* slapende," A.-S. St. Mark iv. 38. These two words were neuter, had at very early date *-ster*, did not refer to persons. They are not compounded with the feminine suffix *-estre*, but it is worth noticing that all arguments which go to prove that these are compounded of *-steóre* = skill, go to show that no other words in DR. BREWER'S list are of the same origin. I believe the origin of his mistake lies in a forgetfulness of the dates of different stages of the language. Does not this peep out in the appeal to "our *ancient* writers, thus Robert of Brunne," &c.? O. W. TANCOCK.

It appears to me possible that *-ster* when used as a place-name may have some other derivation. There are various places in Caithness ending in *-ster*, as Sternster, Brubster, Shebster, Scrabster, which are probably derived from *stathir*.

J. R. HAIG.

LORD CHIEF BARON PENGELLY (5th S. iii. 328.)—The annexed passage is from the late Mr. Edward Foss's *The Judges of England*, vol. viii. p. 147:—

"Mystery involves the birth of Sir Thomas Pengelly. Genealogy gives him no place in a pedigree; but tradition tells that he owes his origin to an illicit amour of the fallen Protector, Richard Cromwell. This story seems principally to be founded on the fact that Pengelly showed uncommon zeal in a suit between Richard and his daughters, and that the Protector died in Pengelly's house at Cheshunt. That Richard's will only bequeathed '10*l.* for mourning' to his 'good friend Mrs. Pengelly,' and does not name her son, which is suggested in contradiction, affords no solution either way; for even if the fact were true, few testators would desire to give evidence against themselves. That this parentage was credited in his own times appears probable from the sly answer given by a witness to his question how long a certain way through Windsor Park had been so used,—'As far back as the time of Richard Cromwell.' The register states his birth to have taken place in Moorfields, on May 16, 1675, and records him as the son of Thomas Pengelly, who, in the son's admission to the Inner Temple, is described of Finchley, Middlesex; but who this father was is nowhere explained. The name is not of frequent occurrence, but a Francis Pengelly was M.P. for Saltash in Cornwall in 1695.

"Of Pengelly's early years nothing is told except that he entered the Inner Temple in December, 1692, and was called to the bar in November, 1700. . . . . He fell a victim to the cruel and disgusting manner in which prisoners were treated in that age. Travelling the Western Circuit, some culprits were brought before him from Ilchester for trial at Taunton, the stench from whom was so bad that an infection was spread which caused the death of some hundreds of persons. Among them was the Lord Chief Baron, who died at Blandford on April 14, 1730."

The former portion of the above extract seems to show that the statement was circulated among the Chief Baron's contemporaries; but the readers of "N. & Q." would doubtless be glad of further evidence as to the parentage of this distinguished judge, the circumstances of whose birth seem to have been equally peculiar and unfortunate with those of his death. W. D. THURNAM.

Bristol.

The following is an extract from a pamphlet by "Philalethes," dated "Easter-Munday, 1732," and prefixed to a printed copy of the Chief Baron's will:—

"I should have omitted saying any thing more, had it not been for a Report which has very much prevailed concerning his Birth.—According to the Register, he was born in *Moore-fields, May* 16, 1675, and baptized by the Name of *Thomas*, the Son of *Thomas Pengelly:* Mr. *Richard Cromwell* living then in the Neighbourhood had a great Esteem for his Father; the Circumstance of his Affairs obliging him to keep private, he spent most of his Time at their House, which gave him an Opportunity to observe and admire the early Virtues and surprizing Genius of the Son, he conceived for him a tender Love and disinterested Friendship which continued between them till Mr. *Cromwell's* Death, which happened on the 9th of *August*, 1712, at his Lordship's Seat, then Serjeant *Pengelly*, at *Cheshunt*, in the County of *Hertford*, in the 88th Year of his Age.—I have given the most impartial Account I am able of the Grounds on which the Report of his being the Son of Mr. *Richard Cromwell* was rais'd; had it been so, I am at a loss to know what single Reason can be given why it should not publickly have been owned (!): what Father but must have glory'd in such a Son; or what Son would have been ashamed of a Father, whose Character is transmitted to us in the most amiable Light, even by the greatest Enemies of his Family."

I may mention that I am in possession of many unique and valuable documents relating to the last years of Richard Cromwell's life.

T. W. WEBB.

THE EGYPTIAN HALL AND MR. W. BULLOCK (5th S. iii. 284, 302, 396.)—Your correspondent's reference to an engraving of the Museum has led me to a further search in Ackermann's *Repository of Arts, &c.*, which affords earlier information than that contained in my notes on page 284, for in the January number of 1810 appears the notice that—

"The lovers of science in general, and of natural history in particular, resident in the metropolis, will learn with pleasure the arrival from Liverpool of Mr. Bullock's Museum, which is open for the inspection of the curious at 22, Piccadilly. This interesting collection, formed at an expense of upwards of 20,000*l.*, consists of natural history; foreign curiosities, including many of the identical articles collected by Capt. Cook

during his voyage of discovery; a complete armoury, in use in the British armies since the Conquest; a series of fire-arms complete from the invention of gunpowder; statues, busts, and models from the antique," &c.

In May it was announced that upwards of 40,000 persons had already examined the collection, including royalty; and in the next number is the plate exhibiting the collection referred to by your correspondent MR. POTTER, with further details, noting that 80,000 had seen it, and (as showing his enterprise) that Mr. Bullock had purchased a small shell at an auction for 27*l.* to add to his collection.

In May, 1815, is announced—

"The discovery made in Anglesea a few years since by M. G. Bullock of Liverpool, of some marble quarries containing two beds of rocks, the one resembling in colour and effect the Oriental porphyry, and the other the *verd antique*. He has lately established in Oxford Street a public manufactory of Mona marble," &c.

In January, 1816, is given a plate of a Mona marble chimney-piece, ornamented with *ormolu*, "from Mr. Bullock's extensive and tasteful repository in Tenterden Street, Hanover Square." Was Mr. Bullock connected with one of his family as an upholsterer in Liverpool and London?

In the number for August, 1815, is given a plate of "the London Museum," which has been "lately erected by Mr. Bullock for the purpose of containing his museum." This is the Egyptian Hall, as afterwards called. It is stated that the museum in the Jardin des Plantes at Paris, though amply endowed, had fewer species than in Bullock's collection, which contained upwards of 25,000 quadrupeds, birds, fishes, &c.; also the entire collection of birds made by Sir Joseph Banks and Capt. Cook, duplicates from the French Museum, &c. My notes, as already printed, follow the above additional information. WYATT PAPWORTH.

COMPASSION FOR ANIMALS (5th S. iii. 365.)—I can, in reply to MR. BOUCHIER, give one quotation from an author of the seventeenth century, "in which the duty of kindness to animals is insisted upon." It is to be found in Sir Matthew Hale's *The Account of the Good Steward*. He says:—

"I have been apt to think that surely Thou didst intend a more innocent kind of food to man than such as must be taken with such detriment to those living part of thy creation; and although thy wonderful Goodness hath so much indulged to man-kind, as to give up the lives of these creatures for the food of man by thy express commission, yet I still do, and ever did, think that there was a *Justice due* from man, even *to these sensible creatures*, that he should take them sparingly, for necessity and not for delight; or if for delight, yet not for Luxury. I have been apt to think that if there were any more liberal use of creatures for delight and variety, it should be of fruits, or such other delicacies as might be had without the loss of life, but however it be, this very consideration hath made me very sparing and careful, not vainly superfluous, or unnecessarily or prodigally to take away the life of thy creatures for feasting or excess. And the very same consideration hath always gone along with me *in reference to the labours of thy creatures*. I have ever thought that there was a certain degree of Justice due from man to the creatures, as from man to man, and that an excessive, immoderate, unseasonable use of the creatures' labour is an injustice for which he must accompt: to deny domestical creatures their convenient food; to exact that labour from them, that they are not able to perform; to use extremity or cruelty towards them, is a breach of that trust under which the dominion of the creatures was committed to us, and a breach of that justice that is due from men to them: and therefore I have always esteemed it as part of my duty, and it hath been always my practice, to be merciful to beasts; and upon the same account I have ever esteemed it a breach of trust, and have accordingly declined any cruelty to any of thy creatures, and as much as I might, prevented it in others, as a tyranny inconsistent with the trust and stewardship that Thou hast committed to me. I have abhorred those sports that consist in the torturing of the creatures: and if either noxious creatures must be destroyed, or creatures for food must be taken, it hath been my practice to do it in that manner, that may be with the least torture or cruelty to the creature; and I have still thought it an unlawful thing to destroy those creatures for recreation-sake, that either were not hurtful when they lived, or are not profitable when they are killed, ever remembering that Thou hast given us a dominion over thy creatures; yet it is under a Law of Justice, Prudence, and Moderation, otherwise we should become Tyrants, not Lords over thy creatures; and therefore those things of this nature, that others have practised as Recreations, I have avoided as sins."

It is, perhaps, quite as well for the vivisectionists that Sir Matthew Hale is not now Chief Justice of the King's Bench.

RALPH N. JAMES.

Ashford, Kent.

Perhaps as graceful a writer on this subject as any author of the eighteenth century is Soame Jenyns in his *Disquisition II. On Cruelty to Inferior Animals*. E. B.

New University Club.

LONDON CHARACTERS (5th S. iii. 387.)—A key to the prints of Dighton would be of some interest, as few, if any, of the portraits could now be personally identified.

Of those mentioned at above reference, I am able to give an account of one, No. 23, "A View of Beau-Ville," which represents Mr. Benjamin Bovill, for many years, I believe, a member of Lloyds', and grandfather of the late judge of that name.

The persons, of course, were all well known at the time, and it is probable that sets have been preserved with the names attached.

CHARLES WYLIE.

I have a volume containing thirty-nine coloured prints etched by Richard Dighton. The frontispiece is as follows:—"City Characters drawn and etched by Richard Dighton. London, published by Thomas McLean, 26, Haymarket, 1824." This volume contains the prints referred to by A. J.

except 5, 9, 15, and 20. The following are the names of some of the persons represented:—1. N. M. Rothschild. 2. Mr. Ripley. 4. Mr. Samuel Samuel. 6. Mr. Charles Grant. 8. Mr. Gascoigne. 11. Sir Wm. Curtis. 14. Mr. Heale. 16. Mr. Mellish. 18. Mr. Tim. Curtis. 21. Mr. Richardson. 23. Mr. Ben. Bovill.

This volume has been in my family for many years, and the above names are written in pencil on the respective prints. F. R*.

We have many of the London Characters etched and drawn by Dighton.

Golding and Lawrence.

18, Ivy Lane, Paternoster Row, E.C.

Thomas Cooper, or Couper (5th S. iii. 348, note), born at Oxford about 1517, styled by himself "Schole Maister of Maudens in Oxford," was afterwards Bishop of Lincoln and then translated to Winchester, where he died in 1594. It may be worth note here that Cooper's *Thesaurus* was based on the dictionary of Sir Thomas Elyot (author of *The Governor*, &c.), "the materials, for the most part, being taken from Stephens's *Thesaurus* and Joh. Frisius's *Lat. and Germ. Dict.*" (Anthony à Wood). Fifteen shillings is the price quoted by Lowndes for the issue of 1552, but no quotations are affixed to the uniform, though corrected, issues of 1559 and 1565. (*Vide* Watt's *Bibliotheca* and Lowndes's *Manual.*)

E. A. P.

I have the second edition of his *Thesaurus*, printed 1584, but no price stated. In 1735 it was purchased by my wife's great-grandfather, the Rev. R. Walter, for 1*l.* 15*s.*, as stated in his handwriting on the second fly-leaf.

Edmund Tew, M.A.

The Barons of the Cinque Ports (5th S. iii. 407.)—For all reliable information on this subject, your correspondent cannot do better than to consult Mr. Furley's admirable *History of the Weald of Kent.* He will find all that can be said upon it in Parts I. and II. of the second volume.

Edmund Tew, M.A.

"All head and wings" (5th S. iii. 362.)—Mr. Mayhew writes:—"An angelic being with an infant's face, 'all head and wings,' as Charles Lamb expresses it." This phrase occurs in Lamb's essay *Christ's Hospital Five-and-Thirty Years Ago*, but is there quoted in the "pious ejaculation of C." (doubtless Coleridge) when he heard that his old master was on his death-bed:—"Poor J. B.! may all his faults be forgiven, and may he be wafted to bliss by little cherub boys *all head and wings*, with no bottoms to reproach his sublunary infirmities!" W. Whiston.

Poisoning by Diamond Dust (5th S. iii. 308, 375.)—The B. F. asks for facts known to decide the point. I think the Palmer case is in point. Palmer was understood to have stated that his execution was legal murder, as he was convicted of killing Cooke by arsenic, whereas he used no arsenic, but diamond dust. I take the truth to be that *poisoning* is an incorrect term, both arsenic and diamond dust acting in the same way—the angular form of a hard and peculiar mineral irritating the coat of the stomach and causing ulcerous tubercules; but I am no chemist, and must leave the decision to a better authority than

W. T. M.

Shinfield Grove.

"A nook and half yard of land" (5th S. iii. 408.)—

"Nook of land, nocata terræ. In an old deed of Sir Walter de Pedwardyn twelve acres and a half of land were called a 'nook of land'; but the quantity is generally uncertain. Dugd. *Warwick*, p. 665."

"Yardland, virgata terræ. A quantity of land different according to the place or country; as a Wimbleton in Surrey, it is but fifteen acres; in other counties it is twenty, in some twenty-four, and in others thirty and forty acres. *Bract.*, Lib. ii. c. 10."

The above entries are taken from Jacob's *Law Dictionary.* I have never met with the description "a nook of land" elsewhere, but "yards of land" and "yardlands" are very common descriptions in the Court Rolls of manors in Hants and Wilts. The quantity represented varies from thirty to forty acres in those counties. C. S.

Cardan Wells in Scotland (5th S. i. 376, 476.)—Perhaps the most remarkable of these wells is that of Aberdeen, in the neighbourhood of Cardan Place, which formerly supplied the larger part of the city, and which formed the subject, in an Aberdeen paper, under the heading, "Aberdeen in the Olden Time." J. C. of R.

Redhall.

A Betrothal Gift (5th S. iii. 407.)—Is not the required explanation suggested by the circumstances detailed by your correspondent? The lover's name was Wood. In allusion to this "a strip of wood" was inserted in the lid of the case; and, altering Tibullus, the donor says of himself, "Nam veneror, si stipes," &c.—"I adore, though a *solitary block* of wood in the fields." D. F.

Hammersmith.

Wych Elms (4th S. vi. 458.)—"Wych elms are said always to indicate former ecclesiastical possession of the ground on which they grow." Is there any authority for this statement? I have reason to believe that there is something in it.

Chris. Chattock.

Castle Bromwich.

[The statement referred to is made by Miss Mitford in her *Literary Remains.*]

Albericus Gentilis (5th S. iii. 308.)—There is a biographical notice of this eminent publicist in

the *Imperial Dictionary of Universal Biography* (Mackenzie, London), and he is said to have died, *not* in London, June 19, 1608, but at Oxford in 1611. His burial-place is not given. His biographer is Mr. S. H. Gael, of Lincoln's Inn.

FREDK. RULE.

[Mr. Hole, in *A Brief Biographical Dictionary*, states that he was born in 1550, and died in 1611.]

HERALDIC (5th S. iii. 308.)—Sable, a chevron ermine between three saltires argent, is the coat of Greenwood of Yorkshire, &c. H. S. G.

The arms in question are evidently those of the Yorkshire and Derbyshire family of Greenwood, although Burke, in his *General Armory*, ascribes to that family a different crest, viz., a demi lion or, holding between the paws a saltire argent.

A. E. L. L.

THE CHETHAM SOCIETY (5th S. iii. 308.)—The instruments in the arms of Humphrey Chetham are fleams. H. S. G.

Cramp-irons according to Dugdale and St. George; fleams according to Robson and Burke.

P. P.

NICHOLAS HOOKES (NOT HOOKER) (5th S. iii. 309.)—The epitaph referred to by your correspondent is inscribed on a tombstone in Conway Church, from which I copied it a few years since, and runs thus:—

"Here lyeth y^e^ body
of Nich^s^ Hookes of
Conway Ge^t^: who
was y^e^ 41^s^ child
of his Father W^m^
Hookes Esq: by Alice
his wife and y^e^ Father
of 27 children who
dyed y^e^ 20th day of March
1637.
N.B.—This stone revived in y^e^ year 1720
att y^e^ charge of John
Hookes Esq
and since by Tho^s^
Bradney & W Archer Esq^rs^."

Nicholas Hookes appears to have been an alderman of Conway in the year 1613, according to an inscription on a beam over the fireplace of the Town Hall. Louis (*Gleanings in North Wales*, p. 38) reports him to have sprung from "a very ancient family from Derbyshire."

T. N. BRUSHFIELD, M.D.

Brookwood, Woking.

The father of twenty-seven children, himself his father's forty-first child, who lies buried in the chancel of Conway Church, was Nicholas Hookes, not Hooker; *ergo* no relation of the "Judicious Richard." His name is preserved on a beam over the fireplace in Conway Town Hall, with the date 1613. His father was William Hookes, probably the same whom Archbishop Williams, his uncle put in charge of Conway Castle in 1603-4.

JAMES DAVIES, M.A.

PILLORIES (5th S. iii. 266, 354.)—*Vide* an interesting paper, entitled "The Pillory, and who they put in it," in *The Reliquary*, vol. i. 1860-1, pp. 209-224. The three examples mentioned by MR. STORR are fully described and illustrated, and there is likewise furnished, in addition to numerous other instances with dates, a list of "a few of the offences for which judgment of the pillory has been recorded as having been actually inflicted." An interesting article upon the history of this punishment, and of its abolition, in the different States of Europe, will be found in the *Penny Cyclopædia*, xviii. 159 (Brand's *Pop. Ant.*, Bohn's ed., pp. 109-110). J. MANUEL.

[See "N. & Q." 2nd S. iii. 346, 396; vi. 245, 278, 300, 339, 403; xii. 109, 157; and 4th S. i. 536, 570, 617; iv. 116, 168, 187; v. 200.]

WILLIAM TALOR POTTERY (5th S. iii. 328.)—William Talor was a Staffordshire potter, who carried on business about the close of the seventeenth century. There is a specimen of his work, somewhat similar in style to that inquired about, in the Bateman Museum, which was manufactured about 1670. J. POTTER BRISCOE.

Nottingham.

"HE IS SINGING WHILLELUJAH TO THE DAYNETTLES" (5th S. iii. 328.)—Does not this phrase signify that a man is performing something wholly inappropriate and beside the mark, more than speaking carelessly of the dead? If so, it is equivalent to the phrase "to whistle a tune to a dead horse." C. A. WARD.

Mayfair.

"BLACK CATTLE" (5th S. iii. 309.)—DR. BREWER, in *Phrase and Fable*, says they are oxen for slaughter; so called, because black is their prevailing colour, at least in the north.

FREDK. RULE.

SHORTHAND IN USE BY THE ROMANS (5th S. iii. 329.)—The invention of the art of shorthand writing among the Romans has been attributed to Cicero, to Tyro his freedman, and to Mæcenas, but the claims of the first are generally considered to be the strongest. It was undoubtedly used for the purposes of correspondence, as well as in reporting the eloquence of the Senate; but it does not appear to have been generally employed as a medium of communication in private society. There was a kind of secret or cipher writing in use, but that would be employed to only a limited extent. The name of Tyro is usually associated with Cicero's shorthand from the fact of its having been used by him. For full accounts of Tyro's shorthand, with specimens, see *Gentleman's Maga-*

ine, 1748, p. 6; Lewis's *Historical Account of Shorthand*; and Pitman's *History of Shorthand*. Adam's *Roman Antiquities*, which contains ample details respecting the manners and customs of the Romans, will probably answer Stenos's purpose. The work, which was first published in 1791, has gone through many editions, and has long been regarded as a standard authority.

Alexander Paterson.

Barnsley.

Duncumb's "Herefordshire" (5th S. iii. 358.)—I do not think that any MS. continuation of this work exists. If so, I should probably have known it, as an old Herefordshire man and the son of one of our most eminent county antiquaries. The unfinished state of the work at the author's death was reported to be the result of a yearly pension of 100*l.* assigned to him by his patron, the then Duke of Norfolk, as long as it should be in progress. The late Hon. Admiral Devereux, author of *The Devereux Earls of Essex*, at one time contemplated the completion of Duncumb's *History*, or more probably a new work of similar character, but the proposal failed in obtaining general support. An account of the civil war in Herefordshire and the adjacent counties, down to the skirmish at Ledbury in April, 1645, by my late father, will shortly be in the press.

T. W. Webb.

Bell Inscription (5th S. iii. 348.)—Is it not simply this?—"Joh(ann)es Malleri and Alisander ... Vica(r) of K(i)rkb(y)." Crowdown.

Can it be "John Mallery and Alexander Yo, Vicar of Kirkby"? There is now a clergyman, of the Church of England, whose name is Yeo.

Ralph N. James.

Ashford, Kent.

Bleamire Family (5th S. iii. 347.)—There lived at Carrington, near Nottingham, a clergyman, who had the living when the church there was first opened, in 1845 or 1846—and, if I rightly remember, his sister lived as housekeeper with him, as he was not married at that time—of the name of Bleamire or Blamire. I have no doubt but that by writing to Mr. W. Spencer, Schoolmaster, Ruddington, Nottingham, your correspondent could obtain particulars of the family named.

T. T.

"Robin Hood's Pennieworths" (5th S. iii. 369.)—Mr. Winters may cite Fuller's *Worthies*, Nottinghamshire, p. 315, 1662, in support of the meaning which he affixes to this proverb:—

"To sell Robin Hood's pennyworths.—It is spoken of things sold under half their value; or, if you will, half-sold, half-given. Robin Hood came lightly by his ware, and lightly parted therewith; so that he could afford the length of his bow for a yard of velvet. Whithersoever he came, he carried a fair along with him, chapmen crowding to buy his stolen commodities. But seeing the receiver is as bad as the thief, and such buyers are as bad as receivers, the cheap pennyworths of plundered goods may in fine prove dear enough to their consciences."

Ed. Marshall.

Old China (5th S. iii. 429.)—My crest is similar to the one Collector has described. If Collector would care to see it, I shall be happy to send it to him if he will allow his address to appear. D. W.

R. W. Buss (5th S. iii. 228, 257, 330, 419.)—I have spent some time in the investigation of the question to which G. G. refers at p. 419, and it would appear that in 1837 there were *two* issues of the *Pickwick Papers*. The first was published in parts, and for this my father supplied two designs, "The Cricket Field" and "The Fat Boy watching Tupman and Miss Wardle." In the second edition these two were withdrawn, and two others supplied by Phiz. One was identical in subject with the second of my father's designs, while for the other, "The Cricket Field," was substituted a plate entitled "Mr. Wardle and his friends under the influence of the salmon."

The edition to which G. G. refers is not the original issue, but the subsequent edition. I may, perhaps, add that two plates signed "Nemo" are interposed between my father's two designs and those of Phiz. Can any of your numerous readers say who Nemo is? Alfred J. Buss.

I do not think that any of the seven illustrations to *Pickwick* which are not by Phiz are by R. W. Buss. In my set of water-colour drawings, made expressly for me by Mr. H. K. Browne—Phiz—in 1866, the first seven do not, of course, bear his signature, and have all the appearance of being the work of one hand, W. Seymour. Was there not a work published called *Pickwick Abroad*, by (if my memory serves me) W. M. Reynolds? Was this the *Pickwick* illustrated by Buss? F. W. Cosens.

Queen's Gate.

When *Pickwick* was *first* issued in parts, the three illustrations in question most certainly appeared. I have seen all three, and possess that representing "Tupman and Miss Wardle in the Arbour": it is signed "Buss." In a *later* issue of *Pickwick*, but with date unchanged, the plates of Buss were cancelled, the arbour scene was done afresh by Phiz, and the other plates by Phiz were retouched, filled out, and descriptive names added underneath. H. S. A.

In my volume of *The Pickwick Papers* are illustrations of "The Cricket Field" and "The Fat Boy watching Tupman and Miss Wardle," and *both* of these prints are signed "R. W. Buss." The book is dated 1837. Henry B. Button.

IS A CHANGE OF CHRISTIAN NAME POSSIBLE? (5th S. ii. 248, 295, 354; iii. 37, 119, 198, 216, 378.)—DR. CHARNOCK expresses his personal opinion on this matter, but somewhat indefinitely. The question is not of *right*, but of lawful power. The two cases are not *in pari materiâ*. In the case of the surname it is a question of civil, in the case of the Christian name of ecclesiastical law.

He goes on to make the startling assertion that "baptism is quite unnecessary." In its naked simplicity of proposition, this is contrary to the Catholic faith. But I will presume him to mean "unnecessary" legally for the purpose in dispute. Taking it so, I will observe that the Christian name is given once for all in the one act which constitutes a person a Christian, and exists as a tangible and universal evidence of the fact that he has been so made, and is so. If DR. CHARNOCK had said that "*rebaptism* is unnecessary," he would have stated a truth; and he might have added that it is impossible: but then it would have been nothing to the purpose. The only occasion on which generally a change of the Christian name has been permitted in the Church has been at Confirmation, and as this is a sacramental and Christian ordinance and the complement of baptism, the name so changed may also be properly called a Christian name. No arbitrary change, even if sanctioned by civil law, can be *properly* so called.

DR. CHARNOCK goes on to speak of the "tyranny of godfathers and godmothers." Godfathers and godmothers are but the mouthpiece of parents and guardians, who by nature or institution have absolute power in the matter; and they act in it as instructed by those possessing this power.

HERBERT RANDOLPH.

Worthing.

[This discussion is now closed.]

MUSICAL REVENGE (5th S. iii. 325, 393.)—MR. MALCOLM (p. 394) has taken my breath away, for he says that "Cooke's popular cabinet edition of Butler's poems . . . . probably did more to make *Hudibras* known to the general public than any previous work; the illustrations, of course, aided in creating this popularity." Your correspondent has doubtless forgotten that the first illustrated edition of *Hudibras* was published in 1710, with eighteen plates, of which a pirated edition appeared, plates and all, in the same year; a third illustrated edition, copies of the former, appeared in 1716, another in 1720. This is the edition mentioned by MR. WING, "N. & Q." 5th S. iii. 393-4, but there should be eighteen, not seventeen plates, as enumerated by your correspondent; this edition is by no means scarce. It will be understood that these are the editions for which *new sets of plates were prepared*, all copies of the first; but I cannot tell how many editions, in which these respective sets of plates were repeatedly used, appeared in the interval 1710-20, but I know they were numerous. Then came Hogarth's first set of designs, twelve in all and published by Overton in 1726. These plates were used in an edition of 1793. These were followed by Hogarth's second or smaller set of plates, London, 1726; the same plates were used again for the editions of 1732 and 1739. Copies, pirated, no doubt, from the smaller set, appeared simultaneously with the above, *i. e.* in 1732 and 1739. Then came illustrated editions, all with new copies of Hogarth's designs, and repeatedly reissued—in 1744, 1753 (Glasgow), 1757, 1784 (Edinburgh), 1793 (in this year three illustrated editions appeared), 1801. All these preceded the edition of which your correspondent writes, *i. e.* the version with Thurston's trumpery designs. I say nothing of editions of *Hudibras* without plates. The fact is that *Hudibras* has not now, nor within the two later generations had, half the readers the book secured of yore.

F. G. STEPHENS.

"HISTOIRE MONASTIQUE D'IRLANDE," BY LOUIS AUGUSTIN ALEMAND (5th S. iii. 268, 318.)—The following brief note of this author may be interesting. I owe it to the kindness of Rev. Mr. Cogan, a Roman Catholic clergyman of co. Meath, who wrote it for me some years ago:—

Alemand was born at Grenoble in 1653 or 1663. He became an advocate and a lawyer in the Parliament of Paris, when he published his work on Irish monasteries. He also published *Nouvelles Observations, ou Guerre Civile de Français sur le Langue*. He dedicated the former work to James II. It was translated into English, and enlarged, by Captain J. Stevens, and printed without a name in London, 1722, 8vo.

Alemand afterwards became a physician, and died about 1728. Archdall availed himself of his work in compiling the *Monasticon Hibernicum*. The original work appears rare. My copy can be consulted by any one interested in the subject.

W. FRAZER, F.R.C.S.I.

20, Harcourt Street, Dublin.

ORIGIN OF THE TERM "CARDINAL" (5th S. iii. 64, 233, 278.)—Towards the end of the sixth century, as stated by Pietro Giannone, in book iv., chap. xii., of his *History of Naples*,—

"Stranger-priests, deacons, and sub-deacons, admitted into many churches, as those of Rome, Milan, Aquileia, were termed *Incardinati*, or *Cardinales*; a title which, at its rise, did not denote any supremacy, yet, in the following ages, made so dazzling a figure, as of late to vie with the royal dignity."

In book xvii., chap. iii., he relates that, at the Council of Lyons, A.D. 1245, Pope Innocent IV., sitting on the throne, with Baldwin, Emperor of Constantinople, on his right hand, "adorned" the *Cardinals* with *Red Hats*, to show that they ought

shed their blood in the service of the Church ainst the Emperor Frederick II., whom he there posed. At the same time were granted, as rther marks of dignity, the train-bearer and the ver mace when they rode on horseback, that ey might be regarded as on a footing with kings. ais he did out of malice to Frederick, who had id "that prelates should walk bare-footed, in nitation of Christ and the Apostles."

J. LE BOUTILLIER.

Cincinnati, U.S.

"THE SOUL'S ERRAND" (5th S. iii. 21, 72, 158, 29, 397.)—

"Defend the truth; for that who will not dye
A coward is, and gives himself the lye."

Necessary Observations, 4th Precept; Thos. Randolph's *Poems*, 5th ed., 1664, p. 33.

CH. EL. MA.

Codford St. Mary.

EAST-ANGLIAN WORDS (5th S. iii. 166, 316, 356, 397.)—The word *keeler* is in constant use in all the dairies in the south of Ireland. It is a round timber vessel or tub, about twenty-four to thirty inches in diameter and four or five inches high; the sides are pieces of staves connected with two or three iron hoops. They are used for "setting" new milk, to admit of its throwing up the cream quickly, and are consequently shallow and with large superficies. Efforts have been made to supersede them with glass, earthenware, or zinc. I cannot tell the origin of the word, but as the bulk of the butter made in these dairies was produced in the summer months, I had thought it was a corruption of the word *cooler*. I never heard any other word but *keeler* applied to these vessels, and I know it to be very general in the southern counties of Ireland. JOSEPH FISHER.

Waterford.

"SPAN" (5th S. iii. 229, 399.)—The word *span*, meaning a team of oxen or horses, is in general use throughout the Cape Colony, as it is in the States and Canada. So also are the verbs *inspan* and *outspan*, to harness and unharness. These words are evidently derived from the German, having been picked up in America from the emigrants, and at the Cape from the Dutch Boers.

GEORGE P. EVELYN.

ANCIENT BELL LEGEND (5th S. iii. 209, 415.)—Allow me to express my concurrence with the construction set forth by MR. WARREN, MR. TEW, and B. E. N. *Melis* is the ablative plural of *melos*, which, though a Latinized word, is quite classical. See Horace, Lib. iii. Ode 4.

But I cannot agree with B. E. N. that *campana* is an adjective. *Signum* was the word used to express a big bell, *campana* smaller bells, and *tintinnabulum* the smallest, such as hand-bells.

H. T. ELLACOMBE.

"TO LIQUOR": "TALL TALK" (5th S. iii. 306, 416.)—I should say "extensive conversation" was a mistake for "expensive." We all know that oaths cost a crown each.

C. F. S. WARREN, M.A.

Bexhill.

"TAIT'S EDINBURGH MAGAZINE" (5th S. iii. 167, 316, 417.)—The author of *Junius Redivivus* was William Bridges Adams, the son of William Adams, one of the partners in the firm of Hobson & Co., Coach-builders, Long Acre, London, where he learned the art of coach-building. He afterwards joined Lord Dundonald in his mining expedition to South America, and whilst there wrote *A Tale of Tueuman*. Having some dispute with Lord Dundonald, he returned to England, and, turning his attention to civil engineering, invented the "bow spring" for railway carriages, and made other improvements in railway matters, became a consulting engineer, and wrote *English Pleasure Carriages*,* with several other works.

JOSEPH MAYER.

IZAAK WALTON (5th S. iii. 263, 415.)—I am indebted to two or three of your correspondents (one of whom kindly lent me Nicholl's *Some Account of the Worshipful Company of Ironmongers*, 1851, from which I learn that Walton was a member of that guild) for directing me where to obtain facts concerning Walton not generally known. His first wife's maiden name was Rachel Floud, who was not, as I erroneously stated, grand-niece, but great-great-niece, of Abp. Cranmer.

Amongst the commendatory verses prefixed to the *Compleat Angler* are two, signed respectively "Jo. Floud, Mr. of Arts," and "Rob. Floud, C." (what does "C" signify?), each being addressed "To my dear Brother Mr. Izaak Walton." The rest of the verses are not headed in this brotherly fashion. Has it ever occurred to any one that the writers were probably his deceased wife's brothers?

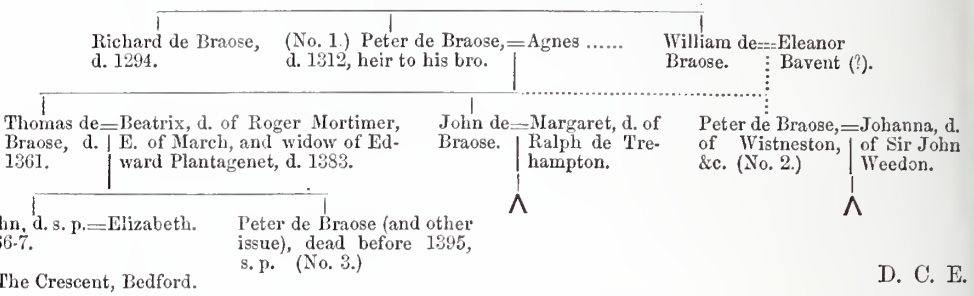
CH. ELKIN MATHEWS.

Codford St. Mary.

BRAOSE=BAVENT (5th S. ii. 237, 436; iii. 57, 158, 192, 418.)—I am much obliged to MR. MACRAY for his note concerning Petrus de Brewsa. There were, as he suggests, certainly two Peter de Braoses. The one that his note refers to is not the one whose correct parentage I am anxious to discover, but, according to existing pedigrees of the family, would be uncle to the latter. The former's wife's name was Agnes, but who she was the daughter of I am not aware; and *he* died in 1312, whereas the latter Peter was living in 1366, and his wife was Johanna, daughter of Sir John Weedon, and grand-daughter of Lady Ada, the daughter of Sir Laurence de Saunford, Kt. Who this lady's husband was I should be glad to learn.

* *Roads and Rails.*

This Peter is commonly reputed the son of William de Braose (a younger brother of the former Peter) by Eleanor, the daughter of a Sir Roger Bavent. It is proof of this marriage and descent that I am in quest of. I cannot find an iota of proof of it, and am inclined to think that Peter No. 2 was really a third son of Peter No. 1, more particularly as in a grant of Wistneston, in Sussex, to Peter No. 2 in 1357, the remainder, after his own issue was to a third Peter de Braose, a son of Thomas de Braose, who was the son of Peter No. 1 (Pat. Roll. 31 Edw. III. p. 3. m. 1. 1st Nov. 1357).



The Crescent, Bedford. D. C. E.

The Olivetan Bible (5th S. iii. 187, 432.)—Neomagus will find an interesting account of Olivetan's Bible, containing a reference to the several editions, and giving the ten verses in full, in Townley's *Illustrations of Biblical Literature*, vol. ii. pp. 432-5. E. C. Harington.

The Close, Exeter.

Patience "the first condition of successful teaching" (5th S. iii. 328.)—Canon Liddon's story is most probably adapted from a saying of St. Augustine, who, when asked "What is the first article in the Christian religion?" replied, "Humility."—"And what the second?" "Humility."—"And what the third?" "Humility."

John Churchill Sikes.

Lichfield House, Anerley.

Shakspeare: Bacon (5th S. ii. 161, 214, 350; iii. 32, 193.)—I find no difficulty in confessing to errors, but I see no particular reason why I should make Jabez my father confessor. So far as his small arm helps him, he has tried to break my head with his blessed balsamum; is that not pleasure enough for him without calling upon me to do penance before him in a black-and-white sheet barefoot?

In the subject-matter, when I propose anything to "N. & Q.," I try to be correct to a nicety, and, so far as I am able, to produce chapter and verse. But in allusions *en passant*, and in incidental illustrations, I am not always particular to make instant reference; and for men of the best memory there is no other way of avoiding mistakes. Scott often quotes wrongly, Hazlitt is scarcely ever correct, and the more ideas a man has, the more likely he is to be caught tripping in some of them, as he gives them hurried and transitory expression ("Tautological again," cries Mr. Skipton). I own it is a blunder to say that Roubiliac did the figure of Shakspeare in the Abbey, but I am not overwhelmed at the heinousness of my ignorance. The more you know, the more ignorant you feel; and I find Dr. Johnson and Scaliger, Bayle and Casaubon, to be highly ignorant, not if compared with Jabez, myself, or other ordinary people; but comparing what they know with what there is to be known, the best informed of them may be said, and fairly said, to know *nothing*, and, what is more, they are all of them full of mistakes, prejudices, hollow opinions, and lamentable sophistries. I think they would not deny it themselves, if you could propose it to them at a calm moment when the sun is dropping. On the other hand, men of few ideas insist *de rigueur* on faultless exactitude, and, when they fall into error, they are much more to blame than the more affluent. I blundered—mind, I don't excuse it; a blunder is a blunder—because I was not attending so much to the stone-cutter's name as to the statue itself, which I described as "a fancy thing." But what shall we say to the accurate Jabez, who, whilst he corrects me, and grandly requires public retractation from a peccadillo-spotted sinner such as I am, himself makes two mistakes in spelling one name, *Schemaker*, which ought to be written *Scheemakers?* Jabez has much time at disposal, and I have hardly time to jot down my communications. Surely here, again, I might remind him of the gospel apologue of "the mote and beam."

I ought to have said "Gerard Johnson"—I admit the blunder—but now I know that this man was a Dutchman, and that the name originally was Jansen is almost certain; but Jabez denies Johnson merit, and is hard upon my error in styling him "one of the first artists of his time." I was merely writing from impression, and from my knowledge of the bust itself, which I pronounce to be a good, solid, impressive piece of work, let who will be the sculptor. When I turn to Mr. J. O. Halliwell's *Life of William*

akespeare, 1848, p. 288, I find he sets it down "by Gerard Johnson, an eminent sculptor of at period." There seems a fatality to attend ABEZ, who cannot correct me without coincidently ving rise to the necessity for correction himself. He says Shakspeare settled down as a literary an, and not as a farmer. The word *to farm* has r one of its meanings "to till the soil," and in this nse a *farmer* is a tiller of the soil. In the same ork of Mr. J. O. Halliwell's, JABEZ will find, at 167, that in the scarcity of 1598 Shakspeare eld ten quarters of grain, which was more than ost of the principal residents in Stratford held that date. If he grew it himself, as I conclude e did, he is what I should call a farmer. But, at ny rate, whether it be strictly a correct inference r not, it is sufficient to justify the casual reference made to it whilst hurrying on to ideas which I onceive to possess importance much more intrinsic. doubt very much whether JABEZ can produce nything like as good proof for his assertion that Shakspeare settled down in those years at Stratford as "a literary man." I venture to think that that is quite unprovable. I do not think he will do so, but I ask our readers if JABEZ be not now bound in honour to come forward and make meek recantation—first, for having indulged a guilty pleasure in representing a brother's blunders greater than they really were, and, secondly, for the pardon of his own, which are very considerable.

JABEZ blames my discourtesy for ignoring him (I hope I have devoted a satisfactory amount of attention to him now), whilst MR. SKIPTON is as sarcastic as his ability permits for the opposite reason, because I have explained a misprint. He says something in Latin—for he loves Latin and Greek better than English—to the effect that I have made that black which was brown before. He seems also to be glad he has not read Aldrich, and says, "He is not much read now"; as the book is in Latin, I wonder he has not read it. I can only say, in the words of Orator Henley, "Do you praise God for your ignorance." Whately had read Aldrich, and quotes him, and I thought that MR. SKIPTON valued himself upon his logic, as so many Oxford men do, and if so, he ought to have read Aldrich.

He points out that *purport and intention* indicate my tautological tendencies, evidently thinking that they are synonymous. If so, I must again tell him that, as in the case of "vibrate," he is wrong in his English. It is, perhaps, hardly worth while to say more, as it is evidently MR. SKIPTON'S *intention* not to understand the *purport* of my words. But if he will invert the two words in italics in the last sentence, he will see that they are by no means convertible. Now to conclude tautologically after my manner, it is my design, scope, meaning, purport, intention, purpose, sense, signification, drift, tenor, proposal, object, aim, end, to reply henceforth to no one who raises foolish questions. I lay no claim to learning; I try to use my own eyes and mother wit to see a little, and that is a kind of natural genius of which there are various gradations, from the sagacity of an elephant up to that of a Newton; so that, without emphasizing in any special way the word "genius," I would refer my censurers to the second Olympian ode of Pindar. MR. SKIPTON can give us the Greek if he likes :—

"That man is a true poet who knows much by natural genius; while those who have learned, strong in general talk, are but as crows that vainly chatter against the divine bird of Zeus."

C. A. WARD.

Mayfair.

"POGRAM" (5th S. iii. 168, 237.)—To the best of my recollection Charles Dickens has appropriated this name to one of his characters in his *Martin Chuzzlewit*, and speaks of "our Elijah Pogram."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Miscellaneous.

NOTES ON BOOKS, &c.

The Memoirs of Sir John Reresby, of Thrybergh, Bart., M.P. for York, &c., 1634–1689. Written by Himself. Edited from the Original Manuscript by James J. Cartwright. (Longmans & Co.)

AFTER Pepys and Evelyn, Reresby is one of the best writers of the history of biography as well as of the times in which they all lived. Mr. Cartwright's edition is very different from those of 1734 and 1813, in which the writer's language was changed and much interesting matter omitted. The original text has been followed without change or omission, and the result is one of the most charming books in our language. Of princely life of the time there is an instance referring to the Prince of Orange, who came over to marry Lady Mary, the daughter of the Duke of York. "Amongst other of his entertainments the king made him drink very hard one night at a supper given by the Duke of Buckingham. The prince did not naturally love it, but being once in was more frolic and merry than the rest of the company. Amongst the other expressions of it he broke the windows of the chambers of the maids of honour, and had got into some of their apartments, had they not been timely rescued. I suppose his mistress did not less approve of him for that vigour." All the Cavalier Reresbys seem to have been handsome, rash, hot-headed, honourable fellows; and the women were full of "character" too. We heartily recommend this book to all who love autobiography.

The Quarrel between the Earl of Manchester and Oliver Cromwell: an Episode of the English Civil War. Unpublished Documents relating thereto, collected by the late John Bruce, F.S.A. With Fragments of an Historical Prefaee by Mr. Bruce. Annotated and Completed by David Masson. (Printed for the Camden Society.)

THE Camden Society are to be congratulated on having found a capital subject, with as capital a hand to illustrate it as that of John Bruce, and so competent an editor as David Masson to complete, as he has done, tenderly and judiciously, the work left unfinished by the lamented bearer of the first honoured name. The Historical Prefaee occupies more than half the book, and the letters and narratives which follow are all the more intelligible for it. The whole illustrates how the moderates yielded to the thorough-going. The famous quarrel between the Earl and his subordinate commander "brought to the surface, and into direct antagonism, principles of the very deepest significance in reference to the management of the war, and the triumph of the movement party on that occasion led directly to the ruin of the royal cause." Some of the most thorough of the thorough-going considered that Cromwell, in not sending Manchester to the scaffold, basely departed from democratic principles, and made unworthy concession to worthless aristocracy.

The Secret Societies of all Ages and Countries. By C. W. Heckethorn. 2 vols. (Bentley & Son.)

WITHOUT accepting all the assertions advanced in this singular book, it must be confessed to be exceedingly interesting, and it will, doubtless, attract many readers. It is full of learning, and it imparts a vast amount of information. We observe in the chapter on Alchymists that the author dates the introduction into Europe of the search after the successful transmutation of metals, in the thirteenth century, naming the Crusaders as the introducers. "The last of the English alchymists seems to have been a gentleman of the name of Kellerman, who, as lately as 1828, was living at Lilley, a place between Luton and Hitchin." There is, however, no lack in the present day of persons struggling to make gold out of very base materials.

ENGLISH TRAVELLERS IN FRANCE in 1802, as we learn from an article in an excellent number of ever-welcome *Temple Bar*, were subject to a curious regulation. They might go over from England in an English packet, but only French packets were allowed to carry passengers back. The English boats returned to Dover empty.

"LIFE, PAST AND PRESENT, IN OTHER WORLDS," is the name of a paper in the *Cornhill* which is of singular interest. Among the probabilities which it notes is this: "That every member of every order,—planet, sun, galaxy, system of galaxy, and so on to higher and higher orders, endlessly,—*has been*, is now, or will hereafter be, life-supporting 'after its kind.'"

"THE EARLY HISTORY OF LLOYDS'," one of the happiest and most neglected of subjects, is among works in preparation for the press; and it is said to be in very competent hands.

BOILEAU has so many readers in England, that it may be as well to note that some of the victims he so ruthlessly slew are not so dead as they were thought to be. Under the title *Une Victime de Boileau*, M. Achille Jubinal has rehabilitated the Abbé Coras, once known for a poem called *Jonas*, which has been swallowed up by oblivion. M. Daniel Bernard has also set poor Abbé Cotin on his legs again in the *Revue de France*.

LAMBETH PALACE LIBRARY.—It is well known that most of the registers of the See of Canterbury, and other official documents relating to the diocese, have been long preserved in this library. The librarian proposes to form by purchase or contribution as complete a collection as possible of books and pamphlets on Kentish literature, antiquities, and topography. An appeal, by the aid of "N. & Q.," for contributions of spare pamphlets, single sheets, or other memoranda, is now made, to form the nucleus of a collection that could not, perhaps, be placed in a more suitable depository than this valuable library, which is easily accessible three days a week.

Notices to Correspondents.

OUR CORRESPONDENTS *will, we trust, excuse our suggesting to them, both for their sakes as well as our own—*

That they should write clearly and distinctly—and on one side of the paper only—*more especially* proper names *and* words and phrases *of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.*

A. C.—In 1789 Lafayette distributed among the soldiers a tricoloured cockade, namely, blue and red, the colours of the commune of Paris, and white, the colour of the lilies of France.

J. HAMILTON.—See MR. WOODWARD'S reply, 5th S. ii. 152.

MARTIN STAFFORD (New York).—Forwarded to MR. THOMS.

A. J. M.—Next week.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

THE LATE CANON KINGSLEY, in his interesting Lectures on Health and Education, points out the indispensability of good light and good ventilation, both being essential to health and comfort. For ventilation lower the upper and raise the lower part of the windows (say a couple of inches), fresh air will then be allowed to enter, and the hot air will escape outwards. This will be a step towards ventilation. As to light, instead of burning gas in daytime, have one of Chappuis' Daylight Reflectors fitted to your window or skylight, and at night economize one or two burners by means of shades or reflectors fitted to your brackets, &c. By paying a visit to the Factory, 69, Fleet Street, you will become acquainted with the best mode of obtaining good and cheap light.—[ADVERTISEMENT.]

LONDON, SATURDAY, JUNE 12, 1875.

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Notes.

TRADING VENTURES IN 1780.

In the month of January, 1781, the good ship Lord North cleared from the port of London for Bencoolen and China, with what appears to have been a very miscellaneous cargo. I possess the original accounts of some of the commercial results of the voyage, and these results appear to me worthy of being placed upon record, if only as a means of contrasting the profits made upon mercantile ventures a century ago with those realised at the present time. What the latter may be I have no idea; but I hope that among readers of "N. & Q." interested in the subject one may be found who will kindly requite this information with data (or with, at least, his general conclusions from private data) on which to base some such comparison as I have suggested.

In the following notes of the goods shipped on board the Lord North, the first column of figures exhibits the cost of the goods, and the second column the profit made, over and above the cost, by the sale of them :—

	Cost.	Profit.
Brass Wire	£595 2 8	£313 16 1
Bars of Iron	213 16 0	118 4 0
Haberdashery, Shoes, Millinery, Watches, &c.	208 12 6	125 3 9
Porter and Cyder	285 12 6	228 15 0
Oilman's Stores	232 0 4	47 15 11
Butter and Cheese	250 0 0	70 19 8
Gauzes	206 13 0	3 12 0
Phaeton and Harness, sold at Bencoolen	85 0 0	38 0 0
Cloth	42 19 0	25 18 6
Lead	351 18 5	237 19 1
Furs	597 5 4	143 14 8
Camblets	526 5 0	532 10 0
Smalts and Prussian Blue	335 13 0	209 7 0
Clocks and Watches	577 2 1	77 14 0
Window Glass	102 13 0	52 2 0
Flints, and an Iron Chest	65 11 0	151 16 6
Cabinet Ware	131 8 6	64 0 3
Earthen and Glass Ware	105 8 5	62 19 1
Saddlery	45 13 6	30 4 0
Wine	46 7 8	29 8 7
Cutlery	346 11 3	114 9 4
Toys and Turnery Ware	23 14 10	14 12 8
Ale and Cyder	136 8 4	26 4 9
Ironmongery	193 12 11¾	126 6 2¼
Gunpowder	49 14 0	50 6 0
Stationery	32 12 6	33 10 0
Cassimere and Shoes	54 14 0	53 17 2
Hats and Hosiery	62 16 6	43 18 5
Tin Ware and Beetle Boxes*	78 12 0	48 14 5
Mathematical Instruments	15 10 0	2 11 3
Grocery and Haberdashery	38 14 10	34 1 5
Fowling-pieces, Pistols, a Sword, a Still, Buttons, Shoe Buckles, &c.	108 18 11	21 6 8
	£6147 2 0¾	£3133 18 4¼

On only two articles does there appear to have been a loss. The largest amount on any one thing in the whole cargo was 1,110*l.* 17*s.* invested, singularly and unfortunately, in snuff,—1,400 lb. of "Brazil Snuff," bought at fifteen shillings a pound. The loss upon its sale in China was 436*l.* 7*s.* Was the shipper's judgment at fault in snuff? Had he been imposed upon by some rascally Portuguese? Was the snuff damaged by sea-water? If the last, let us hope that the underwriters at Lloyds' paid the deficit. An amount laid out in salt, vinegar, pickles, &c., also resulted in a trifling loss.

On the return voyage, from China to England, the cargo included :—

	Cost.	Profit.
Cassia lignea and Cassia buds, Gamboge, Sago, Turmeric, and Rhubarb	£1221 9 4½	£1230 16 10½
Mother of Pearl Shells	359 2 3	149 17 4
China Ware, Silks, Lacquered Ware, Paper-hangings, &c.	144 0 11	40 13 11
Tea	2491 17 7	859 1 4
	£4216 10 1½	£2280 9 5½

On the outward voyage, at Bencoolen, on the west coast of the Island of Sumatra, three bars of gold and a quantity of arrack, costing together 796*l.* 1*s.* 8*d.*, had been shipped for sale in China, where they realised a profit of 282*l.*

JOHN W. BONE, F.S.A.

26, Bedford Place, Russell Square.

* What are "beetle boxes"?

"ETYMOLOGICAL GEOGRAPHY," BY C. BLACKIE.

The above book, which has an introduction by John Stuart Blackie, Professor of Greek in the University of Edinburgh, is one that ought to be interesting to the readers of "N. & Q.," treating, as it does, of a subject much discussed in these pages. The author has done his work modestly and fairly well. Of course, it can only serve as a temporary handbook, to be one day superseded by a dictionary eight times the size, that will explain, or enable us to explain, *all* the local names in Great Britain. The introduction, which is prominently announced, the author of it holding the place of honour on the title-page, is written in a lively but somewhat flippant style, and seems intended to please tourists in Scotland. Perhaps it is charitable to suppose that the Professor intentionally wrote down to the level of the tourist order of intellect.

(1.) P. 15. "The tourist will find at Glenelg (from *scalg*, to hunt)."—No explanation is given of the loss of the *s*, if the above be right.

(2.) *Ib.* "Beag . . . signifying 'little,' *evidently the same as* μικ *in the Greek* μικρὸς."—Is this, then, the philology of a Professor of Greek? Anybody in a local examination would lose ten marks for such a statement.

(3.) *Ib.* "Ardnamorchuan (the rise of the great ocean, *cuan* perhaps from ὠκεανός)."—Here we have the obsolete inaccuracy of *deriving* Greek from Gaelic. The improbability of the etymology is obvious.

(4.) P. 16. "Inver . . . of which *aber* is only a syncopated form, a variation which, small as it appears," &c.—Will any sound philologist of "N. & Q." bear this out?

(5.) P. 17. Mauro-nero: Here "νέρο, as old, no doubt, as Nereus, having come into its pre-Homeric rights and driven out the usurping ὕδωρ."—Why should Νηρευς contain a root older than ὕδωρ? What reason is there for saying that the latter was added to the Greek tongue later?

(6.) *Ib.* In speaking of "Cairngorm," a hill, "the dark blue *cap*," he might have instanced the "Highlandman's *Bonnet*," a hill near Buncrana, co. Donegal.

(7.) P. 19. "Cluny (Gaelic *cluain*; possibly only a variety of *grïin*, green)."—Is this to be accepted?

(8.) P. 23. "*Lag*, in Greek λάκκος, in Latin *lacus*, a hollow filled with water."—I do not know whether the last five words refer to *lag* or *lacus*. Anyhow, the original meaning of λακκος and *lacus* is a hollow or rift of any kind. We see the root in Λακε-δαιμων,* "the land of rifts," which its Homeric epithet κητώεσσα suits well.

(9.) P. 24. "*Lon*, Scotch *loan*; *e. g.* Loanhead is fundamentically identical with the English *lane* and *lawn*."—Is not the connexion with *lane* uncertain?

(10.) *Ib.* "*Wick* = a bay, with the Gaelic article prefixed, seems to have blundered itself into *Nigg* at Aberdeen."—Must not this be obelized?

(11.) *Ib.* Kintail is connected with *Kin* and *salen*, salt; but no explanation of the change from *s* to *t*.

(12.) P. 25. "The Gaelic *uisge*, water, *of which the Latin aqua* is an abraded form, appears in the names of Scottish rivers, as *Esk*. Avon is the Gaelic *amhainn*, evidently softened down by aspiration from the Latin *amnis*."—Now here Mr. Blackie contradicts himself. In the first sentence we are told that a Latin word (*aqua*) is derived from a Gaelic word (*uisge*), and in the second the tables are turned, and we are told that a Gaelic word (*amhainn*) is derived from a Latin word (*amnis*). Of course, both statements are equally untrue. The words are all cognate, and come from a common source. But what a depth of ignorance does the above quotation reveal!

(13.) P. 26. Inverness is derived from *Inver*, and *eas* from *esk*, but the *n* is not explained. Is not *Ness* itself a waterfall in Ireland?

(14.) P. 27. The Professor binds about his feet with the gold chains of etymology the Hebrew *Beth* in Palestine, the Danish *Bo* (Skibo and Buness) and *By*, and English *booth*. He forgets that the Semitic and Aryan languages are radically distinct, and that the banks of the Jordan are dangerous ground for the etymologist.

(15.) P. 29. Tyndrum from *Tigh* = a house. But how do you account for the *n*? Euphony is a dangerous refuge. Why not explain it like Tynwald, "the ridge of assembly"?

(16.) P. 30. "Tighnafead, *i. e.* Whistle House (*fead*, a whistle, Latin *fides*)."—I very much doubt the connexion. *Fides*, connected with σφιδη, = (1) a string, (2) a stringed instrument, and has nothing in common with a whistle, which, I hope, was an instrument of torture unknown to the Romans.

(17.) P. 34. *Kill* (*e. g.* in Columbkill) is derived from *cella*, a shrine. Of course that is unlikely. But are they even cognate? The first meaning of *cella* is "a small store-place," and the meaning "a shrine" is later. *Cella* may, perhaps, be connected with *celo*, καλύπτω, &c. In old High German *hchlan* is connected with it, also *hehlen*. *Kill* ought to be *hill* if connected with *cella*. Prof. Blackie ignores Grimm's law.

(18.) P. 35. "Muenster in Westphalia, from μοναστῆρι, in modern Greek a cathedral, English, minster."—How can an old German name be *derived from* a queer modern Greek word? The connexion of Muenster with minster and monastery seems clear enough.

(19.) P. 36. In speaking of Laxfiord, West

* See Hayman's *Odyssey*, s. v.

oss-shire, "a stream well known to salmon-shers," Leix-lip, in co. Dublin, might have been nstanced.

I would end with a query, and ask the pinions of *competent* readers in answer to my uestions Nos. 4, 7, 9, 10, 15. H. S. SKIPTON.

Hatherly Place, Cheltenham.

ARMS OF THE SCOTISH SEES.

I. *S. Andrews* (Archbishopric).—Az., a saltire, rg. (Edmonston's *Heraldry*); also, saph., a saltire —being the X-shaped cross of S. Andrew the Apostle—pearl (Spotswood, *Append.*); and, some-imes, az., S. Andrew carrying on his breast his proper cross, arg., on which saltire he is occasionally represented expanded (*Ex Sigillis archiepis., Laing, &c.*).

1. *Dunkeld.*—Arg., a cross of Calvary, sa., between two passion nails, gu. (Edmonston).

2. *Aberdeen.*—Az., a temple, arg., S. Michael standing in the porch, mitred and vested ppr., his dexter hand elevated to heaven, praying over three children in a boiling caldron of the first; in his sinister hand a crosier (Edmonston).

3. *Moray.*—Az., a church, arg., S. Giles in a pastoral habit, ppr., standing in the porch, holding in his sinister hand an open book of the last; on his head a mitre, and in his dexter hand a passion cross, both or.

4. *Brechin.*—Arg., three piles meeting in the point in base, gu. (Edmonston). These are said to be the arms formerly borne by the Wisharts, Lords of Brechin.

5. *Dunblane.*—Arg., a saltire (or cross of S. Andrew), engrailed, az. (Edmonston).

6. *Ross.*—Arg., S. Boniface on the dexter, his hands across his breast, ppr.; on the sinister, a bishop vested in a long robe, close girt, purp., mitred or, in his sinister hand a crosier of the last (Edmonston).

7. *Caithness.*—Az., a crown of thorns, or, between three saltires, arg. (Edmonston).

8. *Orkney.*—Arg., S. Magnus vested in royal robes, on his head an antique crown, in his dexter hand a sceptre, all ppr. (Edmonston).

II. *Glasgow* (Archbishopric).—Arg., a tree growing out of a mount in base, surmounted by a salmon, in fesse, all ppr., in his mouth an amulet, or; on the dexter side a bell pendant to the tree growing of the second (Edmonston).

9. *Galloway.*—Arg., S. Ninian clothed in a pontifical robe, purp., on his head a mitre, and in his dexter hand a crosier, both or; his sinister hand across his breast (Edmonston).

10. *Argyle.*—Az., two crosiers indorsed in saltire, or; in chief, a mitre of the last (Edmonston).

11. *The Isles.*—Az., S. Columba in a boat at sea, all ppr.; in chief, a blazing star, or (Edmonston).

12. *Edinburgh* (see erected by King Charles I., September 29, A.D. 1633).—Az., a saltire, arg.; in chief, a mitre of the last, garnished, or (Edmonston).

I give the above as the complement of MR. WALCOTT'S "Arms of the English Sees" ("N. & Q." 5th S. ii. 462, 519; iii. 37), and merely as an attempt or essay, for the old heraldic nomenclature of Edmonston is undoubtedly rather clumsy, and even obscure in some instances. The "heraldic notes" of Rev. John Woodward of Montrose, N.B., in that beautifully got up work by Albert Warren, *Arms of the Episcopates of Great Britain and Ireland, Emblazoned and Ornamented* (London, 1868), may be consulted with advantage on this subject, though it might be fuller as regards the Scotish and Irish portions, and Mr. Woodward's appropriate remarks are open to argument, and even correction sometimes, I venture to say.

A. S. A.

Richmond.

"LA SUPERSTITION."

The following very powerful denunciation of the crimes committed in the name of Religion, is to be found in that strange compound of erudition and raillery which "le Grand Docteur Chrysostomus Matanasius, Dr. Q. S. M. D. LL.," gave to the world under the form of a criticism on *Le Chef-d'œuvre d'un Inconnu.* He has been speaking of the use of "fut" for "etoit," and says:—

"Ces changemens de temps sont ordinaires aux Poëtes En voici un exemple incontestable. Il est tiré d'un très-beau Poëme, qu'un Savant de ma connoissance prépare sur *la Superstition* & sur *les malheureux effets qu'elle produit.* Après avoir parlé des grandes Croisades, il dit,

"Rois, Sujets acharnez aux Projets d'outre-Mer,
Une Indulgence en poche, & l'Oriflame en l'air,
Inondant l'Univers d'un deluge de crimes,
Et de l'orgueil Papal execrables Victimes,
Se ruoient pêle-mêle à l'antre du Lion,
S'alloient faire empâler pour la Sainte Union, &c.

Il ajoûte sur les cruautés qu'on a exercées sur les *Vaudois*,

"Il faudroit un HOMERE & plusieurs ILIADES,
Pour tracer les exploits des nouvelles Croisades;
D'un VIRGILE allarmé réunir les cent voix,
Pour peindre un Monstre horrible égorgeant les Vaudois.
D'affreux Moines poussez de fureurs infernales,
Marchoient en Colonels sous les Aigles Papales,
Dans la crasse du Froc, volant de rang en rang,
Respiroient, Croix en main, le carnage & le sang,
On eût vû chaque jour les Villes saccagées,
De morts & de mourans les Campagnes jonchées;
Et l'innocent Agneau qui fuyoit son Boucher,
Consumé par la faim, ou conduit au bucher.
On eût vû, des NERONS ressuscitant la rage,
Ces Prêcheurs mesurer le supplice au courage;
Et des Chrétiens souffrez par ces pieux Bourreaux,
Exposez dans la nuit pour servir de fanaux.
On eût vû, d'un Rocher rouler dans les Vallées
Maris, Enfans, aux yeux des Meres empâlées.
On eût vû fendre en l'air des corps humains minez,
D'autres encor vivans à la broche tournez.
On eût vû des *François* devenir des Sauvages,
Des Chrétiens l'emporter sur les *Anthropophages.*

Le Catholique (on tremble à ces affreux recits)
Manger du *Huguenot*, & le mettre en hachis.
Tant d'autres faits hideux séans à l'*Atheisme*,
O Ciel ! ô juste Ciel ! sont les jeux du *Papisme*.
L'habit rouge est pour lui l'habit de tous les jours,
Mais Tigre en négligé qu'est-il en ses atours ?

Il est aisé de remarquer que ces *on eût vû*, sont mis pour *on voyoit*, nous ne rapporterons point d'autre exemple de ces changemens de temps."

RALPH N. JAMES.

Ashford, Kent.

SHAKSPEARIANA.

"LAND-DAMN" (5th S. iii. 303, 383.)—It is reasonable to suppose that this word is a mere corruption, and I do not see what good can come of guessing about it; every one's guess will probably be different, and no one will care about any one's solution except his own. But I will just point out that MR. KILGOUR has seized the opportunity of proving (what I suspected before) that we are not likely to benefit much by his extraordinary suggestions. In connecting the Swiss *landamman* with the Latin *damnare*, he enables us to see how little we may trust him. There is no mystery about *landamman*, as it is composed of *land* and *amman*. Wackernagel gives *ambahtman*, *ambetman*, *ambtman*, *amptman*, and *amman* as various spellings of the German *amtman*, a word familiar to every child who can repeat the common nursery couplet of "Edelmann, Bettelmann, Amtmann, Pastor, Kaufmann, Laufmann, Maler, Major." MR. KILGOUR throws in, parenthetically, his belief that the Latin *damnare* (really from *damnum*, loss) is connected with *doom* and *deem*, as if Grimm's law had never been heard of.

WALTER W. SKEAT.

Cintra Terrace, Cambridge.

Until I read the paragraphs in "N. & Q." I never had any difficulty in knowing what Antigonus meant. Forty years ago an old custom was still in use in this district. When any slanderer was detected, or any parties discovered in adultery, it was usual to *lan-dan** them. This was done by the rustics traversing from house to house along the "country side," blowing trumpets and beating drums or pans and kettles. When an audience was assembled, the delinquents' names were proclaimed, and they were thus *land-damned*; so that when Antigonus says:—

"Would I knew the villain,
I would land-damn him,"—

he simply referred, I think, to this ancient and probably wholesome custom of "damning" throughout the "land," that everybody might know the villain, and treat him accordingly.

THORNCLIFFE.

Buxton.

* So pronounced.

I did not intend "to poke fun at readers o 'N. & Q.,'" neither am I sponsor for Hanmer My interpretation was suggested by the word *land*, *lant* in Grose's and other provincial glossaries; but, on referring to Reade's edition, I found Hanmer had anticipated me. I consider that my explanation (call it Hanmer's if you like) is the most reasonable that has yet been given. Upon showing No. 72 of "N. & Q." to one of the best interpreters of Shakspeare (there are but few good authorities *now-a-days*), he stated that he had always been of the same opinion as myself. My friend also informed me he had found the words *land*, *lant* for "urine" in several ancient writers.

R. S. CHARNOCK.

Paris.

P.S.—I admit I have not found *lant-dam*, *land-dam* in any other author; but no one can deny that Shakspeare and many other writers have manufactured words by compounding two existing words.

Without entering into the main question, which requires much consideration, and without agreeing in the condemnation of Hanmer and DR. CHARNOCK, I propose to answer the question of JABEZ as to whether such a word as *lam* or *lamb*, in the sense of *beat*, ever existed. It is an old word and still extant. Nearly twenty years ago, in your columns (2nd S. i. 45), I gave it as from Beaumont and Fletcher's *King and No King*, Act v. sc. 3. It will also be found in Halliwell, who quotes "I 'le *lambe* your jackett, sirrah!" from MS. Lansd., 1033, f. 2; and he adds, "Hence *lamb-pie*, a sound beating." Nor is it unknown in the United States of America, as I have a recollection of a song in which a pugnacious patriot carols forth his desire to "Give the Britishers hell"—whatever that may be—

"And *lam* 'em to t' other side Jordan."

I should also say that Webster gives the verb as signifying *to beat*.

W. T. M.

Shinfield Grove.

Amman in this word is the German *Amtmann* (*Amt* = Office), and Hilpert's *Germ.-Engl. Dictionary* gives *Amman* as the English of *Amtmann*; and, under *Amman*, has "[chiefly in Switzerland, a civil officer invested with a certain branch of the executive government, magistrate, justice of the peace] an Amman."

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

FOLK-LORE.

SHROPSHIRE FOLK-LORE, ITEMS OF.—*Ex relatione* of a female servant now aged forty.

1. If a knife drops, it's a sign that a man's coming to the house; if a fork drops, it's a sign that a woman's coming.

2. If you burn your tea-leaves and dust you 'll sure to get rich.

3. It 's bad luck to shake hands across the table.

4. It 's bad luck to carry anything on your shoulder in the house.

5. If you always put your left stocking and shoe on first, it prevents toothache.

6. Rain-water caught on Holy Thursday will keep sweet for a long while, and is good for bad eyes and other ailments. Of course it must be corked up in a clean bottle.

7. It 's bad luck to bring snowdrops into the house.

8. When there 's plenty o' nuts there 's a many wasps, and a many women with child.

9. If the teapot-lid is accidentally left up, it 's a sure sign of a stranger coming.

10. It 's not lucky for a woman or a red-haired man to come in your house first on a New Year's Day; there 'll be a death in it afore the year 's out. [This is the "Luckybird" superstition: see Index, "N. & Q." 4th S.]

11. In Shropshire we always make a cross on the flour after putting it to rise for baking; also on the malt in mashing up for brewing. It 's to keep it from being bewitched.

12. In Shropshire the lads heave the wenches on Easter Monday, and the wenches heave the lads on Easter Tuesday; two lads to a wench and two wenches to a lad. You heave 'em as high as you can, and then kiss 'em. Servants used to heave their masters when I was little; I remember they told us the old Squire said, "John, don't let the wenches come to me to-day, I canna bear it; give 'em this instead": for of course we looked for a present. [This is Lancashire also; see Harland and Wilkinson.]

13. If your apron-string comes undone, it 's a sign your sweetheart is thinking of you.

14. If you turn your bed of a Sunday, you 'll sure to lose your sweetheart. A. J. M.

"CAIRD."—The children in Scotland count the buttons on their waistcoats, &c., saying, "A lord, a laird, a couper, a caird, a rich man, a poor man, a hangman, a thief." I believe there is much the same rhyme in England. A couper means a horse-dealer. J. R. HAIG.

THE NAME "CALIBAN."—The following is an extract from the second volume of *Hungary and Transylvania*, by John Paget, Esq., new edition, 1855, page 371:—

"The inhabitants of this district, *extra terminos*, are a strange, wild set of creatures, originally settlers from Wallachia, and as near as possible in a state of barbarism. They are called Kalibaschen, from the Kaliban, or huts in which they live, and are subject to the commander of the castle of Terzburg. They live chiefly by the pasturage of cattle, for which these mountains and valleys offer a tolerable supply; and although we were told they had been much improved of late years, and had even collected into villages, yet in appearance they are little less wild than the bears and wolves, their only neighbours."

And I venture to suggest that Shakspeare, especially if he visited Venice, was very likely to have had this tribe in view when he drew the character of Caliban, and that he adopted the name "Caliban" from such tribe, instead of forming it by metathesis from "Cannibal," as Dr. Farmer very ingeniously suggested. VERULAM.

A PARAGON.—I copied lately in Modreny parish church, in the pleasant region of North Tipperary, the following inscription on the deceased wife of Frederick Falkiner, Esq., Clerk of the Crown in that portion of the county. As such wives are rare ("Sic a wife as Willie had," but in a better sense than Willie's), and such high-flown obituary notices are becoming rarer still in our more prosaic generation, I thought it worthy of circulation in the pages of "N. & Q.":—

"In memory of
Louisa, wife of Fredk. Falkiner,
who died 27th of April, 1817,
aged 56.
The rectitude of Her Disposition
was equalled by
the mildness of Her Temper
and the kindness of Her Affections,
and all were so excellent that in 22 Years
Her Partner never saw Her in ill humour,
never heard Her express an unkind word,
or do an act
that Reason might not approve.
Blessed with such a Companion,
possessed of so true a Friend,
what should Her Husband fear
but Her Loss?
what should He dread
but to survive Her?"

PADDY.

"WHOM" FOR "WHO."—There is a growing tendency (a result, perhaps, of our recent discovery that grammatical study can be brought to bear upon our mother tongue) of inflecting the pronoun *who* where it is unquestionably a nominative. The mistake is most frequent when the *who* represents a contracted phrase. It is found in careful composition, and has even been stereotyped in book titles, witness "Mind whom you marry" and "Take care whom you trust." The grammatical sense of the former title is plainly "Look after your wife," though no doubt its meaning is "Mind who (*it is*) you marry." The latter might be defended on the ground that the contracted phrase may be expanded into "Take care *in* whom you trust." But an *in* or a *to* gives a new force to "trust," and if intended should be expressed. One can hardly doubt that the sense the title is meant to convey is, "Take care who (*it is*) you trust."

HENRY ATTWELL.

Barnes.

"Coach and Dogs" Sign.—In Hotten's *History of Signboards* it is stated that "a comical ale-house keeper in Oswestry has travestied the sign of the Coach and Horses into the Coach and Dogs." This, I presume, was a guess on the part of the author. The real history of the signboard (which may yet be seen) I have just found in a very rare Oswestry pamphlet I had lost sight of for years. Told in short it is this:—The Lloyds of Llanforda, near the town, were for many years the chief men of the place, at the commencement of the Civil War one of them being governor of the castle. The last of the family was a harum-scarum fellow, who sold the estate to Sir William Williams ("The Speaker") in 1685. This Lloyd, amongst other random doings, drove about a small carriage drawn by dogs, so a public-house, his property, in Oswestry had that sign set up. Edward Llwyd, the celebrated Welsh antiquary, and under-keeper of the Ashmolean Museum at Oxford, was his illegitimate son. A. R.

Croeswylan, Oswestry.

Cannot = Must Not.—Not long ago, at the Sydenham Hill station of the London, Chatham and Dover line, a French lady of my acquaintance found herself on the wrong side of the platform. It is a very long way round at that station, and one has to go up one steep hill and down another, and so the lady prepared to cross the line in spite of a monitory notice. "You *can't* cross the line," cries out the station-master. "Oh, yes, I can, thank you," responds the lady; and over she goes, amid the titters of the amused bystanders, and the muttered invectives of the enraged station-master, who had not been able to get up in time. The lady told me afterwards she had thought it was an expression of politeness on his part, and that he imagined she would really be *unable* to get down on the one side and up on the other. She had taken *cannot* in its *literal* sense; and though she had passed nearly twenty years and more than half her life in England, and spoke English really remarkably well, she had not yet discovered that *cannot* sometimes = *must not*. F. Chance.

Sydenham Hill.

Traills of Holland, Orkney.—The proprietors of Holland have possessed this estate for centuries. The last eight have been alternately George and Thomas. Thomas Traill, of Holland, born 1728, married 1758, had issue George 1st, born 1760, died 1762; George 2nd, born 1773; his successor, Thomas, present proprietor. The youngest son of George 2nd, about a dozen years ago, rather startled a company of *quidnuncs* by saying, "I have only attained majority, and my uncle died a *century ago*." Seth Wait.

Bandog is generally defined in modern dictionaries as "a large, fierce dog." One of my old English dictionaries (1759) more explicitly adds, "chained up in the day-time, that he may be fiercer in the night." Comparing this with the Dutch *band-rekel*, rarely used now, but clearly meaning a *chained-up dog*, we can have, I should say, no doubt now as to the *ban(d)* in *bandog*.

Alex. V. W. Bikkers.

Leicester Fields.—In 1790, says Mr. Sylvanus Urban,—

"The sum paid for the purchase of the Leicester-house estate, for the purpose of building a new Opera-house, was 30,000*l*. Mr. Fulke of course clears upwards of 5,000*l*. by his bargain, he having bought the whole before the master for about 24,870*l*.; the estate includes the late Sir George Saville's, and two adjacent houses in the square, and Bishop and Brummell's in Lisle street, besides the range of shops in the front of the building; the rental of the tenanted part is 1,000*l*. per annum."

* * *

Sausage.—The following curious use of this word is worth noting:—

"Thus is the skeleton or anatomie of our body; which the flesh cloath's on every side, not on a continued mass, but (for divers motions of the members) parted as it were into ropes, or *sawsidges*, which the anatomist's call muscles."—*The Gate of the Latine Tongue Unlocked*, by W. D., 1656, p. 63.

Edward Peacock.

Bottesford Manor, Brigg.

Fast Travelling.—The *Gentleman's Magazine*, 1790, says:—

"The following is an instance of expedition which frequently occurs: A gentleman left London on Monday evening, arrived at Liverpool on Wednesday morning, found a packet ready to sail for Dublin, arrived there in her on Thursday, did the business that occasioned his going there; returned by another packet on Friday, arrived at Liverpool on Saturday, and was in London again on that day week that he left it. Compare this with a few years back, when the sober citizen used to make his will before he undertook a journey of 200 miles into the country, and was a week in effecting it."

* * *

Mustie, Fustie, Costie, &c.—

"'You must know, then,' she said, 'that there are different castes in the West Indies. For example, a mulatto is the offspring of a black and a white, a mustie is the offspring of a white and a mulatto, a fustie is the offspring of a mustie and a white, and a costie, you wicked man, is the offspring of a fustie and a white. You have therefore committed a crime to-night almost as heinous as if you had selected for a partner a sambo, which all the world knows is the offspring of a mulatto and a black.'"

The above is from *Truths from the West Indies*, by Captain Studholme Hodgson, H.M. 19th Regiment of Foot, London, 1838.

W. H. Patterson.

Queries.

[We must request correspondents desiring information in family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

IRISH AIR.—The beautiful air which has been published in the *Collection of the Melodies of Ireland*, edited by the late Francis Robinson, Mus. Doc., and which, in the works of Thomas Moore, is styled the "Song of Inisfail," has also been long known by the name of "Peggie bhán," or bawn. I should be glad to have any reliable information as to the name of the original composer. There appear good grounds for believing it to be an Ulster air, composed possibly in the mountains of Donegal, Derry, or Antrim, and carried over into Scotland by some of the Irish bards or harpers who passed over to that country, where they were often most hospitably entertained at the residences of the chieftains of the Highlands and the Lowland lairds.

The name Peggie, Peggy, or Peg, is an endearing diminutive for Margaret, a name celebrated in Scottish history. An instance of the use of it may be adduced from the title "Peg-a-Ramsay" of an old Scottish song, mentioned by Shakspeare, as I believe, in *Twelfth Night*. The name of Peggy bawn, given to the air to which I have adverted in the selection from the *Vocal Melodies of Ireland*, arranged by R. A. Smith, and published in Edinburgh by Robert Purdie in 1825, is possibly what has given currency to the idea that it is a Scottish air. In this publication there are words in two verses adapted to this air, beginning—

> "Farewell, farewell, dear Erin's Isle!
> My native land, adieu!"

signed D. Weir; but I am desirous of obtaining the words of another song to the same air, the first line of which, I am told, is

> "As I went over the Highland hills."

In this song the scene is laid in Scotland, and it is supposed to be sung by an Irishman, whom a Scottish farmer wishes to marry his handsome daughter, and to whom he offers a suitable "tocher" with her—several "owsen kye" and a farm of land—a tempting offer to a poor young Irish lad, a farm servant. But he, though fully alive to the charms of the maiden, as well as the strong inducements of her father's proposal, yet recalls a previous engagement made with his Irish sweetheart, his Peggy bawn, his fair-haired Margaret, to whom he vowed fidelity when taking leave of her, addressing his absent love somewhat in the words of a more recent song:—

> "O! Peggie darling, never fear,
> I 'm still your faithful swain;
> Sure, old Ireland is my country,
> And my name is Pat Mac Shane!"

Unhappily I have as yet been able to obtain no more of the words I desire but the first line, "As I went over the Highland hills." I should much wish to get the remainder of the song and the name of the author. J. HUBAND SMITH.
Royal Irish Academy, Dublin.

WALTER LONG.—In Mr. Forster's *Life of Sir John Eliot* there is frequent mention of a Walter Long who served in several parliaments. He was a member of the popular party, and a fellow sufferer of Eliot's. By a list in Mr. Prendergast's *Cromwellian Settlement of Ireland*, it appears that he subscribed largely to the fund for crushing the Irish rebellion. As almost all of the subscribers obtained lands in Ireland when the war was over, I conjecture that Colonel Thomas Long, who served under Oliver Cromwell against the rebels, was a son of Walter Long, as this Thomas obtained a grant of Kilbrittain Castle, near Bandon, and 4,898 acres (see Bennet's *History of Bandon*). He was afterwards entrusted with Dublin Castle during the absence of Henry Cromwell in England (Ludlow's *Memoirs*). Colonel Long's property was confiscated after the Restoration by the Government. I desire to ask three questions upon this subject:—(1.) What relation Colonel Thomas Long was to the above-mentioned Walter? (2.) What the arms of Walter Long were, and if he was a Long of Draycot House, near Chippenham, in Wiltshire? (3.) Did Thomas Long leave any descendants? FRANCESCA.

IRISH SOCIETY IN THE SEVENTEENTH CENTURY.—Is there any accredited account of the condition of Irish society in the early part of the seventeenth century? In "A Chapter of Autobiography," prefixed to Lord E. Fitzmaurice's *Life of Lord Shelburne*, there occurs a remark about "those uncultivated, undisciplined manners and that vulgarity which make all Irish society so justly odious all over Europe." Is there any authority for so sweeping an assertion? The Irish poor were always remarkable for genuine natural courtesy of manner, especially in their own country. A great many of the Irish nobility and gentry who were banished by William III. rose to eminence in other lands. This does not look as if they were "justly odious all over Europe." It would, however, be interesting to know what foundation of truth there may be for this strong condemnation.
W. G. TODD.

SIR GEORGE BENNET, BART.—This baronet, styled of the county of Fife, was created in 1671. According to Nisbet, he was living in Poland at the time he wrote his *System of Heraldry*, of which the first volume was published in 1722. I am preparing a Genealogical History of the Scottish House of Bennet, and I am desirous of ascertaining to what branch of the house the Fifeshire baronet belonged. The headquarters of the

Fifeshire Bennets were the parishes of Dunfermline, Inverkeithing, Aberdour, and Burntisland. It is sufficiently singular that so little is known concerning the baronet. Perhaps some readers of "N. & Q." may be able to enlighten me.

CHARLES ROGERS.

Grampian Lodge, Forest Hill.

GENEALOGICAL PENNON.—Will Mr. Woodward, or some other heraldic authority, be kind enough to inform me how the arms of the alliances of a family who have not been heiresses should be blazoned on a memorial tablet or window? Cannot the arms of each marriage (impaled in each square with the husband's coat) be placed one after the other (as in a quartered shield) on a banner, or square escutcheon, to illustrate the arms of the maternal ancestry of a family? And is not such an arrangement called a genealogical pennon? I believe that many shields have been regularly quartered with the arms of matches *not* heiresses, owing to a want of knowledge, or the want of some recognized mode of illustrating such matches.

A. KENDRICK.

ROYAL AND PAUPER LATINISTS.—Among my notes I find the following amusing passage at arms between an "ancient queen of France" and a "beggar resting himself on a dunghill":—

"*She.* Pauper ubique jacet.
He. In thalamis hâc nocte tuis, regina, jacerem
Si verum hoc esset: 'Pauper ubique jacet.'
She. Carceris in tenebris plorans hâc nocte jaceres
Si verum hoc esset: pauper ubique jacet."

Can any one give me the name of the queen, if not of the pauper Latinist?

ALEX. V. W. BIKKERS.

[Sir Aston Cokain was disposed to give these lines to Randolph (1605–1634), but Mr. Carew Hazlitt, in his account of Thomas Randolph, prefixed to Mr. Hazlitt's recently published edition of that poet's works, says that "the *jeu d'esprit* is far older than Randolph's time, and is to be found in Italian, in Domenichi's *Facetie, Motti, e Burle*, 1565, p. 459, where the reply is attributed to the Secretary of the Queen of Poland."]

RICHARDSONS OF HULL.—Edward Richardson was Mayor of Hull, 1616, and Christopher Richardson was Mayor for the second time in 1678 (the year that Andrew Marvell died). Local men assume that Christopher was the *son* of Edward, but I suspect he was *nephew*, because Christopher was a native of West Lilling, in the parish of Sherriff Hutton, near York. I assume he was the son of Christopher Richardson, of West Lilling, who, dying in 1634, left a small property called Netherflatt, which, in 1670, the younger Christopher devoted (the rents thereof) to provide a dole of bread for the poor of Sherriff Hutton. Assuming that Edward had a son Christopher, can any of your readers say if he was the Christopher who was at Trinity Coll., Cambridge, 1633–1636, at the same time as Andrew Marvell, and eventually Rector of Kirkheaton, Yorkshire, and ejected in 1662, or silenced a year or two earlier, and what were the arms borne by Edward Richardson?

J. RICHARDSON.

St. Helen's Place.

ANCIENT CHURCHWARDENS' ACCOUNTS.—Has any collection of these ever been published? What is the explanation of "troue" in the following entry, taken from the churchwardens' accounts in this parish, date *c.* 1538,—"Rewhaley troue"? The former word, I presume, means revelry, and the latter, I surmise, means some vessel for holding some kind of liquid. The whole extract refers to a church ale, thus:—

	Imprimis payd a bushell of malte the ptō	x^{d}
	Itm for the bringing of the same malt	i^{d}
	Itm payd for brede	v^{d}
	Itm payd for iii pasthes	iii^{d}
Rewhaley troue	Itm payd for fylling of the troue 11 times	xvi^{d}

Also in the churchwardens' books for the year 1678 there is the following entry, "Paid to Sayar and Edgar 3/8," which I do not understand. Information respecting the above would much oblige.

TYRO.

THE FESTIVAL "EL DOS DE MAYO."—In the description of the procession at Madrid on this festival, "the magistrates of the city" are represented as being "preceded by mace-bearers in the *costume of the Knave of Clubs.*" Maybe some of your contributors can throw a light on the origin of the dress assumed by the attendant mace-bearers.

WILLIAM PLATT.

Conservative Club.

"SEIF."—In Acts xiv. 12, 13, the new Icelandic version (London, 1866) renders the Greek Δία, Διὸς, by *Seif, Seifs.* Who was Seif, and what were his claims to be considered the Scandinavian Jupiter?

A. L. MAYHEW.

Oxford.

WORDSWORTH.—

"Fancy . . . .
. . . . . helps to make a Holy-land at home:
The Star of Bethlehem from its sphere invites
To sound the crystal depth of maiden rights."
Poems on a Summer Tour, 1833, xi.

What is the meaning of the two lines italicized?

A. L. MAYHEW.

Oxford.

SEBASTIAN CABOT.—In that most valuable Arctic book, the *Memoir of Sebastian Cabot*, London, Sherwood, Gilbert & Piper, 1832, p. 323, reference is made to a picture by Holbein of this great English seaman. It is said at that time to have been in the possession of the representatives of the late Charles Joseph Harford, Esq., of Bristol,

ogether with a monograph on the portrait prepared by him, and left with his family. Perhaps Mr. R. H. Major could say where this portrait is now. JOHN J. SHILLINGLAW.
Melbourne.

GIANTS AND GIANTESSES.—What is the greatest height the human frame has been known to have attained in modern times? Are there any well-authenticated records of any one having reached the height of 8 feet 6 inches? I think the subject is almost as interesting as longevity. G. O.
Streatham Hill, Surrey.

THE LESLIES OF BARBADOES.—From which branch of the Leslie family were the Leslies of Barbadoes descended? They were settled there during the seventeenth and part of the eighteenth century. INQUIRER.

THE LONDON DIALECT.—What is the earliest specimen? The earliest known to me are those in Holcroft's *Comedies*. The interchange of the *v* and *w* is alluded to in Walker's *Pronouncing Dictionary*, 1791. Who first introduced the typical Cockney of the stage? SPERIEND.

REFERENCES WANTED.—Will any one kindly tell me where to find an anecdote in the wars of the Netherlands relating to a soldier who escaped death by extraordinary throws of dice? I believe there is a similar story somewhere in the *Spectator*. Do they both refer to the same event?
T. W. WEBB.

PICKPOCKETS IN THE ROYAL CHAPEL, *temp.* CHARLES I.—"Some have admired at the impudence of those thieves who durst cut purses in Prayer-time, in the Kings Chappell, his Majestie being present, and under the cloth of State." What was the particular occasion of the above, which occurs in a sermon of the time?
J. E. B.

GRESHAM COLLEGE, BASINGHALL STREET.—From the title of a work that I have not yet had an opportunity of seeing—viz., Nehemiah Grew's *Catalogue of Rarities belonging to the Royal Society, preserved at Gresham College*, anno 1681—it would appear that there was formerly a connexion between these two institutions. I should feel much obliged for information as to what that connexion was, and when and under what circumstances it terminated. MELIBŒUS.
City United Club.

"QUANDOQUIDEM POPULUS DECIPI VULT DECIPIATUR."—On what occasion was this expression used by Cardinal Caraffa concerning the people of Paris? Can you also refer me to the passage, "Populus vult decipi, ergo decipiatur," in the writings of De Thou (Thuanus)? SENEX.

LINES ON AGE.—There are some lines upon advancing years which I want to get, beginning, I think, with "learn to grow old," and after a few more lines something of—

"A sprightlier age
Comes giggling on to drive you from the stage."

Greville quotes these two lines in vol. iii. p. 128 of his *Memoirs*. Can any one give me the whole passage (which is not, I think, long), or refer me to the author? P. P.

CAERLAVEROCK.—What is supposed to be the meaning of *laverock* in this place-name, which appears in the name of a parish of the south of Scotland, also in a site of Blackford parish, Perthshire, and in Tranent, Haddingtonshire?
C. T. RAMAGE.

PYTHAGORAS.—Is there any collected edition of his writings; any annotated edition of his *Remains?* Where is the fullest and best account of his life? SEXAGENARIUS.

"SKATING RINK."—What is the true derivation and meaning of the word "rink"? It has been suggested that it derives its name from "ring," but why should it be so called, most of the present skating rinks being of an oblong shape? W. S.

Replies.

"SELVAGE": "SAMITE": "SAUNTER."
(5th S. iii. 408.)

I do not know whether I may consider myself one of the "sound philologers" to whom E. F. appeals to throw light on the origin of the above words, but such little glimmering as I possess I place at his service.

1. With the first word, *Selvage*, there is not much difficulty. It is simply the "self-edge" of the cloth, formed in the loom by the doubling of the weft at each stroke of the shuttle. This requires no hemming to prevent ravelling, being self-formed. With this corresponds the Dutch *zelf-kant*, meaning the same thing. The original spelling was *self-* or *selv-edge*.

2. *Samite.*—Ducange has an exhaustive series of annotations on this word, which supply all the information necessary. The following is an abstract:—In the early middle ages, when the dalmatics and other priestly and State vestments began to be formed of precious materials, gold, purple, silk, &c. being procured from Constantinople, they were technically called "Examita," from ἑξαμίτος, six threads, referring to the complicated nature of the texture. Thus we read in the Acts of Pope Innocent III., "Dalmaticam de optimo *Examito* rubeo." Again, "Dalmatica

Exameta auro et albis a pectore pedibus manibusque insignita."

Examita became contracted into *Samita*, so we find, "Deferunt canistrum, ornatum undique serio vel *Samita* atque margaritis et monilibus circumdatum." In 1351, Stephen de la Fontaine, the French king's treasurer, accounts for "six pieces de *Samit* vermeil en graine pour faire cotes et manteaux fourrez." This seems a reasonable historical etymology, but Ducange and, after him, Wachter give another, viz., that *Samisch* or *Semen*, in the Low German dialect, signified a leather garment, and the term was thence transferred to the more costly vestments of a State character. This derivation seems far-fetched and absurd, since it was mainly in France that the term arose, and it would be scarcely likely that they would go to Flanders or Holland for a sacerdotal term.

3. *Saunter.*—This word presents considerably more difficulty, and its origin has not hitherto been satisfactorily accounted for. Johnson gives the "canting" derivations, "Aller à la sainte terre" and "sans terre," meaning what the Scotch call a "land-louper," a vagabond. Richardson refers to Skinner's derivation from *sauter*, and to Lye and others, who have given mere guesses. Mr. Wedgwood not very happily refers to Ger. *Schlentern* and *Schlendern*, Swed. *Slantra*, as having something of a cognate meaning.

If we cannot obtain direct evidence of the origin of the word, we may get some indirect light thrown on the subject. We can at least determine what it is *not* derived from. Both *sainte terre* and *sans terre* are out of the question, if for no other reason than this, that we must in such case have imported the term from France, where there is not a trace of it. The Italian and Spanish furnish no clue. The German *Schlendern* presents insuperable difficulties. We are not in the habit of importing words from the High German, and, if we did, we should scarcely metamorphose them in such an extraordinary manner as this. *Schlich* has been borrowed by the Yankees in the slang phrase *Slick*, but the *l* has not been eliminated.

The word is of comparatively recent origin. It is not found in Minshew's *Ductor in Linguas*, 1627, nor in Cotgrave and Sherwood (my edition is 1650), nor in the first edition of Skinner, 1671. Of course in the older vocabularies it is unknown. The earliest authors to whom I can trace the word are Butler, in his *Hudibras*, and Dryden. The third part of *Hudibras*, in which the word appears, was not published until 1678. We may, then, fairly conclude that *Saunter* was not introduced into English literature until after the Restoration. Now is there anything about that period which would afford a clue or hint as to the source whence the word may have been derived? I think there is.

In the reign of James I. a game at cards was introdueed called *cent*, from the fact of one hundred being the game. This was corrupted into *saint* and *saunt*, as will appear from the following quotations :—

"The duke and his fair lady,
The beauteous Helena, are now at *cent*,
Of whom she has such fortune in her carding,
The duke has lost a thousand crowns."
Beaumont and Fletcher, *Four Plays in One.*

"Husband, shall we play at *saint?*"
Womankind, old play.

"At coses or at *saunt* to sit, or set their rest at prime."
Turbervile *On Hawking.*

See on this subject Nares's *Glossary*, *sub voc.*, where full particulars are given. The game does not appear to have been very long in vogue, and probably fell into disuse during the troublous times preceding the Commonwealth. As it lost caste, the term would fall into lower associations, and *saunt* would naturally be connected with idle, loose habits. The addition of the termination *er* is not unusual in the formation of familiar verbs, *e.g. chatter*, from *chat; brander* (to grill), from *brand; potter*, from *pot.*

If the game fell into disuse, and the epithet continued, it would go far to account for the obscurity in which the matter has been enveloped. Whatever be the origin, it is a purely English term, as no analogy has been discovered with any foreign tongue, and no source pointed out whence it can have been imported.

J. A. PICTON.

Sandyknowe, Wavertree.

A philologer is scarcely wanted for these words. *Selvage* = self-edge ; let E. F. look at Wedgwood (new edit.) *sub voce*, and he will find proof. MR. SKEAT somewhere agrees. *Samite*, xamitum, examitum, ἑξαμίτον,—ἕξ six, μίτος a thread (cf. sample, exemplum ; sectour, executor ; sluice, exclusa). The passage from Muratori, quoted in Wedgwood, *s.v.* "dimity," is proof :—

"Officinas ubi in fila variis distincta coloribus Serum vellera tenuantur, et sibi invicem multiplici texendi genere coaptantur. Hinc enim videas *amita, dimitaque* et *trimita* minori peritia sumptuque perfici, *i. e.* vulgares telæ sericiæ uno filo, seu licio, duobus, aut tribus contextæ."

Satin, probably *setinum*, Latin *seta*, hair, stuff, as Diez and Brachet (not a Chinese word, as Wedgwood, and formerly "N. & Q.") ; at any rate not the same as *samite* in Lydgate's time :—

"Or was ther any velvet cremesyn?
Or was ther any *samite* or *satin?*"

as quoted by Halliwell, *s.v.* "samite."

O. W. T.

Selvage=self-edge. See Hensleigh Wedgwood. *Samite*=a cloth woven from six threads, from ἕξ and μίτος. So, *dimity*, of two threads, δίς and μίτος. Richardson (referring to Ducange) gives the low Latin forms *exametum, samitum. Saunter:*

Wedgwood gives German *schlentern*, Swedish *äntra*, as analogues, meaning to wander idly. In German *schlender* is a gown with a train.

MORTIMER COLLINS.

Knowl Hill, Berks.

I have always thought *selvage* was "self-edge," that part of the cloth which was an edge of itself without a hem. C. F. S. WARREN, M.A.

CORONATION RITES AND CEREMONIES (5th S. ii. 287.)—I am very desirous of obtaining information on "the early notions of mankind on kingly attributes and kingly authority," and the discussion of MR. KENNEDY'S query would greatly assist. Hallam (*Europe during Middle Ages*) says that "the ceremony of coronation, according to the ancient form, appears to imply the necessity of an elective monarchy." I requested information on this point in *Long Ago*, vol. i. p. 250, but obtained no reply. Since then I have read Stubbs's *Const. Hist.*, vol. i. p. 144, where a short epitome is given of the ceremony as used by the Anglo-Saxon monarchs. The concluding words of Mr. Stubbs answer my query on Hallam:—"The earliest coronation service that we have to which a certain date can be given is that of Ethelred II., printed in Taylor's *Glory of Regality*." This book is in Guildhall Library.

The following notes bear on MR. KENNEDY'S query:—"It is possible that the kings of Persia at their coronation entered the order of the Magi, which conferred upon them a higher dignity" (Niebuhr, *Anc. Hist.*, vol. ii. p. 186, note); "When the Megistanes had nominated a monarch, the right of placing the diadem on his head belonged to the Surena, or Field Marshal" (Rawlinson's *Manual of Ancient History*, p. 558). This refers to the elective monarchy of Parthia; of no other ancient kingdom except Egypt is coronation mentioned. A comparison of the various ceremonies, and the record of the earliest, would be valuable additions to comparative historical science—*vide* also Haydn's *Dict. of Dates*, *sub vocc.*

Many works touch upon the English ceremony. Consult Guillim's *Display of Heraldry*, p. 20; Sandford's description of the coronation of James II. and Naylor's of George IV.'s. The following, from the Historical MSS. Commission Reports, are important; but consult the indices for further hints, *sub voce:*—"Spurs were carried before the king" (First Report). Of what is this indicative? "Here followeth the coronation of Kinge Richard the Thyrd and Queene Anne, the first year of their noble raigne," which, says Mr. Horwood, is a curious and minute description by an eye-witness (MSS. of Duke of Northumberland, Third Report, p. 114). A treatise on Sergeanties due at coronation (*ibid.*, p. 201). Cobbe, in his Introduction to *History of Norman Kings of England*, p. lxxxiv, notices that, at the coronation of Edward III. (Saxon), "there is no certain mention of the customary engagements on the king's part, nor of homage by his magnates." This seems to confirm Hallam's view.

Among our historians, Macaulay contains some good remarks on James II.'s coronation, vol. i. p. 225; also consult *Gentleman's Magazine*, vol. xxxi. p. 346. Hallam's *England*, p. 42, note 1 (Murray), explains an important change which Dr. Lingard has remarked in the ceremony of Edward VI., and refers thereon to Rymer, vii. 158, for Richard II.'s coronation, and 2 Burnett, *App.*, p. 93. Hume notices that "it was the usual practice of the kings of England to repeat the ceremony of their coronation thrice every year, on assembling the states, at the three great festivals." This also confirms the view of Hallam as to elective monarchy.

The coronation oath is at present fixed by 1 William and Mary, c. 6, modified by 5 Anne, c. 8 and 39, and 40 George III., c. 57. It is given at length in Blackie's *Encyclopædia*, *sub voce*, *q. v.* Consult also, on this point, Macaulay, ii. p. 297, and Hallam, *England*, p. 389, note 1; the latter very important. In Buckingham's *Parliamentary Review*, for 1834, p. 917, there is "A Letter to the Bishop of Exeter on his View of the Coronation Oath." The prelate is said to state that his Majesty, in his executive capacity, is bound by his coronation oath to maintain the property of the Church inviolate.

For some anecdotal and curious notes, consult Pepys's *Diary*, pp. 70, 71, 72, 157, 239, 284; *Percy Anecdotes*, some curious information on prices paid for places to view coronations from time of William the Conqueror, p. 303. There are also some useful notes on "crowns" in *Choice Notes from "Notes and Queries,"* "History," p. 248.

I have put my information as short as possible, on account of your valuable space. Readers of "N. & Q." will be able to use it in their own way. At the same time may I repeat my request for information on any ceremony among the early Semitic nations of prehistoric times?

G. LAURENCE GOMME, F.R.Hist.S.

30, Sidmouth Street, Regent's Square.

ASCANCE (4th S. xi. 251, 346, 471; xii. 12, 99, 157, 217, 278.)—In p. 472 I gave it as my opinion that *ascance* or *ascances*, in the meaning of *as if* or *as if forsooth*, ought to be divided *as cance* or *as cances*, and that the *cance* or *cances* is merely another form of *chance* or *chances*. I then derived the latter half of the word from the old French form, which I showed to be *cance*; and I explained the *s* in *ascances* as being the genitive ending used adverbially. I now think that the *s* is probably a corruption of *wise*, and that *cances* = *cancewise* = *chancewise* or *by chance*, the *w* having dropped just

as it has (in pronunciation) in *Warwick, Greenwich*, &c., and as it has really in the vulgar *allus*=always. See note †. *Wise*, however, is of Teutonic origin (German *Weise*, Dutch *wijs*, Danish *viis*), and as I have since discovered that, in the Low German and Scandinavian languages and dialects, the Latin *cadentia* (from which the old French *cance* and our *chance* are derived) has assumed almost identically the same form* — as far, at least, as pronunciation is concerned—as the old French *cance*, I now think it probable that *ascances* is of Teutonic, or it may be of Scandinavian, origin, and that it came in with some of our Low German ancestors, or, less probably, with the Danes. *Chancewise* in Dutch would be *kanswijs*, and, singularly enough, we do find in Dutch, as pointed out by MR. WEDGWOOD (4th S. xi. 346), a word *kwanswijs*,† meaning *as if, forsooth* (see Holtrop's *Dutch Dict.*), which is exactly what we want, for I showed in my last note how much *by chance* (=*chancewise*) and *forsooth* are akin by comparing the Latin *fortasse*, which means both.‡ But can *kwanswijs* with a *w*, and *kanswijs* (=chancewise) without one, be the same word? I think there is not the least doubt they can, for *kw* (written also *qu*) in Dutch has in one indisputable instance at least taken the place of a simple *k*—I mean in *kwam* (came§), the past tense of *komen*, to come.

MR. WEDGWOOD, however, would derive the whole word *ascances* from *kwanswijs*, and here I cannot agree with him, as I think it impossible in that case to explain the *as;* whilst, according to my view, the *as* is simply our conjunction *as*= the French *comme*, which is wanted to make up the meaning *as if*. It is true that in the Dutch dictionaries (and this is probably what misled MR. WEDGWOOD) the word *kwanswijs* is given as meaning by itself *as if*, but from the examples there quoted it would seem that it has this meaning only when some particle, such as *of* (=our *if*), is added to it, and that when alone it simply means *forsooth*, a meaning which I have shown that *chancewise* well might have. I think it is probable that *kwanswijs* was formerly used with *als* (=our *as*), and *als kwanswijs*, or, without the *w*, *als kanswijs*, would exactly = our *ascances*. Compare the Dutch *als kaks*, which is stated to be exactly=*kwanswijs*, and may possibly have some connexion with it.

Ascances, therefore, literally means *as apparently*, or *as forsooth*, and the *if*, which is also contained in it (for it is used=*as if* or *as if forsooth*), is contained in, or is to be supplied after, the *as*, for *as* is frequently used in old English=*as if*.‖ See Johnson and Webster, *s. v. as*, and Abbott, *Shakspearian Grammar* (1872), § 107.

In conclusion, if I am right, and I have no doubt that I am, *ascances* = *as if* is, as MR. WEDGWOOD surmises, an altogether different word from *ascance*¶=obliquely or askew, for the former word must be divided *as cances*, and the latter *a scance*.

F. CHANCE.

Sydenham Hill.

QUEEN ELIZABETH OR DR. DONNE? (5th S. iii. 382, 433.)—MR. FRISWELL says that Donne *printed* the quatrain, and that Goldsmith was the first to attribute it to Queen Elizabeth! What evidence is there that Donne printed it, or that it was printed as his in his lifetime? Nay, more, is it true that it was printed by his son in the first editions? I have only the first, the 4to. of 1633, and in that I fail to find it. I feel sure Donne did *not* appropriate it, and I am not sure that his son did. But as to the second point, I do not know when it was first printed as the Queen's, but I think its insertion by Baker in his *Chronicle* must have been forgotten by MR. FRISWELL. I refer to Baker because he was an old college friend of Donne and one who knew him well, and was, doubtless, well acquainted with his poems, both printed and unprinted, for he speaks of him (ed. 1665, p. 450) as "my old acquaintance," "a great writer of conceited verses," &c. Yet at page 341 he gives the quatrain in question as an illustration of the ready wit of Elizabeth, introducing it with the words, "it is said that, after some pausing, she thus answered: 'Christ was the word,' &c."

I have read somewhere an old account of this matter in which the words of the princess were given thus, "*His* was the word that spake it," and I then thought, and do so still, that this reading was better than the common one. The complication that "Christ was the word" rather weakens the force of the epigram. I am unable

* In the Dutch of the present day *chance* is *kans*, in Low German (neighbourhood of Bremen) *kans* or *kansse*, in Danish *kands* (I believe the *d* is not pronounced), and in Norwegian (see Aasen's *Dictionary*) *kans*.

† An old form of *kwanswijs* is *quansis*, in which the *w* has really disappeared, and which (if the *qu* be pronounced=*k*) is almost identical with *cances*.

‡ In Winkelman's *Dutch and French Dictionary*, *kans* (=our *chance*) is defined "schijnbare Gelegenheid, apparence," whilst in German dictionaries I find *quantsweise* (which is allowed to be the same word as *kwanswijs*) defined "Zum Scheine," and in English "in appearance." In other words, the *kans* and the *quants* (=*kwans*) are given precisely the same meaning of *Schein* or *appearance*.

§ In Low Germ. it is also *quam*. Similarly in English, *quoits* is more commonly pronounced *kwoitz* than *koits*, though, from the derivations given in Webster, the *k* pronunciation ought to be the correct one. Compare also the Italian *quando* (=kwando) with the French *quand* (=kand).

‖ In English we use *as cances*, and drop the *if*: in Dutch they use *kwanswijs of* (*of* meaning *if*), and so drop the *as*.

¶ *Ascance*, when = *ascances*, is, therefore, merely a corrupted form, and was adopted probably in consequence of the accidental, almost complete, identity of form between *ascances* and *ascance* (obliquely).

st now to say where I met with it. Strype, in s *Memorials*, says that when her servants were amined, one of them said, "As you teach us, so y, that I believe." This sounds very much as if had heard the reply of the princess.

EDWARD SOLLY.

This epigram is found in Camden, one of the ighest of all Elizabethan authorities, and half generation earlier in celebrity than Donne. Whether it was in the *Annales rerum Anglic.*, 615, fol., or the second part of his history (Leyden, vo., 1625, two years after the good old anti- uary's death), candidly I forget. When we emember how poems were editcd in those days, nd how many cockles and darnels got mingled vith the pure grain, we cannot wonder at this epigram going astray. My version is, I find, strictly accurate, and I confess I prefer the way the emphasis is laid in the last line of my version.

WALTER THORNBURY.

Abingdon Villas.

The quatrain is ascribed to Dr. Donne by the late Mr. Bellew, in his *Poets' Corner*. The first line reads :—

"He was the Word that spake it;"

the other lines are given as quoted by MR. FRISWELL.

FREDK. RULE.

There is yct another impromptu attributed to good Queen Bess. In her progress through Kent in 1573, she was received at Folkestone by the Archbishop of Canterbury, Lord Cobham, and others ; and, according to the traditionary tale, the mayor, perched on a three-legged stool, began his address :—

"Most gracious Queen!
Welcome to Folksteen!"

when her Majesty cut him short with the impromptu :—

"Most gracious fool!
Get off that stool!"

CUTHBERT BEDE.

ETYMOLOGY OF "TINKER" (5th S. ii. 421 ; iii. 54, 155, 259, 435.)—I think I can throw light upon the true origin of the words *caird* and *tinker*, which neither MR. KILGOUR, nor MR. WHITE, nor any other of your correspondents, as far as I have seen, has been able to do.

Caird is a common Scottish patronymic, derived from the Gaelic *ceard*, a smith, a mechanic, a worker in metals, and usually in the Lowlands signifies a tinker, though in the Highlands applied to other trades, as *Ceard-oir*, a goldsmith ; *Ceard-airgiod*, a silversmith ; *Ceard-staoin*, a tinsmith ; *Ceardaich*, a smith's forge, a smith's shop ; and others which I need not cite.

The word does not mean *gipsy*, but was applied to members of that race or tribe because they often adopted the tinker's trade, and travelled about the country to mend old pots and pans, as they do still. The English word *tinker* is, as MR. KILGOUR rightly suspects, an abbreviation, not of *tincerdd*, as he wrongly spells it, but of the Gaelic *teine-ceard*, from *teine*, fire, and *ceard*, a smith, and not from the English word "tin." Thus *teine-ceard*, or tinker, means a fire-smith, because in his wanderings he has to carry his fire or brazier along with him. Dr. Johnson, who knew nothing of the Celtic that enters so largely into the composition of the language of the British people, derives *tinker* from *tink* or *tinkle*, because, as he says, "their way of proclaiming their trade is to beat a kettle, or because they make a *tinkling* noise." This derivation, like many hundreds of others in Johnson's *Dictionary*, which his recent editors—Todd and Latham—have failed to correct, is hopelessly wrong, as I shall show in my forthcoming work, "The Gaelic Etymology of the Languages of Western Europe, and more particularly of the English and Lowland Scotch ; and their Cant, Slang, and Colloquial Dialects."

CHARLES MACKAY.

Fern Dell, Mickleham, Surrey.

R. W. BUSS (5th S. iii. 228, 257, 330, 419, 455.)—Having the original edition of *Pickwick* of 1837, I am able to corroborate MR. ALFRED BUSS's statement, called in question by G. G. At p. 69 is "The Cricket Field," and at p. 74, "The Fat Boy watching Tupman and Miss Wardle," both illustrations being "drawn & etch'd by R. W. Buss." I take this opportunity of pointing out that Dickens himself was not as accurate as might have been expected in writing about the original form of his own work. In a letter to the *Athenæum*, March 31, 1866 (elicited from him by certain claims which Mr. Seymour's son had advanced on behalf of his father to the origination of *Pickwick*), he says :—"Mr. Seymour died when only the first twenty-four printed pages of *The Pickwick Papers* were published ; I think before the next three or four pages were completely written ; I am sure before one subsequent line of the book was invented." Now this could not possibly be true, as the second number of *Pickwick*, of twenty-four pages, contained three illustrations by Seymour ; one of "Mr. Winkle in Difficulties with a Horse," within two pages of the end. So Dickens wrote a short note of correction for the next number of the *Athenæum*, altering "*three or four* pages" to "*twenty-four* pages." The letter, however, has been reprinted as it first appeared, and no notice has been taken of the correction which stultifies the whole passage.

In the same letter he quotes a Preface he had prefixed to a cheap edition of *Pickwick* in 1847, in which are more slight misstatements. "We started with a number of *twenty-four* pages." The first number contained *twenty-six* pages. Again, Mr.

Seymour's death is alleged to have been the cause of immediately making the new number one of thirty-two pages with two illustrations, whereas the second number contained twenty-four pages with three illustrations. In fact, the great humourist, in vindicating himself, has not given Seymour his fair share in the starting of *Pickwick*, as it seems to me, and has muddled his account of the matter in his unnecessarily vehement self-assertion. One is naturally reminded of a dispute as to the venerable Mr. Cruikshank's share in the original of a part of *Oliver Twist;* a dispute which, I believe, has not found its way into "N. & Q."

I am anxious to have an answer to my query about *The Scrap Book of Literary Varieties*, &c. (iii. 307).

I may add that a third picture of Buss's, "The Field Day," p. 35, referred to by MR. TEGG, is not in my copy of the book. Buss seems to have been treated very cavalierly.

J. H. I. OAKLEY, M.A.

Portland Place, Leamington.

STEEL PENS (5th S. iii. 346.)—The extract given from Dr. M. Lister by MR. RALPH N. JAMES is very interesting. The doctor there speaks of "our steel pens" as if they were not at all uncommon. When the poet Churchill's effects were sold up, after his death, Nov. 10, 1764, they fetched extravagant prices; "a common steel pen brought five pounds." Charles Churchill was born in Vine Street, Westminster, in 1731. His father was curate of St. John's Church there. Of this place he writes :—

> "Famed Vine Street,
> Where Heaven, the kindest wish of man to grant,
> Gave me an old house and an older aunt."

And Cunningham says he so sang, and lost a legacy by it. Did he live always in this house, and were his things sold from it? What was the number of the house, and does it still exist?

C. A. WARD.

THE TABLE AND THE PEOPLE (5th S. iii. 426.)—Probably MR. SWIFTE may not be aware that the position of the holy table which he has suggested was precisely that which it occupied in the early church, as described by Eusebius and other ancient writers. What we now call the chancel was then called *bema*, and in this *bema* the holy table was placed midway between the *apsis*—the semi-circular termination of it—and the *cancelli*, or rails separating the *bema* from the *nave*. Behind the holy table, as thus placed, and immediately fronting the people, were seated the bishop and the presbyters of the church, the bishop in the centre, with the presbyters on his right and left. Looking, therefore, to primitive usage,—which no doubt the best of our reformers did,—I quite agree with MR. SWIFTE that the most obvious solution of the present difficulty would be recourse to the plan which he suggests. At all events, it is the only plan which can enable the clergyman to do the same thing at the same time before the table and the people. EDMUND TEW, M.A.

I am sorry to have to point out that the venerable MR. SWIFTE has made a mistake. I have certainly not read Mr. Cox's essay, but I can hardly think it to be his. There is no direction for the priest to stand before the people; he is to break the bread before the people. And further, the meaning is in their presence, not in their sight: this was decided in the Purchas case. The two words "before" have two different meanings, as the Latin versions will show, which have (I believe invariably) "ante mensam—coram populo."

C. F. S. WARREN, M.A.

"HISTOIRE DES RATS": COMTE DE CAYLUS (5th S. iii. 428.)—An edition of *Les Œuvres Badines du Comte de Caylus* was published in 1787 (nominally at Amsterdam, "et se trouve à Paris, chez Visse, Rue de la Harpe"), in ten volumes, 8vo., with two supplementary volumes by other writers in the same *genre;* and in the "Avertissement de l'éditeur," in the first of these two or vol. xi. of the series, the following allusion is made to the tract inquired after, which is there included, immediately following a similar *brochure*, called *L'Histoire des Chats.* The editor says :—

> "*L'Histoire des Rats* est une suite trop naturelle de celle des Chats"—here attributed to M. de Moncrif (*sic*)—"pour qu'elle ne trouve pas ici sa place. Au reste, cette dernière histoire est une heureuse imitation de la précédente; elle est, de même, mêlée d'anecdotes curieuses sur les rats, et de recherches intéressantes sur leurs habitudes, leur manière de vivre, &c. On l'attribue à M. de Sigrais, dont nous ne connoissons que cet ouvrage."

The Comte de Caylus, whose antiquarian and scientific researches have been universally appreciated, was, besides, one of the humorous writers and social wits of Paris in the early part of the last century, and in association with Crébillon fils, Moncrieff, Duclos, La Chaussé, Abbé de Voisenon, &c., produced the lively sketches afterwards collected and published under his name.

S. H. HARLOWE.

St. John's Wood.

Barbier gives De Sigrais as the author. The book was originally published in 1737, and gave rise to some controversy and many imitations.

W. R. CREDLAND.

Campfield, Manchester.

Consult *La France Littéraire*, vol. ii. p. 93, and *Dic. des Ouvrages Anonymes*, Paris, 1874, vol. ii. col. 764. H. S. A.

WEST-END, KENT (5th S. iii. 327.)—I have consulted Mr. Furley, certainly a high authority, and he has no knowledge of such a manor or of such

place; also Mr. Thurston, who has resided in ent all his life; he is nearly an octogenarian, and is been our surveyor for very many years; he ever heard of the manor or of Dumville. Neither is the Mayor of Hythe, Mr. Mackeson, a well-nown geologist. Some Kentish correspondent of N. & Q." *may* point out the locality asked for; ut although I have inquired of many inhabitants ere likely to know, I have obtained no satis-actory information. FREDK. RULE.

Ashford.

THE OPAL (5th S. iii. 429.)—Is MR. HENRY F. ONSONBY quite correct in telling us that "an pal is considered an unlucky stone"? The ncients, as far as my reading serves me, rather onsidered it as the reverse. As possessing all the olours of all the other precious stones, they hought it possessed all their virtues too. The elder Pliny says a good deal about it (37, 6, 21, § 80), and Solinus, speaking of it under the name of *Hexecontalithus* (ch. 38), says there was a kind of people of Libya who held it in the highest esteem, "tantùm lapide uno gloriantur," &c. It was also called Παιδέρως, from its supposed power of promoting love and good will.

The modern superstition is, I believe, that as a love token it becomes indicative of the continuance or decline of the giver's affection, in proportion as its colours show bright or cloudy.

EDMUND TEW, M.A.

"JAWS OF DEATH" (5th S. iii. 428.)—"E mediis Orci faucibus ad hunc evasi modum" (*Luc. App. Met.*, vii. p. 191),—"From the very jaws of death I have escaped to this condition." Cicero says somewhere, "Ex faucibus fati ereptam videtis,"—"You see her snatched from the jaws of death."

EDMUND TEW, M.A.

Perhaps Tennyson, who is very fond of classical phrases (*e.g.* "laughed with alien lips"; Homer's γναθμοῖσι γελοίων ἀλλοτρίοισιν, *Od.* xx. 347), was thinking of Virgil's "Tænarias fauces," *Georg.* iv. 466. C. J. BILLSON.

Winchester.

SYMON PATRICK, BISHOP OF ELY (5th S. iii. 289.)—R. W. C. P. will find this bishop's Autobiography, well annotated, in the Clarendon Press collection of his works, edited by Taylor (nine vols., 8vo., 1858). The book has got into the book-stalls and common shops, but, as in other cases, will doubtless be speedily absorbed, and then increase on the original price.

A. B. GROSART.

There is some account of his life by Thomas Chamberlain in the edition of his *Parable of the Pilgrim*, published by Burns. A. S.

A sketch will be found in Chalmers's *Biographical Dictionary*, London, 1815, vol. xxiv. p. 191.

J. MANUEL.

A BOOK BY JOHN SPENCER (5th S. iii. 280.)—I take the following to be the book to which CUTHBERT BEDE refers; there are two copies of it in the British Museum, and one in the Bodleian Library. Should it be inconvenient to transcribe the title direct from the book, I offer the following for his acceptance:—

"A Discourse of divers Petitions of High Concernment and great consequence; delivered by the Authour into the hands of King James, of famous memory, and into the hands of our gracious King Charles. And divers other Letters delivered unto some great Peers of the Land... A Treatise of Melancholie, and the strange effects thereof. By John Spencer... London, H. Dudley, 1461 [*sic*, misprint for 1641], *Bib. Gren.*"

GASTON DE BERNEVAL.

Philadelphia.

THE REV. LAURENCE HOLDEN (5th S. iii. 288) is said by Dr. Allibone to have been a *Unitarian* minister of Maldon, Essex, and to have been born in 1710. He published in 1755 a volume containing twenty-two sermons, the titles and texts of which are specified in Darling. He published *A Fast Sermon* in 1757, and in 1763 *A Paraphrase of the Book of Job, Psalms, Proverbs, and Ecclesiastes*, four volumes, 8vo. In 1776 his *Paraphrase of Isaiah* was published, and he died two years later. The funeral sermon published at Tenterden in 1813 was on the occasion of the death of his son, who bore the same name; but Dr. Allibone has fallen into the error of combining the two men into one, a not uncommon error with that learned writer. GASTON DE BERNEVAL.

Philadelphia.

BUST OF NAPOLEON I. BY CANOVA (5th S. iii. 370.)—Will J. C. J. kindly inform me where his bust of Napoleon is to be seen, and whether he will permit me to see it if I can make an opportunity? I ask, because the noble bust by Camolli, purchased in Italy by Sir Robert Wilson in 1813, is in the possession of a member of my family connexion, and it would be a matter of great interest to compare the two. I would gladly procure for J. C. J. a view of the latter.

HERBERT RANDOLPH.

According to Black's *Guide to Derbyshire*, 1872, Canova's colossal bust of Napoleon I. was then in the sculpture gallery of Chatsworth House, the seat of the Duke of Devonshire, K.G.

W. J. HAGGERSTON.

Public Library, South Shields.

LOLLARDS (5th S. iii. 384.)—Halliwell's *Dictionary of Archaic and Provincial Words* describes Lollards as "heretics." The followers of Wickliffe were termed "Lollards," or "Lollers," but the term was in use long before the time of that distinguished Reformer. It was commonly used as one of reproach for religious hypocrites. A "Loller" is thus described by Audelay:—

"Lef thou me a *loller* his dedis that wyl hym deme,
If he withdrawe his deutés from holé cherche away,
And wyl not worchip the cros, on hym take good eme,
And here his matyns and his masse upon the haleday,
And belevys not in the sacrement, that hit is God veray,
And wyl not schryve him to a prest on what deth he dye,
And settis nozt (*sic*) he the sacramentis sothly to say,
Take him for a *loller* y tel you treuly
And false in his fay;
Deme hym after his saw,
But he will withdrawe,
Never for hym pray."

Halliwell also gives "Lolligoes," "idle fellows."—Miles's MS.

I have only to add this from Littré, a French lexicographer, who should be far more widely known in this country than I am afraid he is:—

"Lollard. Nom donné à des hérétiques du commencement du XIVe siècle en Belgique et en Allemagne, et qu'on dit provenir d'un certain Lolhard, Allemand."

I may as well put in Littré's view of the doctrines of the sect:—

"Cette doctrine abolissait la messe, les sacrements, l'ordination des prêtres, niait l'intercession des saints et prêchait la pauvreté."

To this is added:—

"Sectateur de Wikleff, en Angleterre, au XIVe siècle, ainsi dit parce que ces sectateurs prirent le costume pauvre des lollards."

JEVONS.

Nottingham.

"THE VELVET CUSHION" (5th S. iii. 348.)—C. W. S.'s "much controversy" may be thus interpreted:—

1. * "A New Covering to the Velvet Cushion." [By Dr. F. A. Cox of Hackney.] 12mo., pp. 180.
2. "The Legend of the Velvet Cushion." By Jeremiah Ringletub [*i. e.* Dr. John Styles of Brighton]. 8vo., pp. 322.
3. Mr. Cunningham and his two answerers fully reviewed in the *Eclectic* and *Monthly* Reviews for 1814-15.

The author, whose "Cushion" appeared in its tenth cover in 1816, died September 30, 1861.

W. H. ALLNUTT.

Oxford.

This work is mentioned at page 109 of *The Handbook of Fictitious Names;* also, a reference to two volumes of "N. & Q." O. H.

MARSH'S "TEN PLEASURES OF MARRIAGE" (5th S. iii. 387.)—F. S. E.'s "undescribed book" may be found duly recorded in "A Catalogue of Books, &c., bequeathed to the Bodleian Library by Francis Douce, Esq." The first part was advertised in the Catalogue of Books published in London in Trinity Term, 1683; the second part in Michaelmas Term of the same year. Both printed "for H. Rodes, next the Bear Tavern in Flee Street."

F. S. E.'s conclusion that the book was printed in Holland is, I think, a right one; but he seem to have overlooked what appears to me a strong argument in favour of that opinion, viz., that in the title-page to the second part the word *year* is printed *jear*; surely this is a Dutchism.

Henry Rhodes was a publisher of some eminence in his day; his name may be found in the imprint of works (1681-6) by Mrs. Behn, Samuel Clark, Sir M. Hale, Mr. Glanius, E. Cooke, Bishop Gauden, &c. He subscribed five guineas on the occasion of the lamentable fire which destroyed the printing office of William Bowyer, January 30, 1712, and died before 1725, on November 28th of which latter year his widow was remarried to Sir Thomas Masters, Knight. W. H. ALLNUTT.

Oxford.

LORD COLEPEPPER (5th S. iii. 208.)—See Foss's *Judges of England*, London, 1851-64, 9 vols., 8vo.

GASTON DE BERNEVAL.

Philadelphia.

"MESSAN" (5th S. iii. 388.)—Jamieson suggests a derivation from *Messina*, but does not support the etymology by any evidence.

A. L. MAYHEW.

Oxford.

The same word probably with the Irish and Highland Gaidelic *mesán* (now *measán*), an old word (diminutive) meaning "a lap-dog, a puppy."

DAVID FITZGERALD.

Hammersmith.

LEPERS' WINDOWS (5th S. iii. 400.)—There is one in Meopham Church. W. S. J.

Gray's Inn.

COIN CLEANING (5th S. iii. 400.)—The simplest method of cleaning silver coins, and specially coins in debased silver, is by placing them for forty-eight hours in lemon juice. The numerous Roman denarii struck in *argent de billon* in the third century, and the pennies and groats of our Edwards and Henries, when thus treated, regain their pristine beauty, or ugliness, as the case may be. *Crede experto.* OUTIS.

Risely, Beds.

"HELL," A LANE IN DUBLIN (5th S. iii. 406.)—At this reference it is stated, on the authority of the *Dublin University Magazine*, that a narrow lane in Dublin, called "Hell," is referred to in *Death and Dr. Hornbook.* It requires a considerable stretch of imagination to extract such a meaning from the words:—

"As true 's the Deil 's in hell
Or Dublin city."

D. HALLIDAY.

Edinburgh.

* See "N. & Q." 2nd S. x. 371, 517; xi. 415.

BRACEBRIDGE FAMILY (5th S. iii. 409.)—If J. G. D. F. will inform me of the family and descent of Winifred, daughter of Thomas Scott, I shall be obliged to him; if of the Kentish family of Scott, I may be able to assist his inquiry, as that family derive many royal descents (English and Scottish) in the line of their ancestry. I might also be able to assist (if I have the previous descents) to Rowland Bracebridge and Winifred Scott) in deriving the royal descent through females.

J. R. SCOTT.

ST. BIAGIO (NOT BIEGGIO) (5th S. iii. 409.)—The Italian expression of which A. S. is in search is usually given thus:—"E' sa a quanti di è San Biagio,"—"He knows on what day St. Biagio falls; he is a clever fellow." The phrase is probably ironical. Biagio is the Italian form of Blasius, whose day is the 3rd February. Another saying—besides the familiar "Adagio Biagio!"—wherein the saint's name appears is "Dare il San Biagio a uno," &c.—"give him his due, to serve him out." In what it originated I do not know.

H. K.

LONG INCUMBENCIES (5th S. iii. 386.)—The tenure of an incumbency for seventy years is almost unparalleled in clerical annals. Dr. Routh was President of Magdalen College, Oxford, for sixty-three years, and recently the death of the Rev. John Lucy, M.A., Rector of Hampton Lucy, and Vicar of Charlcote in the county of Warwick, has been chronicled, who had held the former benefice for sixty years, having been appointed in 1815. Mr. Lucy's fine collection of paintings has been recently dispersed by the auctioneer's hammer, a landscape by Gainsborough in it fetching the sum of 1,465*l*. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

BEUGNOT AND CHARLES X. (5th S. iii. 421.)—"When Charles X. returned to France as Monsieur, he said to a deputation, 'Rien n'est changé, Messieurs; il n'y a qu'un Français de plus.' When the giraffe came to Paris the pasquinaders made 'the illustrious stranger' say, 'Rien n'est changé, Messieurs; il n'y a qu'une bête de plus.' They afterwards added that the giraffe on going to see the King was much mortified to find that he, the giraffe, could no longer flatter himself with being 'Le plus grande bête de royaume.'"—Sir Robert Wilson's *Note-Book*.

HERBERT RANDOLPH.

Worthing.

"EATING A BOTTLE OF WINE" (5th S. iii. 405.)—The following extract from the *Lady's Magazine* for 1775 may, perhaps, not be without interest:—

"The next day after this discourse had passed, we took an evening jaunt as far as Islington. When we arrived, Miss Sophy took us into a dairy, and to display polite breeding to the company,—'Pray, Mr. What d'ye call'm,' said Sophy, 'will you eat any milk?' 'Yes, ma'am; I am a great lover of milk, and shall accept it with pleasure from your fair hand.' I must own I could not but smile at the pretty conceit of eating milk. In our return home we walked pretty swiftly, and the evening being warm it created a thirst in me, and being determined to treat the ladies before I left them, just as we arrived at Temple Bar,—'Come, ladies,' said I, stopping on a sudden, 'shall we step into the "Devil" and eat a bottle of wine?' Immediately the ladies set up a loud laugh, which was echoed by the standers-by. I was, I must own, a little disconcerted. 'Upon my honour, I do not know, ladies; I am afraid I have erred again in point of politeness; if I have, pray inform me, and I shall stand reproved.'—'Why,' said Miss Sophy, 'what in the name of wonder were you thinking of to make so egregious a blunder as to talk of eating wine? Why the people, I am sure, think you mad.'—'Pardon me, madam, I entreat you, for I transgress not designedly, but through ignorance. You asked me to eat milk, and now when I ask you to eat wine you laugh at me; pray where lies the difference between eating wine and eating milk?'—'A very material difference,' replied Sophy; 'milk is allowed to be food, that is, both meat and drink.'—'Well, and pray may not wine be allowed to be food also? I am certain that the greatest part of the City macaronies subsist almost entirely upon it.'"

The writer, who dates from Penrith, hopes some charitable correspondent will give a correct list of fashionable eatables. EDWARD SOLLY.

"BLACKTHORN WINTER" (5th S. iii. 424.)—This term is not confined to Hampshire, still less to the neighbourhood of Winchester; I first remember hearing it used in Kent. There are generally some warm days at the end of March or beginning of April which bring the blackthorn into bloom, and which are followed by a cold period very sensibly called the blackthorn winter.

WILLIAM WICKHAM.

MOODY, THE ACTOR (5th S. iii. 328, 375.)—From his excellent performance of Irish characters, it has generally been believed that this actor was born in Ireland, and Cork has been named as the place. But we now know for certain, from the inscription on his gravestone at Barnes (given by your correspondent), that he was born in the parish of St. Clement Danes, London. No particulars of his early life are known. He was born in 1727, and about 1750 was principal tragedian at the Norwich Theatre. He made his first appearance in London at Drury Lane Theatre, in the character of Thyreus in *Antony and Cleopatra*, January, 1759. He was an actor of great merit in various lines; but his great excellence was in old men and Irish parts. The *Theatrical Biography* of 1772 says:—

"Moody's humorous manner of supporting Capt. O'Cutter got him so much reputation, not only with the town in general, but also with the critics, that even Churchill bore testimony to his merit. In the *Register Office* he added some characteristic features to the part of the Irishman, which convinced the public that he had no equal in that line. He was the principal support of the *Jubilee*, and in the *West Indian* he played with such judgment and masterly execution as to divide applause with the author.

He retired from the stage in 1796, but returned

to it for one night, June 26, 1804, at Covent Garden. He died December 6, 1812. There is a fine portrait of him as the Irishman in the *Register Office*, and another as Teague in Bell's edition of *The Committee*. Both are said to be excellent likenesses. EDWARD F. RIMBAULT.

PRINCES AND PRINCESSES (5th S. iii. 327, 438.)—What does HERMENTRUDE mean about the title of prince having been restricted to the Prince of Wales? Were not all the sons of the sovereign commonly called so? Considered in the light of an *official title*, I doubt if they ever were called so, or even are called so now. The Prince of Wales alone sits, I believe, as Prince of Wales in the House of Lords, the rest of the royal family as dukes. The princely title is apparently a courtesy title, but how long it endures seems to be open to doubt. The prefix of royal highness belongs to all the children of the sovereign, and to the children of the sovereign's sons, as shown in the case of his Royal Highness Prince Alfred of Edinburgh.

SEBASTIAN.

GRAY'S "STANZAS WROTE IN A COUNTRY CHURCHYARD" (5th S. iii. 100, 313, 398, 414, 438.)—I have always thought that the first appearance of Gray's *Elegy* was in the *London Magazine* for March, 1751, p. 134, and that this was the threatened publication to which he refers in his letter to Walpole of the 11th of February, 1751, as about to take place in *the magazine of magazines;* in consequence of which he requests Walpole to let Dodsley have his copy of the poem for immediate publication. MR. FREDERICK LOCKER (p. 438) speaks of the "*Grand Magazine of Magazines*" as if there had really been a journal of that name, in place of its being only a gentle term of scorn used by Gray to indicate the *London Magazine;* and, moreover, he gives the date of publication as 1750, in place of 1751. I should be glad to know if his copy really bears the former date. EDWARD SOLLY.

"HE HAS SWALLOWED A YARD OF LAND!" (5th S. iii. 108, 174, 217, 373.)—One must go further back than the *British Workman* and 1856 for the origin of this saying. Here it is, for instance, and at second hand, too, in *Eliza Cook's Journal*, Dec. 15, 1849:—

"HALF-A-PINT OF ALE = A YARD OF LAND.

"It is not often, we dare say, that a man thinks, when he drinks 'a gill of ale,' he is swallowing a square yard of land! Yet so it is. There are 31,700,000 acres of land in England, the rental of which is £30,000,000, or 19*s.* 2*d.* per acre. An acre, therefore, at twenty-five years' purchase, is of the value of £23 19*s.* 2*d.*, or 5,750 pence. Divide this by 4,840 (the number of square yards in an acre), and you have a penny and a fifth as the average value of a square yard of English ground!—*Gateshead Observer.*"

J. RAYNER.

Ashford.

The following is from the *Family Herald*, 1840 No. 186:—

"An Irish gentleman, resident in Canada, was desirou of persuading his sons to work as backwoodsmen, instea of frittering away their constitutions and money i luxuries and pleasure; and as champagne costs i America something more than a dollar a bottle, when ever the old gentleman saw his sons raise the bright sparkling mixture to their lips, he used humorously t exclaim to them, '*Ah, my boys, there goes an acre of land trees and all!*'—Sir F. Head's *Emigrant.*"

W. T. W.

THE SLANG OF THE STOCK EXCHANGE (5th S. iii. 369, 398.)—The principal elements of this peculiar slang are the words "Bull," "Bear," and "Lame Duck." The earliest mention of the second of these terms with which I am acquainted is in a satire published by T. Bowles of St. Paul's Churchyard, London, and contemporary with the South Sea Bubble, *c.* 1720, styled *The Bubbler's Medley;* it is No. 1610 in the *Catalogue of Satirical Prints* in the British Museum. A print in the same collection, dated 1734, entitled *The Stocks*, &c., No. 2016, comprises a verse which so neatly includes two of the terms, and suggests the third, that I may be forgiven for quoting it:—

"But if Bull and Bear don't tally,
Out they waddle from the Alley;
And reduc'd to humbler state, sir,
Curse Stock-jobbing and their fate, sir.
Doodle, doodle, doo," &c.

In the print No. 2016 the "lame ducks" are "waddling" away from the Stock Exchange.

F. G. STEPHENS.

Miscellaneous.

NOTES ON BOOKS, &c.

Monumental Inscriptions of the British West Indies, from the Earliest Date. With Genealogical and Historical Annotations, from Original, Local, and other Sources, illustrative of the Histories and Genealogies of the Eighteenth Century, the Calendars of State Papers, Peerages, and Baronetages; with engravings of the Arms of the principal Families. Chiefly collected on the spot, by Captain J. H. Lawrence Archer. (Chatto & Windus.)

THE above title-page explains the purpose of this magnificent quarto volume. We need only add that Captain Archer has re-acted the part of Old Mortality, in the British West Indies, but with more extensive purposes, and under infinitely greater peril. His labours serve to connect the history of home with that of the colonies. The difficulties of the work, as regarded Jamaica, are thus alluded to by him:—"In Jamaica most of the handsome old mausoleums, being secluded from the town, and partially concealed by gigantic cacti, cashew, and mangrove trees, have been, from time to time, broken into and plundered, the

den coffins stolen, the marble tablets carried off d sold again for the like purposes, and the empty ult left for the lugubrious picnics of the 'dan-rous' or, at any rate, idle classes, whose broken ttles, mingled with the relics of humanity, bear itness to the revelries by which they have been secrated." The searchers after quaint names and ainter epitaphs will find here what they seek; it the volume has far higher objects than the tisfaction of such research. The history of the lands is told in a way to show how much can be etailed when a writer is gifted with the power of ondensation. Jamaica, it is said, takes its name om St. James, the patron saint of Columbus; ut this is so like the old Indian name Xaymaca, sle of springs, that we incline to the latter as the ne from which Jamaica is derived.

Poetical and Dramatic Works of Thomas Randolph. Now first Collected and Edited from the early copies and from MSS., with some account of the Author, and occasional Notes. By W. Carew Hazlitt. (Reeves & Turner.)

MR. CAREW HAZLITT'S practised hand has never been better or more successfully employed than on this excellent edition of the Sussex poet, who added a very fair share of lustre to the reigns of James and Charles I. Randolph took his early flight under the former king, and brought it to a too early close under the latter. Less than thirty years formed the space of the poet's life—barely a dozen of working years within that space; yet see what genius and industry could accomplish hand-in-hand. More than half-a-dozen plays,—for one, at least, has perished in manuscript,—among which *The Muses' Looking-Glass* will ever demonstrate the master-hand. Therewith hundreds of verses, grave and gay, pious, and, in present view of things, a thought profane; light as air, and solid as the earth; verses to charm a passing hour, and others to charm the memory fond in retaining them. We have no belief in the suggestion that Randolph shortened his life by too liberal devotion of his time among the tipplers. This suggested breakdown of a career has nothing better to make it pass than a "probably." A man of extremely riotous life could never have found leisure or wit for such work as Randolph accomplished. We congratulate the publishers on the very convenient form of this edition, and also on their having the services of an editor who seems to have thoroughly understood and perfectly enjoyed his work. One who knew Randolph said that the poet "loved sack and harmless mirth." If the mirth was harmless we may be sure that the sack was not quaffed to excess.

The Dramatic Unities in the Present Day. By Edwin Simpson. Second Edition. (Trübner & Co.)

MR. SIMPSON'S pleasant and useful little book will interest all persons who love dramatic poetry. It is modestly styled a compilation of authorities on the above subject, but no one thought of such a compilation before. Mr. Simpson starts from the revival of letters, when Trissino, at the court of Leo X., in the year 1515, produced his *Sofonisba*, the first regular tragedy of those times, constructed on the strictest observation of the unities of action, time, and place. The fashion which the Italian took from the Greek a Frenchman took from the Italian; Mairet adapted Trissino's *Sofonisba* to the French stage at Rouen in 1629. Corneille, Racine, Voltaire, &c., followed the classical example, which continued to be a law with most French writers of tragedy till the complete infraction of it in Victor Hugo's *Hernani*, in 1830. Mr. Simpson gives good illustration of what the unities are, and what may come by following them. We might have good lines, but we could have but little action; and, in spite of *The Mourning Bride* and *Cato*, the English stage has disdained, and will continue to disdain, to subject itself to the triple fetters, the application of which some critics recommend—the unities of time, place, and action.

THE HEAD OF CHARLES I. (5th S. iii. 340.)—Charles I. was buried in the vault of Henry VIII. in St. George's Chapel, Windsor, and his coffin was opened by command of, and in the presence of, the Prince Regent, on April 1, 1813. Sir Henry Halford, who witnessed the disinterment, wrote an interesting account of the appearance and condition of the head, which was authenticated by the sign manual of the Regent. After remarking on the striking resemblance, which, even in its decayed state, it bore to the coins, busts, and especially the Vandyke pictures of the King, Sir Henry goes on to say:—

"When the head had been entirely disengaged from the attachments which confined it, it was found to be loose, and, without any difficulty, was taken up and held to view. It was quite wet, and gave a greenish red tinge to paper and to linen which touched it. The back part of the scalp was entirely perfect, and had a remarkably fresh appearance, the pores of the skin being more distinct, as they usually are when soaked in moisture, and the tendons and ligaments of the neck were of considerable substance and firmness. The hair was thick at the back part of the head, and, in appearance, nearly black. A portion of it, which has since been cleaned and dried, is of a beautiful dark brown colour. That of the beard was a redder brown. On the back part of the head it was more than an inch in length, and had probably been cut so short for the convenience of the executioner, or perhaps by the piety of friends soon after death, in order to furnish memorials of the unhappy king.

"On holding up the head to examine the place of separation from the body, the muscles of the neck had evidently retracted themselves considerably, and the fourth cervical vertebra was found to be cut through its substance transversely, leaving the surface of the divided portions perfectly smooth and even, an appearance which could have been produced only by a heavy blow inflicted with a very sharp instrument, and which furnished the last proof wanting to identify King Charles I. After this examination of the head, which served every purpose in view, and without examining the body below the neck, it was immediately restored t

its situation, the coffin was soldered up again, and the vault closed.

"Neither of the other coffins had any inscription upon them. The larger one, supposed on good grounds to contain the remains of King Henry VIII., measured six feet ten inches in length, and had been enclosed in an elm one of two inches in thickness; but this was decayed, and lay in small fragments near it. The leaden coffin appeared to have been beaten in by violence about the middle, and a considerable opening in that part of it exposed a mere skeleton of the king. Some beard remained upon the chin, but there was nothing to discriminate the personage contained in it. The smaller coffin, understood to be that of Queen Jane Seymour, was not touched, mere curiosity not being considered by the Prince Regent as a sufficient motive for disturbing these remains."

I may remark that the King's hair was not cut short for the convenience of the executioner, as Sir H. Halford supposes it might have been, as in the report of the execution given in the *State Trials** it is mentioned that "he called to the Bishop for his Night Cap, and having put it on, he said to the Executioner, 'Does my hair trouble you?' who desired him to put it all under his Cap, which the King did accordingly, by the help of the Executioner and the Bishop." And, subsequently, "Then the King said to the Executioner, 'Is my Hair well?'" H. A. KENNEDY.

Waterloo Lodge, Reading.

CONTEMPORARY HISTORY is being written with some audacity. Remarkable illustrations of this were noticed in recent papal and anti-papal controversy. A later illustration is afforded by the American correspondent, in London, of a Chicago journal. He assures his Transatlantic readers that the peers of England attend Messrs. Moody and Sankey's services, "clothed with their badges of nobility!"

MR. JOHN LATOUCHE'S popular papers on Portuguese Travel, which have appeared in the *New Quarterly Magazine*, are shortly to be published by Messrs. Ward, Lock & Tyler, under the title of *Travels in Portugal*, with illustrations by the Right Hon. T. Sotheron Estcourt.

ARCHÆOLOGICAL INSTITUTE.—*June* 4.—Mr. O. Morgan in the chair.—"Notes on the Architecture of the Choir of Lincoln Cathedral, especially as to the Chronology of St. Hugh's Work," by the Rev. E. Venables, and a memoir "On the Identification of the Roman Stations 'Navio' and 'Aquæ,' with Remarks on others in Derbyshire," by Mr. W. T. Watkin, were read.—Lady C. Schreiber exhibited two fine early watches, Mr. Nightingale two early watch-cases and a watch, upon which the chairman made some observations.—Mr. Vernon showed a Swiss knife, fork, and spoon, with richly-carved handles, and a silver oar said to have belonged to the London Watermen's Company.—Mr. Henderson brought a thirteenth century bronze casket, inlaid with silver, which had belonged to the Sultan of Mosul.—Mr. Tregellas exhibited an étui case supposed to have belonged to the queen of Henry III. of France.—Sir J. C. Jervoise sent a bronze ring and a piece of semi-vitrified earthenware.—Miss Ffarington brought a fourteenth century seal of W. de Meles, and some early documents relating to the families of Meles and Ffarington.—Mr. Soden-Smith exhibited three fragments of Roman glass; Mr. Waller a drawing of portion of the Roman wall of London; and Mr. Ranking an inscribed Babylonian brick, and a medal of the Emperor Maximilian I.

* Six vols., fol., ed. 1730, vol. i. p. 997.

Notices to Correspondents.

ANON.—"Measures and not men," a phrase which occurs as a quotation in a letter written by the Earl of Shelburne, July 11, 1765, is of earlier date than either Goldsmith or Burke, to both of whom it is commonly attributed. "Measures, not men, have always been my mark," is in Goldsmith's *Good-Natured Man* (1768). "The cant of 'Not men, but Measures,'" is in Burke's *Thoughts on the Cause of the Present Discontents* (1773).

J. B.—Martial is undoubtedly right, and Milton certainly wrong. The *a* in Serāpis is long. The old English poets are not quite trustworthy in this matter. We know what Shakspeare makes of "Hyperion's curls" Dryden has the second *e* in Cleomenes alternately long and short, and Hughes's Eumenes, in *The Siege of Damascus*, is altogether in antagonism with use and authority.

W. B. should consult a spelling-book for his first query; address the Heralds' Office for his second; write to the secretaries of all the London clubs for his third and advertise, in all the London papers, for the tailor in whom he is interested, in order to satisfy his fourth inquiry. "N. & Q." cannot help him.

J. F. HISTORY.—It is no Druidical remain at all, but simply a rough unhewn mass of stone (with, as far as we can remember, an appropriate iuscription), placed in its present position within the past few years, and made to serve the purpose of a drinkiug fountain.

T. S.—

"Français, qu'avez vous fait du héros que j'adore?"

has no reference to Napoleon. It is to be found in Voltaire's *Adelaïde du Guesclin*, Act i. sc. 2.

D. W.—COLLECTOR will be glad to hear from you; his address is, George Mackey, Erdington, near Birmingham.

PETRUS.—On the earliest opportunity after he has kindly forwarded, in confidence, his name and address.

H. C. W. (Dublin) has only to give himself the trouble of opening a dictionary to find how the word is spelt.

E. S. (Park House).—Much obliged by your kind communication.

D. C. E.—"The Crisis" next week. A proof shall be forwarded.

SIGMA.—"A Question," &c., next week.

W. M. S.—Forwarded to MR. THOMS.

EDWARD SOLLY.—Thanks for the hint.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

THE MOST ECONOMICAL MODE OF LIGHTING PREMISES, where natural daylight is obstructed, owing to the small size of windows or the proximity of buildings, is by adapting one of those useful Daylight Reflectors. Mr. Chappuis, the patentee, of 69, Fleet Street, manufactures them of various qualities, in order to suit the purse of rich and poor. They are in general use all over London, and in almost every town of the United Kingdom. With the aid of this invention gas being done away with in daytime, the twofold purpose of health and economy can be served thereby.—[ADVERTISEMENT.]

LONDON, SATURDAY, JUNE 19, 1875.

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Notes.

YORKSHIRE VILLAGE GAMES.

One evening last summer I was walking through the little village of Thornes, on the outskirts of Wakefield, and noticed some little girls, in age varying from six or seven to ten or twelve, playing in an open space of ground. Many local and other traditions have lingered in this part of Yorkshire, and there was a peculiar demonstrativeness in these games that attracted my attention. The games consisted of verses, sung to extremely simple, pretty, quaint tunes, accompanied by dancing to the rhythm of the words and time of the tunes; and a good deal of action and gesture, according to a rather elaborate ritual for which I have given rubrics below. One song was sung again and again, until the children were tired of it, then, out of the abundance of their childish glee, they began a fresh one; and so went on until their mothers called them in to bed. The effect was so curious and striking that, when found, I at once made a note of it. The verses in many places are obviously corrupt, and elsewhere of doubtful meaning, but, throughout, appear to me suggestive of something very different from mere childish pastime; and I shall be interested if any reader of "N. & Q." can throw light upon them. The most curious sound to me like echoes of some rude and old-world epithalamic poetry (possibly derived through the May-games, which date anterior to Christianity in this country, were sexual in their origin, and are known to have been celebrated under circumstances *indecoris ac procacis licentiæ*), the real meaning of which has long been forgotten.

1. A circle of girls, hand in hand, stand facing the centre, in which they put a boy, or, if he cannot be got to play at such a "soft game," as is generally the case, then a girl, who for the time being personates a boy, while the girls in the ring outside dance round and round, and sing to a cheerful tune :—

"Willy, Willy Wallflower,
Growin' up so high;
We are all maidens,
We shall all die,
Exceptin' 'Liz'beth Fawcitt,*
She 's the youngest daughter;
She can hop,
She can skip,
She can turn the candlestick.
Fie, fie; shame, shame;
Turn your backs together again."

Then, loosing hands, each turning round so as to face the outside of the circle, and joining hands again, the above is repeated, at the end of which they turn so as to face the centre as at first, and sing, to a more plaintive tune :—

"Eliz'beth Fawcitt,* your sweetheart is dead;
He 's sent you a letter to turn back your head.'

Again loosing hands, and each turning round so as to face the outside of the circle, the same is repeated, at the end of which they turn so as to face the centre as at first, and sing :—

"Willy, Willy Wallflower," &c.

2. A little boy, or a girl personating a boy, is placed in the centre of a circle of girls, who sing :—

"Sally Water, Sally Water,
Springin' in a pan;
Cry, Sally, cry, Sally,
For a young man;
Choose for the worst un,
Choose for the best un,
Choose for the little gell 'at you love the best."

The one in the middle then chooses one of the girls from the ring, whilst the rest sing :—

"Now you 're married
I wish you joy;
First a girl
And then a boy;
Seven years after
Son and daughter,
Pray, young couple, come kiss together."

Then the two in the centre kiss, and the boy goes out to take his place in the circle, leaving the girl alone in the centre.

3. A little girl kneels down upon the ground, and the rest, forming a circle round her, sing :—

* Here each girl mentions her own name.

"On the carpitt you shall kneel,
While the grass grows in the field.
Stand up, stand up, on your feet;
[Here she stands up on her feet.
Pick the one you love so sweet."

She then picks some one out of the ring and kisses her, the one kissed having to take her place in the middle, whilst the rest sing as before.

4. A number of girls range themselves against a wall, whilst one stands out and sings, stepping backwards and forwards to the time :—

"Sunday night an' Nancy, oh!
My delight an' fancy, oh!
All the world that I should keep,
If I had a Katey, oh!"

Then she rushes to pick out one, taking her by the hand, and, standing face to face with her, the hands of the two being joined, sings :—

"He, oh! my Katey, oh!
My bonny, bonny Katey, oh!
All the world that I should keep,
If I had a Katey, oh!"

Then the two separate their hands, and, standing side by side, sing the first verse over again, taking another girl from the group by the wall; and so on.

5. A little boy stands in the middle of a circle of girls, who sing :—

"Around a green gravill
The grass is so green,
And all the fine ladies
Ashamed* to be seen;
They wash 'em in milk,
An' dress 'em in silk.
We 'll all cou'† down together."

All then couch down as if in profound respect, then, rising slowly, sing :—

"My elbow, my elbow,
My pitcher an' my can;
Isn't Kate Waldron
[Here each girl mentions her own name.
A nice young gell?
Isn't Tommy Hughes
[Here each girl mentions the name of her sweetheart.
As nice as her?
They shall be married with a guinea-gold ring.

"I peep'd through the window,
I peep'd through the door,
I seed pretty Katey
A-dancin' on the floor;
I cuddled her an' fo'dled her,
I set her on my knee;
I says, 'Pretty Katey,
Won't you marry me?'

"A new swept parlour,
An' a new made bed,
A new cup an' saucer
Again' we get wed.
If it be a boy, he shall have a hat,
To follow wi' his mammy to her ha', ha', ha';
If it be a gell, she shall have a ring,
To follow wi' her mammy to her ding, ding, ding."

* A shame (?). † Cower.

Then all clap hands, and the one that 's sweetheart to him in the middle kisses him.

6. Standing promiscuously, each sings :—

"When I was a young gell,
A young gell, a young gell,
When I was a young gell,
I' this a way went I.[a]
An' i' this a way,[a] an' i' that a way,[a]
An' i' this a way went I.[a]
[a] Here each holds her dress coquettishly.

"When I wanted a sweetheart,
A sweetheart, a sweetheart,
When I wanted a sweetheart,
I' this a way went I.[b]
An' i' this a way,[b] an' i' that a way,[b]
An' i' this a way went I.[b]
[b] Here each beckons with her finger.

"When I went a-courting,
A-courting, a-courting,
When I went a-courting,
I' this a way went I.[c]
An' i' this a way,[c] an' i' that a way,[c]
An' i' this a way went I.[c]
[c] Here they take one another's arms.

"When I did get married,
Get married, get married,
When I did get married,
I' this a way went I.[d]
An' i' this a way,[d] an' i' that a way,[d]
An' i' this a way went I.[d]
[d] Here each holds her dress proudly.

"When I had a baby,
A baby, a baby,
When I had a baby,
I' this a way went I.[e]
An' i' this a way,[e] an' i' that a way,[e]
An' i' this a way went I.[e]
[e] Here each folds and presses her apron to her bosom.

"When I went to church,
To church, to church,
When I went to church,
I' this a way went I.[f]
An' i' this a way,[f] an' i' that a way,[f]
An' i' this a way went I.[f]
[f] Here "we reckons to hold our frocks up," as if to kneel.

"My husband was a drunkard,
A drunkard, a drunkard,
My husband was a drunkard,
I' this a way went I.[g]
An' i' this a way,[g] an' i' that a way,[g]
An' i' this a way went I.[g]
[g] Here they fist and beat one another.

"When I was a washerwoman,
A washerwoman, a washerwoman,
When I was a washerwoman,
I' this a way went I.[h]
An' i' this a way,[h] an' i' that a way,[h]
An' i' this a way went I.[h]
[h] Here they make-believe to wash clothes with their aprons.

"When I did peggy,
Did peggy, did peggy,

When I did peggy,
I' this a way went I.[l]
An' i' this a way,[l] an' i' that a way,[l]
An' i' this a way went I.[l]

[l] Here they revolve their bodies half round backwards and forwards to imitate "peggying."*

"My baby fell sick,
Fell sick, fell sick,
My baby fell sick,
An' i' this a way went I.[k]
An' i' this a way,[k] an' i' that a way,[k]
An' i' this a way went I.[k]

[k] Here, holding up aprons to eyes, "we reckons to cry."

"My baby did die,
Did die, did die,
My baby did die,
An' i' this a way went I.[l]
An' i' this a way,[l] an' i' that a way,[l]
An' i' this a way went I.[l]

[l] Here "we reckons to cry again."

"My husband did die,
Did die, did die,
My husband did die,
An' i' tbis a way went I.[m]
An' i' this a way,[m] an' i' that a way,[m]
An' i' this a way went I."[m]

[m] Here they shake their hands behind them as if to say, good-bye and done for.

I was unable, after the most careful questioning, to get any precise information from my children respecting the origin and tradition of their games. "Where did you learn these things?" I asked. "At school," was the reply. "From whom?" I asked. "Big gells," was the reply. "And where did the big girls learn them?" I asked. "We don't know," was the reply. Can any reader of "N. & Q." supply the answer?

James Fowler, F.S.A.

Wakefield.

[The above games and lines—the latter with some modification—are common in other parts of England, including London; so we are informed by competent authority. What is wanted is a knowledge of whence they came originally.]

* Washing clothes, by stirring them backwards and forwards in a cylindrical tub with a wooden stirrer. In Lincolnshire it is "dollying." In Durham tbey pound the clothes as in a mortar, and call it "pogging."

WILLIAM HAMILTON OF BANGOUR.

Of this elegant and graceful poet several biographical sketches have been published, chiefly in connexion with successive editions of his works. It is, however, remarkable that all his biographers, including the last, Mr. James Paterson, a painstaking and diligent searcher, have omitted reference to his "Testament Dative" in the Edinburgh *Commissariat Register*. Not, indeed, that the document is of much general interest, but it is at least worth printing. It shows that the poet had a relative who was unhappily married, her husband belonging to a leading Scottish family. Hamilton died at Lyons on the 25th of March, 1754, in his fiftieth year. His Testament Dative proceeds thus:—

"The Testament Dative and Inventary of the debts and sums of money which were addebted and resting owing to umquhill William Hamiltone of Bangour at tbe time of his decease who deceased upon the twenty fifth day of March MvijC and fifty four years ffaithfully made and given up by James Hamiltone now of Bangour only child of the said defunct and by Doctor Stewart Threpland physician in Edinburgh and Francis ffarquharson Accomptant there, the only surviving and accepting curators named to the said James Hamilton by the said defunct his ffather, which James Hamilton is only Executor dative qua nearest in kin decerned to the said Defunct and that by decreet of the Commissaries of Edinburgh as the same dated the fifth December mvijC and Sixty four in it self at more length purports."

Follows the inventory:—

"In the first the said defunct had addebted and resting to him at the time of his decease foresaid, the debts and sums of money afterwritten, viz. The Sum of thirty pound Ster[l] as the Expence of the proces of Separation, and ten pound money foresaid as the expence of the proces of Aliment being in all forty pound Sterling which was modified and decerned for by a decreet of Aliment dated the twenty eight of February MvijC and thirty ffour years obtained before the commissaries of Edinburgh against tbe deceased Walter Nisbet of Craigentinny, at the Instance of Anne Muir then his Spouse who by Assignation dated the twenty fifth of June mvijC and thirty four conveyed the said fforty pound of Expences modified in favours of the also deceased John Hamilton of Bangour tbe said defuncts Brotber german who thereupon raised letters of Horning against the said Walter Nisbet, and he having been charged thereon was afterwards denounced upon the Thirteenth November mvijC and thirty five and tbe Letters with the Executions were upon tbe twenty seventh of that month registrat in tbe General Register at Edinburgh. To which sum of forty pound the said defunct had right as Executor dative qua nearest in kin decerned and confirmed to the said deceased John Hamilton his brother conform to confirmed Testament in his favours Expede befor the saids Commissaries upon tbe twenty sixth ffebruary mvijc and fifty four wherein the said sum is given up and confirmed.

"Item the sum of fifty eight pound thirteen shillings and four pence ster[l] as the annual rent of the said sum of fforty pound money foresaid from the said thirteenth november MvijC and tbirty five, the date of the said denounciation till the time foresaid of the said defunct his decease extending the said principall sum and annual rents thereof in haill to ninety eight pound thirteen shillings and four pence sterling, which in Scots money is one thousand one hundred and eighty four pound. Summa of tbe debt resting to the Dead, Jm Jc Lxxxiiij.

"Masters James Smollett James Graeme David Ross and Alexander Murray Commissaries of Edinburgh specially C. M. C. O. & C. the said James Hamilton now of Balgowan only Executor dative qua nearest in kin to the said defunct his ffather, and in and to the debt and sum of money above written with full power to the said Executor and his curators beforenamed for their Interest to Intromett &c and cautioner Alexander Ogilvie writer in Edinburgh, dated tbe eighth march mvijC and sixty six years."—*Edinb. Com. Reg.* vol. cxx.

Charles Rogers.

Grampian Lodge, Forest Hill, S.E.

MUSICAL MSS. AT ELY.

In 1861 the Dean and Chapter of Ely Cathedral published a valuable list of the musical MSS. in their possession. It is entitled, *A Catalogue of Ancient Choral Services and Anthems, preserved among the Manuscript Scores and Part-Books in the Cathedral Church of Ely* (Cambridge, Deighton & Bell). This admirable little volume of fifty-five octavo pages was edited by the Rev. W. F. Dickson, M.A., the Precentor, and too much praise cannot be given him for the manner in which he has performed his task. The history of this collection is thus given by the editor in his brief Preface :—

"The Music Library at Ely owes its very valuable and interesting collection of MSS. chiefly to the pious care and indefatigable industry of James Hawkins, Mus. Bac., Organist, during forty-seven years, of the Cathedral Church. Appointed to his office in 1682, not many years after the ruthless destruction of church music books which marked the gloomy period of the Great Rebellion, Hawkins seems to have set himself resolutely to gather together the fragments which remained of the old choir books, and to preserve from oblivion those compositions which could still be deciphered by transcribing them with his own hand in score. No doubt the church had sustained losses which were wholly irreparable. Abundant evidence of this exists in the volumes so laboriously compiled by Hawkins, who often records in the margin his regret at the absence of one or more parts, 'torn out of y^e^ books'; but he has rescued from the ruins a mass of musical matter which contains treasures of the highest value, and which well deserves careful examination and analysis."

I have recently become possessed of a thin folio MS., containing about seventy pages of closely-written matter, which purports to be "A Catalogue of the Church Musick at Ely, 1754." The writer's name is not given, but I strongly conjecture it to have been the Rev. Thomas Watkins, M.A., Precentor of Ely, and minister of Holy Trinity, 1736–1776. We know that he prepared indices to many of the MSS. in the Cathedral Library, and Mr. Dickson says, "Precentor Watkins seems to have right well discharged the duty imposed on him by the statutes, of taking care of the choir books."

In any future edition of the Ely Catalogue my MS. would be valuable, and I need hardly say that its use is at the disposal of the Dean and Chapter. The possessors of the Ely Catalogue will not object to the following brief notes respecting some of the composers not identified by the editor :—

"Blackwell, Isaac" (p. 16).—*Temp.* Charles II. Three of his anthems are printed in Playford's *Cantica Sacra*, 1674.

"Gunn" (p. 25).—*Barnabas* Gunn, Organist of Gloucester Cathedral, 1730-1743.

"Holmes" (p. 30).—*George* Holmes, *temp.* Annc. Several of his anthems are preserved in Lincoln Cathedral.

"Hutchinson" (p. 31).—*Richard* Hutchinson, Organist of Durham Cathedral, 1614-1646.

"Jackson" (p. 31).—*John* Jackson. Two of hi anthems are printed in Playford's *Cantica Sacra*, 1674.

"Norris, William" (p. 35).—One of the children of th Royal Chapel in 1685, afterwards of Lincoln choir.

"Tayler, Silas" (p. 39).—*Captain* Silas Taylor of th Parliament army. He was very musical, says Aubrey "and hath composed many things, and I have heare anthems of his sung before his Majesty in his chapel." He is frequently alluded to by Pepys.

"Williams" (p. 43).—*Thomas* Williams, Organist o St. John's College, Cambridge, 1680.

Among the names of organists of Ely Cathedral in Mr. Dickson's list, that of John Amner occurs, 1610–1641. The editor makes a trifling mistake when he tells us that "Amner was elected a Lay-clerk in 1604, and was succeeded by Michael Este in 1609." This note relates to *Ralph* Amner (the son of John), as stated in the Ely Register, not to *John*, the organist. Ralph was in holy orders, and a vicar, viz. minor canon, of Ely. He was a gentleman of the Royal Chapel in 1623, and died at Windsor, March 3, 1663.

EDWARD F. RIMBAULT.

CURIOUS COINCIDENCES IN THE FORM OF WORDS.—Our word *warlock* = a wizard, is derived by Mahn in Webster and by E. Müller from the A.-S. *wærloga* or *werloga*, "a belier or breaker of his agreement or pledge . . . hypocrita" (Bosworth), from *wær*, agreement or pledge, and *loga*, a liar (from *ligan*, to lie). I do not for one moment question the correctness of this derivation, though I should be glad to learn whether *warlock* (or *werlock*) was ever used in O. E. in the sense of *covenant-breaker, perjurer*, or *hypocrite*, and though the transition from such a meaning to that of *wizard* is not altogether an easy one, unless it be supposed that a *wizard* was regarded as one who had broken his covenant with God, and was eager to break his compact with the devil.

My object in writing this note is merely to point out the extraordinary coincidence in form, without the slightest apparent connexion in origin, between *warlock* (also written *warluck*—Webster) and the *Rouchi** *warlouque* (see Hécart's *Dict. Rouchi-français, s. v.*) = "qui a le regard louche." Hécart derives this word from the Flemish "*waer*, en quel lieu?" = our *where?* and *loken* = our "to look"; because, he says, those who are cross-eyed look at one spot and seem to look at another. But I cannot say that I believe in this Flemish derivation (for no word corresponding to *warlouque* is found in Flemish),† and I think there is no doubt that *warlouque* is connected with the Rouchi *berlou*, *berlouque*, of which,

* Hécart says in his Preface that Rouchi is the *patois* which is spoken in the district—"dont Valenciennes peut être considérée comme le centre."

† If the origin were Flemish, I would rather refer the *war* to *war* = entanglement, confusion, cf. *warkop*, *wargeest* = esprit turbulent, brouillon.

ndeed, Hécart himself says it is only another orm. Now, *berlou* is evidently identical (in origin, hat is) with the Fr. *berlue*, for a full account of which see Littré, Diez, Scheler, and Brachet, all of whom seem to be agreed in deriving the syllable *ber* (which is also found in the cognate languages and dialects in the form of *bar* and *bes**) from the Lat. *bis*,† whilst they derive the remainder of the word from the Lat. *lucere*, or *lux*, so that the primitive meaning would be *double light*, from which we readily obtain the secondary meanings of *obliquity* and *dimness of sight*.‡

But not only is *warlouque* much more like *warloek* in *form* than *wærloga* is; it is also much more like it in meaning; for, if one were called upon to describe a wizard, would it not be much more natural to describe him as *oblique of looks*, as one *looking asecnee*, or having an *evil eye*, or as one endowed with *second sight* (*bis*), than as a mere *breaker of his word?*

Such coincidences of *form* are not uncommon, but they are very rarely so perfect,§ and here we have what is rarer still—coincidence in signification likewise. F. CHANCE.

Sydenham Hill.

MONSTERS: CHEESE.—On the occasion of the Queen's marriage, the people of East and West Pennard, in Somersetshire, in the Cheddar district, resolved to incorporate their loyalty in a mighty cheese, to be presented as a bridal offering. The cheese was made, and graciously accepted by her Majesty and Prince Albert. It weighed 11 cwt., was 9 feet 4 inches in circumference, and 20 inches deep; the produce of 750 cows. The farmers, after the presentation, asked permission to exhibit it, hoping to make some money. They took it from the palace for that purpose, and in the end her Majesty naturally declined to have it back. The exhibitors quarrelled among themselves, the cheese got into Chancery, and, of course, never got out again. H. R.

COIN.—Extract from Bennet's edition of *The English Works of Roger Aseham*, printed for T. Davies and J. Dodsley, London, without date:—

"Commend me to good Mr. Pember. Tell him that yesterday I saw a new Coin, which I would he had for all the old he hath. It was made in this house where we lie, at *Inspruck*. It is very like a great *Suffolk* cheese as any cometh to *Sturbridge* fair, but somewhat thicker. It is seven so heavy as two men can bear. There was molten for it, of fine silver, for I saw the making of it, 6,400 guilders; every guilder is worth 5*s*. *English* and more, except our money be well amended.

"Noble Maximilian and his wife be come out of Spain and be in Italy, coming hitherward. This Country of Tyrol, where we be, which is under *Ferdinando*, doth present this goodly coin to Queen *Mary*, *Maximilian's* wife, which is the Emperor's Daughter, because she was never in *Germany* afore. This rich gift is given for *Maximilian's* sake, whom all men love above measure. There is of one side of this coin all the arms belonging to *Maximilian* and his wife; on the other stands Queen *Mary* his wife's face, most lively printed, as the old antiquities be. Above her image be these words in *Latin: Sereniss. Duci Reginæ Boemiæ, ex familiâ Regum Hispaniæ, et Archiducum Austriæ progenitæ jam primum in Germaniam venienti Tyroliensium Munus.* 1551."—Letter of R. A. to "my dear Friends Edward Raven and William Ireland, of St. John's College, Cambridge," page 394.

HERBERT RANDOLPH.

PARALLELS.—

"Who can bring a clean thing out of an unclean Not one."—Job xiv. 4.

"οὐ γὰρ ὃ μὴ καλὸν οὔποτ' ἔφυ καλόν."
Euripides, *Phœnissæ*, 814.

"And all my mother came into my eyes,
And gave me up to tears."—*Henry V.*, iv. 5 [31].

"While gazing on them sterner eyes will gush,
And into mine my mother's weakness rush."
Byron, *To Genevra*, 6, 7.

"How *sweet* the moonlight *sleeps* upon this bank."
Shakspeare.

"Yon silver beams,
Sleep they less *sweetly* on the cottage thatch
Than on the dome of kings?"—Shelley, *Queen Mab*.

Cupid, "the little greatest god."
Southey, *Commonplace Book*, 4th Series, p. 462.

Cupid, "the little greatest enemy."
O. W. Holmes, *The Professor at the Breakfast Table*.

Compare the last stanza of Leyden's lovely ode, "Scottish Music," with the fourth stanza of Dr. Beattie's "Irwan's Vale." C. J. BILLSON.

Winchester.

COINCIDENT PASSAGES.—In Mr. Gladstone's pamphlet on *The Vatican Decrees* is this passage:

"I shall strive to show to such of my Roman Catholic fellow subjects as may kindly give me a hearing, that after the singular steps which the authorities of their Church have in these last years thought fit to take, the people of this country, who fully believe in their loyalty, are entitled, on purely civil grounds, to expect from them some declaration or manifestation of opinion, in reply to that ecclesiastical party in their Church, who have laid down, in their name, principles adverse to the purity and integrity of civil allegiance."

About 200 years ago, in Dryden's Preface to his *Religio Laici*, we have the following:—

"But to return to the Roman Catholics, how can we

* *Berlue* in old French is *barlue*, whilst in Italian we have *barlume* (from *lumen*), in the allied signification of *glimmering light*, and in Prov. *beslei* = injustice (lit. *double* or perverted *law*) and *bescueg* = biscuit.

† If the *war* really comes from *bis*, then we have another example in which a derivative has lost every letter of its original. (See note on *yeux*, 5th S. ii. 101.)

‡ *Avoir la berlue* means to be dim-sighted, to see double, or to have visual illusions, and is also used figuratively = to be blind.

§ Another, and still better, example is found in *ascance* = askew, and *ascance* (or *ascances*) = as if. See note, 5th S. iii. 471. Here the coincidence in form is absolutely perfect, but there is apparently no connexion in origin, and certainly none in meaning.

be secure from the practice of jesuited Papists in that religion? For not two or three of that order, as some of them would impose upon us, but almost the whole body of them, are of opinion that their infallible master has a right over kings, not only in spirituals but temporals. . . . I should be glad, therefore, that they (the Roman Catholics) would follow the advice which was charitably given them by a reverend prelate of our Church; namely, that they would join in a public act of disowning and detesting those jesuitic principles, and subscribe to all doctrines which deny the Pope's authority of deposing kings, and releasing subjects from their oaths of allegiance."

J. B.

Altrincham.

How a Picture was Christened.—As Mr. J. B. Waring is now dead, there can be no harm in my telling the following circumstances.

When the pictures were coming in fast at the great Leeds Exhibition of 1868, and the men were hanging them on the walls, Mr. Waring was standing near me, and asked me, alluding to a picture of St. Teresa at a little distance, "Who is that by?" I was in the act of looking at a picture of St. Cecilia, by Alonso Cano, and replied, "Alonso Cano." We were very busy for many days afterwards, and I had quite forgotten the circumstance, when I heard from a friend that Mr. Waring had written an article on the picture of St. Teresa for the *Illustrated London News*, and that it was to appear engraved in that paper as being by Alonso Cano.

This picture and a great many others were sent in to be exhibited without the names of the artists. When I came to examine the pictures in making out the catalogue, I was satisfied that the St. Teresa was a French picture, I believe by Santerre; but I felt that it was too late to do otherwise than enter it as being by Alonso Cano and hold my tongue. The picture is a very good one; and whoever is now so lucky as to possess it has little reason to be annoyed that it was ascribed to the wrong artist in the *Illustrated London News*, or that I now tell how it was christened.

Ralph N. James.

Ashford, Kent.

The "Cobra-tel."—Shakspeare annotators would do well to add the following to their collections illustrating the witch scene in *Macbeth*:—

"In the preparation of the mysterious poison, the *Cobra-tel*, which is regarded with so much horror by the Singhalese, the unfortunate Kabra-goya is forced to take a painfully prominent part. The receipt, as was written down by a Kandyan, was sent to me from Kornegalle by Mr. Morris in 1840, and in dramatic arrangement it far outdoes the cauldron of Macbeth's witches. The ingredients are extracted from venomous snakes, the Cobra da Capello (from which it takes its name), the Carawella, and the Tic prolonga, by making an incision in the head, and suspending the reptiles over a chattie to collect the poison. To this, arsenic and other drugs are added, and the whole is to be 'boiled in a human skull with the aid of the three Kabra-goyas, which are tied on three sides of the fire, with their heads directed towards it, and tormented by whips to make them hiss, so that the fire may blaze. The froth from their lips is then to be added to the boiling mixture, and, as soon as an oily scum rises to the surface, the *cobra-tel* is complete.'"—Sir James Emerson Tennent, *Ceylon*, i. 183.

Anon.

Luther.—*Circiter* A.D. 1517, the patronym of Martin Luther, whose forefathers—through how many generations matters not—had lived and laboured under the papal sovereignty, acquired, and while the world lasts will retain, its prophetic etymon in the scriptural epithet Ἐλεύθερος, *free*. This correlation of sound and sense has escaped, I think, the notice of Luther's biographers; I venture, therefore, on embodying it in a simple distich with the Saviour's exhortatory saying, as recorded by his beloved disciple, the evangelist John:—

Ἐὰν οὖν ὁ Υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε.—Cap. viii. 36.

"Luther Ἐλευθερος est, velut in prænomine, *Liber*: Et filii verbo perstabit Ἐλεύθερος omnis."

Keeping clear of polemics, I trust that the classic columns of "N. & Q." will not be closed against my homology.

Edmund Lenthall Swifte.

Curious Custom in Russia.—I take the following curious passage from *The Englishwoman in Russia*, London, 1855, p. 223:—

"On Midsummer Eve a custom still exists in Russia, among the lower classes, that could only be derived from a very remote antiquity, and is, perhaps, a remnant of the worship of Baal. A party of peasant women and girls assemble in some retired, unfrequented spot, and light a large fire, over which they leap in succession. If by chance any one of the other sex should be found near the place, or should have seen them in the act of performing the heathenish rite, it is at the imminent hazard of his life, for the women would not scruple to sacrifice him for his temerity: I was assured that such instances had often been known."

Can any of your readers throw light on the history of this strange ceremony? There are many startling stories in the "Englishwoman's" book (see especially pp. 83, 84), and possibly her anecdotes are to be taken *cum grano*.

Middle Templar.

Bradford.

Inscription.—Being in the little town of Chard in Somerset for a few hours last summer, I copied the annexed inscription from a plate attached to a small piece of ordnance, one of two placed in front of a public building—the Town Hall, I believe:—

"Those two pieces of cannon were prescnted to Augustine Whendon of Crimchard by his faithful servant Mr. William Burridge who by his own industry became an eminent merchant of Portsmouth and was (*sic*) recast by his grandson George Whendon. The year of our Lord 1842."

F. R.

Queries.

[We must request correspondents desiring information in family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

"The Crisis."—"Printed and published for the Authors by T. W. Shaw, in Fleet Street, opposite Anderton's Coffee House, where Letters to the Publisher will be thankfully received." I have lately come into possession of what appears to be a periodical with the above title. It consists of letters from No. I. to XI. inclusive. The heading of No. I. is as follows :—

"Numher I. to he continued Weekly. Saturday, January 21, 1775. Price Two-pence Half-penny.

'Potius visa est periculosa libertas quieto servitio.'
Salust.

To the People of England and America. Friends and Fellow Subjects," &c.

No. II. "Saturday, January 28, 1775. A Bloody Court, a Bloody Ministry, and a Bloody Parliament."

No. III. "To the King."

No. IV. A long heading, commencing "Ye Conspirators," finishing with the line, "Nero had such Instruments of Slaughter."

No. V. "To the People."

No. VI. "To the Right Honourable Lord North," &c.

No. VII. "To the Right Honourable Lord Apsley, Lord Chancellor of England." This letter is signed "Junius," and dated Feb. 16, 1775.

No. VIII. "To the Lords Suffolk, Pomfret, Radnor, Apsley, and Sandwich."

No. XI. (*sic*). "To the King."

No. X. "To the Right Honourable Lord Apsley, Lord Chancellor of England." This is also signed "Junius," and dated March 6, 1775.

No. XI., and the last one, is not addressed to any one in particular. The heading of the last is "Saturday, April 1, 1775."

Concerning Nos. VII. and X. signed "Junius," I have seen the following opinions, which I hope the authors will forgive my making use of with regard to this query :—

"The *Crisis* papers are curious, and must be scarce, as I can find no mention of them. They are evidently by Tom Paine, printed on the eve of his going to America, as he was there in April, 1775, when the battle of Lexington took place." "The Junius signature is an assumption, and has nothing to do with the true Junius."

As an answer to the last assertion, I have received the following reply :—

"It is clear the two letters which purport to be by Junius, having no reference to the American War whatever, could have formed no part of the fifteen [I think this ought to be fourteen] numbers of the *Crisis* published in America by Tom Paine, 1776-83, at Philadelphia. [In London these were published in 1796, 8vo. (Lowndes, *Bibliographer's Manual*, Bohn, 1864).]

"Again, if the other letters were written by Thomas Paine, it is scarcely reconcilable with the fact that (according to the *National Cyclopædia*) he had settled at Philadelphia in 1774, whilst these letters bear date 1775. True, they are written in the incendiary language of Paine, but is it not equally so of Wilkes? They might have been transmitted, but it is not probable that they were so.

"I now come to the two letters (Nos. VII. and X.) signed 'Junius.' If they are fictitious, the writer must indeed have been possessed of unusual effrontery, for in the second letter (No. X.) he says, 'I shall begin this letter to your Lordship with an extract of a letter I addressed some time since to Lord Mansfield,' &c. Then follow the words commencing, 'That in matters of private property,' &c. Now, if you will refer to *The Letters of Junius*, No. 41, you will find the very words quoted; so that if the name 'Junius' in the *Crisis* is an assumption, it is truly a bare-faced one. The real Junius, whoever he was, no doubt living at this time, however he might regard with contempt an assumption of his *nom de plume*, would not he likely to permit a palpable falsehood (as this would have been) to pass."

At the end of No. II., dated Jan. 28, 1775, is an advertisement, "To the People of England and America," that on 1st March will be published (price 1*s.* 6*d.*), in 4to., on a fine paper and new type,—

"*The Prophecy of Ruin, a Poem.*

"Ense velut stricto, quotis* Lucilius ardens
Infremuit, rubet Auditor cui frigida Mens est.
Criminibus, tacite† sudant præcordia culpa.
Juvenal.

"Sharp as a sword Lucilius drew his Pen,
And struck with panic Terror guilty Men;
At his just strokes the harden'd Wretch would start,
Feel the cold Sweat, and tremble at the Heart."

At end of Nos. III. and IV. same advertisement occurs, but to be published in the middle of March. At end of Nos. VIII. and IX. same advertisement again occurs, but to be published on the 31st March. At end of No. X. same again, but to be published on "3rd Day of April." At end of No. XI., the date of which is April 1st, 1775, is the following :—

"To the Public.—The Poem called the *Prophecy of Ruin*, repeatedly advertised to be published in Quarto, Price 1*s.* 6*d.*, the Author has been unavoidably obliged to postpone from Time to Time, through a severe Illness; in order therefore to make some Compensation to the Public, for the Trouble and various Disappointments they have met with, the Entire Poem will he given next Friday Noon, in No. 12 of the *Crisis*, containing Three Sheets in Folio, at the reduced Price of 6*d.*"

As No. XII. is not included in this collection, this poem does not appear. Was it ever published?

I shall be glad to learn from you, or some of your correspondents, any facts relative to this publication, which I suspect is a very rare one, and hope you will not think what I have above written too long for insertion in "N. & Q." D. C. E.

The Crescent, Bedford.

Mud and Wattle Fences.—Recently, in grubbing a portion of an old hedge placed on a high bank in this parish, we found beneath the layer of black vegetable mould a band of stiff clay, raised somewhat above the level of the surrounding land—on a small scale, very much of the same character as an artificial embankment. I was at a loss to account for the peculiar appear-

* Misprint for *quoties*. † Misprint for *tacita*.

ance of the bank, until an old man told me that he had heard his father say that, when a boy (this must have been 120 or 130 years ago), the village crofts and paddocks were divided and fenced, not with quick, but by "mud and wattle" walls, built up in the same fashion as the walls of the old "mud and stud" cottages, probably the most ancient type of dwelling-house existing in the kingdom. These walls were formed by driving in rows of stakes, and then trampling and working in with the feet, between the stakes, wrought clay mixed with chopped straw. The use of these walls as fences will now account for the numerous shallow pits or depressions in our village crofts and paddocks; they are the places from which clay has been dug to make the walls. Can any reader of "N. & Q." tell me of any similar existing fences in any part of England?

JOHN CORDEAUX.

Great Cotes.

MICHAEL ANGELO.—In a sermon I heard a few Sundays ago, the preacher said that M. Angelo had been so long accustomed to look upwards in painting the roof of St. Peter's at Rome, that his sight became affected in such a manner, that he was obliged, in order to read a letter, to hold it above his head and look upwards at it. This reminded me of another legend referred to by two Welsh poets of the last century, according to which Angelo painted the Devil in colours so black and so ugly, that he was ever after haunted by him—at any rate, was haunted by him until Michael was induced to make another painting more flattering, thereby, it is said, effecting a reconciliation. What is the origin of these legends?

T. C. UNNONE.

LIMERICK BELLS.—In a sermon recently preached by the Rev. Geo. Tugwell, Rector of St. Mary's, Bathwick, Bath, the following passage occurs:—

"I wonder if you all know the story of the bells of Limerick Cathedral? An Italian made a peal of bells for his native town. So full and mellow was their tone that he left his place of work and took up his abode by them. After awhile war came. The Italian was taken into exile. The bells were captured, and were also taken away. Years passed on. One day the exile was being rowed in a boat up the river Shannon towards the city of Limerick. As he neared the wharf, the cathedral bells began to chime softly across the water. He recognized their voices in an instant. They were his own bells—his own long-loved, long-lost children. He folded his arms, and lay back in the boat with his face towards the tower. The rowers dropped their oars, and lifted him up. But he never moved again. He was dead."

Where is this story to be found in its original form? Fruitless inquiries have been made as to its source. R. W. F.

"CONVERSATION" SHARP.—In his essay *On the Passions*, Richard Sharp writes:—"'Les grandes pensées viennent du cœur,' says a most discerning, self-taught man of the world." In an article on Silvio Pellico's imprisonments in the fifty-seventh volume of the *Edinburgh Review*, there is an able paragraph suggesting that it would be better to say, "The greatest thoughts come from the heart," which should be content with the *first* place, and not insist upon its being the *only* one. Who was "the most discerning, self-taught man of the world" to whom Mr. Sharp (rightly, no doubt) attributes the original remark? IGNORAMUS.

NANNY FLOYD: SCANDERINE SHERLY.—The former was a captain of foot in Sir Thomas Salisbury's regiment; the latter a lieutenant in Captain Thomas Taylor's troop in William Stanton's regiment. They both served on the royal side in the civil war of 1642–1660. Can any of your readers interpret their Christian names? Has Scanderine anything to do with Scanderoon, the Syrian seaport? The Lady Brilliana Harley got her baptismal name from Briel, in South Holland. CORNUE.

FINMERE, OXON—DERIVATION.—In a former communication I was permitted to note that the surnames Phillimore, Fynmore, and Filmer appeared to have a common origin; may I draw attention to an advertisement in Coleman's *Book List* of deeds connected with Finmere in Oxon?—

"1578. Lands in Ffilmare in the county of Oxford."
"1692. Land in Finmore in co. Oxford."
"1744. Land in Finmere."

We have in each century an alteration—Ffilmare, Finmore, and Finmere as now. What is the meaning of the name? and at what period is the place first recorded? In "N. & Q." 3rd S. ix. 259, it is stated that Fyefoot Lane is otherwise called Finimore Lane; it is explained why it should have been called Fyefoot, but not why Finimore.

R. J. FYNMORE.

Sandgate, Kent.

BOSWELL'S "TOUR TO THE HEBRIDES."—

"It is a most amusing history of a learned Monster, written by his Showman, who perpetually discovers a diverting apprehension that his Beast will play the Savage too furiously, and lacerate the company instead of entertaining them."

Quoted by Anna Seward, January 10, 1786, from "the most illustrious literary character now living." Who? By the way, Nichols's *Bowyer*, from which the above is taken, also speaks of Opie's portrait of Johnson, begun in 1783, resumed, says Boswell, in 1784, but never completed, he believes. What is become of this picture?

QUIVIS.

MILTON'S "RATHE PRIMROSE."—A paper on *The Poetry of Provincialisms* appeared in the *Cornhill* of July, 1865, in which the writer, speaking of the phrases of our elder poets now lingering only in the mouths of the peasantry, states that

Milton's "rathe [early] primrose" is still understood in Wiltshire. I don't know how it may be in other parts of the county, but in this neighbourhood (the vale of the river Wylye), so far as I have been able to ascertain, the phrase is quite unknown. Perhaps some of your readers may recollect hearing it, in this or other counties. The poet Spenser, in his description of the English rivers, thus humorously describes the Wylye :—

"Next him went Wylibourn, with passage sly,
That of his wyliness his name doth take,
And of himself doth name the shire thereby."
Fairy Queen, c. xi. bk. iv.

CH. ELKIN MATHEWS.

Codford St. Mary.

PAINTING.—I have an oil painting, 30 × 22 in., of the finding of Moses. In the foreground are the babe in an open cradle, a male attendant drawing it out of the water, Pharaoh's daughter and her maids, the former weeping. Between the persons of the group one gets a glimpse of a sitting female with her hands over her face, weeping. In the background is the destruction of Hebrew children, and a medley of pyramids, a classic temple, and battlemented towers. The extreme background is a pleasant bit of landscape painting. In the air, over the babe, are two winged boys. The design, pose of the figures, and colouring are all good, and the babe is a remarkably pretty bit of painting. Those who have seen it are convinced that it is a good picture; if not a Nicolas Poussin, certainly by one of his school. Can any of your readers kindly help me to father it on a painter?

R. M.

KENNEDY'S "ARISTOPHANES."—"Certain exacting critics have said that they can see nothing to admire in Dr. Kennedy's *Birds*" (*Saturday Review*, June 5, 1875, No. 1023, vol. xxxix. p. 731). Where have those criticisms appeared? Has there been any one close, concurrent, comparative critique of Cary's, Frere's, Kennedy's, and Wheelwright's *Birds*, or of any other verse translation of the same play, if any other exist? Valpy's, the Oxford, and Bohn's prose versions need not be taken into the account. W. E. L. B.

SIR JOHN GORDON, BART.—In the Army Lists of 1835 the following entries appear :—

"Lieut. Sir John Gordon, Bart., 1788, H.P.
Major Sir John Gordon, Bart."

The first died 1843, the second 1835—two distinct individuals; but there is no mention of the second baronet in any record that I can find save the Army Lists. Burke, Lodge, Debrett are all silent, and inquiries in various quarters have been in vain. Can any of your readers explain?

A. KEMEYS DE BERNARDY.

AN ANTEDILUVIAN DIALOGUE.—I remember reading, when a child, a book which contained a dialogue between the spirits of certain antediluvians, in which one of the speakers describes the Deluge, and *how the water gradually rose above the top of his house door*. The work, I think, was of a religious character. Possibly some reader of "N. & Q." may know its title and the name of its author, and, by kindly informing me of them, aid me to find a copy of it. J. FULLER RUSSELL.

Ormond Terrace, Regent's Park, N.W.

P.S.—I shall be thankful for information respecting *Analecta Fairfaxiana*, by Charles Fairfax, b. 1595, d. 1673. It is said that the "original" is in "Denton Library." Is it accessible?

ANSON'S VOYAGES.—On the title-page of the quarto edition of *Anson's Voyage Round the World, in the Years* 1740–4, London, 1776, in the Free Library here, is the following MS. note :—

"The *real* author of *Anson's Voyage Round the World* is said to be a Mr. Benj. Robins, who wrote in support of Newton's *Fluxions*, in opposition to the *Analyses* of Bishop Berkeley, and who died 1751, at Fort St. Davids, in the East Indies, chief engineer in the Coy.'s service."

On the title-page of the book it is said the author is "Richard Walter, M.A., Chaplain" to the Centurion. Is there any truth in the assertion *re* Robins? RICHARD HEMMING.

Birmingham.

GAINSBOROUGH'S HORSE.—In the *Life of George Morland*, by Dawe, p. 7, Morland is said to have made clay models from Gainsborough's horse, and other casts of a similar kind. Was Gainsborough a modeller? Is this in existence? and, if so, where? Are there any others? C. A. WARD.

"GRÖNLANDS HISTORISKE MINDESMOERKER."—Is there any English translation of the *Grönlands Historiske Mindesmoerker*, 3 vols., published in 1838-45? Also, in what English books could I find accounts of the ancient and modern colonies settled in Greenland? FRANCESCA.

WHAT IS A GENTLEMAN?—I am trustee of a charity which requires us to dispose of our funds to daughters of gentlemen or those of higher degree. C. R. C.

SIR J. WYNTOUR : SIR W. BRERETON.—I am anxious to obtain photographs from their portraits. They were both commanders in the Civil War.

T. W. WEBB.

Replies.

"THE FEMALE REBELLION, A TRAGI-COMEDY."

(5th S. iii. 341, 398.)

Any expression of opinion which MR. CROSSLEY may be pleased to make is at all times entitled to the highest respect. If in this note I should appear to take a different view from him on

several points, it is certainly not with the intention of entering into a controversy with him, but to justify, to some extent, the hypothesis which I hazarded. Let me say, then, that the more important parallel passages which I cited from Browne were not taken from the *Vulgar Errors*, as suggested by MR. CROSSLEY, but from the *Letters*, printed by Wilkin for the first time. For example, the letter of Browne from which I took the passage regarding the "Powder of projection" was discovered, with several others, by the late Mr. W. H. Black, in the Ashmolean Museum. In addition to the parallel passages, I endeavoured to show that the political sympathies of the author of the play were in harmony with those of Browne, and, so far as I could make out, the date was not inconsistent with the hypothesis. MR. CROSSLEY says that "if ever there were a writer whose genius was essentially undramatic, Sir Thomas Browne was that writer." (Should the missing *Dialogue*, referred to below, not be taken into account as a modification of this statement?) To this remark, I can only refer MR. CROSSLEY again to the quotation which I made from *Religio Medici* (I will give it now in a more extended form):—

"I am no way facetious, nor disposed for the mirth and galliardise of company; yet in one dream I can compose a whole comedy, behold the action, apprehend the jests, and laugh myself awake at the conceits thereof. Were my memory as faithful as my reason is then fruitful, I would never study but in my dreams, and this time also would I choose for my devotions: but our grosser memories have then so little hold of our abstracted understandings, that they forget the story, and can only relate to our awaked souls a confused and broken tale of that which hath passed."

This piece of autobiography can only, of course, be taken for what it is worth; but in the case of a man like Browne it is sufficiently suggestive. That Sir Thomas Browne should, at seventy-seven, "become inflamed with a new literary ambition, and close his career as the rival of Shadwell and Mrs. Behn," is surely putting it extremely. Suppose, for example, that a veteran physician, like the late Sir Henry Holland, in the last year of his life had taken, as a literary recreation, to the composition of an ode, an idyll, or a play, would we be justified in saying that, in so doing, "he became inflamed with a new literary ambition," and closed his career as the rival of Mr. Tennyson, Mr. Browning, and Mr. Swinburne? Nor would it be astonishing for a man in good health with literary tastes to set about the writing of a play even at seventy-seven. MR. CROSSLEY will no doubt remember that Hobbes of Malmesbury, a man more than Browne's equal in philosophic speculation, published a translation of Homer's *Odyssey* in his eighty-seventh year, and in the year following a translation of the *Iliad*. Any one who will take the trouble to turn to Browne's *Letters* will see at once that he was not quite the recluse we might infer from MR. CROSSLEY's remarks. For the last ten years of his life he was in affluence and at comparative leisure. Nothing came amiss to him, whether it politics, local gossip, or scientific information. He was surrounded with "troops of friends"; he had the privilege of a wide circle of learned correspondents; and he was equally ready to write the history of a tombstone, or solve a prophetical riddle. Besides, until within a very short time of his death, which was somewhat sudden, he appears to have been in good health; and even in the very year of that sad event he assisted his son Edward in the latter's translation of the life of Themistocles for an edition of *Plutarch's Lives*—"the sheets," says Wilkin, "being successively transmitted to Norwich for revision." The fact that, as MR. CROSSLEY says, "no biographer of Browne ever dreamt of such a thing being in existence as a dramatic production by him," I am afraid is scarcely an argument. And, in regard to Browne's MSS., it would now be impossible to say what he wrote altogether. MR. CROSSLEY says he has gone carefully through the manuscripts in the Bodleian and the British Museum. To that extent MR. CROSSLEY's testimony is no doubt important. At the same time, we know that Edward Browne lent a number of them to Archbishop Tenison, some of which were never returned. To this I will add Wilkin's significant remark:—"There is sufficient evidence, too, that he [Sir Thomas Browne] was very willing to lend out his works, in manuscript; and some of his lesser pieces were even composed at the request of his friends and for their use." According to Wilkin, there is at least one piece a-wanting to complete the works of Sir Thomas Browne. I shall quote his words (*Works*, ed. 1852, vol. ii. p. 383):

"In perfect consistency with this opinion, Sir Thomas wrote *a Dialogue between two twins in the womb, respecting the world into which they were going.*—Alas, we have hunted for this *morceau* in vain! It seems to have perished."

Further, in the year 1710, a sale was announced in London as follows (I quote again, I need scarcely say, from Wilkin):—

"Sir Thos. Browne, Dec. 26, 1710. A catalogue of the libraries of the learned Sir Thomas Browne, and his son Dr. Browne, deceased, consisting of many very valuable and uncommon books in most faculties and languages, with choice manuscripts, which will begin to be sold by auction at the Black Boy Coffee-house, in Ave Mary Lane, near Ludgate, on Monday the 8th of January next, beginning every Monday at 4 o'clock till the sale is ended. Catalogues are delivered at most booksellers in London, at the two Universities, and at the place of sale, price 6*d*."

A copy of this catalogue is said to exist in the British Museum. As I am by residence far removed from London, and as this catalogue has doubtless been carefully examined by MR. CROSSLEY, I shall esteem it a favour if he can say with certainty whether any of Sir Thomas Browne's

oductions in MS. were then exposed for sale. so, does he know what they were and where ney went to?

But for the fear that I have already trespassed o far on the kindness of the editor of "N. Q.," I should like to have noticed several other oints in MR. CROSSLEY'S note. S.

BURTON'S "ANATOMY OF MELANCHOLY" (5th S. iii. 308, 394.)—I believe I can assure MR. DAVIES that the opinion that "verjuice and oatmeal is good for a parrot" was not a matter of faith with Burton, and, further, that the astonishing statement does not, as your correspondent suggests, imply that "truth may be blamed." Let me repeat the passage quoted by MR. DAVIES :—

"But I must take heed, *ne quid gravius dicam*, that I do not overshoot myself, *Jus Minervam*. I am forth of my element, as you peradventure suppose; and sometimes *veritas odium parit*, as he said, *verjuice and oatmeale is good for a Parret*."

In the first place, *Jus Minervam* is, of course, a misprint for *Sus Minervam*, a homely and elliptical adage, equivalent to our equally homely and elliptical "Teach your grandmother." Every reader of Burton knows how he translates, more or less literally, nearly every quotation of Greek or Latin. He had been venturing on the verge of dangerous political subjects, and wanted to stop short: "I must take heed," he says, "*ne gravius dicam*, that I meddle not with matters too serious for me." The punctuation should, perhaps, be changed, and the full stop made at "dicam." He goes on to say "Sus Minervam," and paraphrases it, "I am forth of my element, and sometimes *veritas odium parit*." Now to translate such a plain bit of Latin as this was almost an insult to his reader; and as his object was to cover his retreat from topics he had come perilously near to, he gives no translation at all, but tries to raise a laugh by the levity of a very poor rendering into English of the sound without the sense. In heraldry there are canting arms, and this may be called a canting translation. The jest is a poor one enough, and hardly to be excused in a man of less learning and animal spirits than this extraordinary scholar and humourist.

This miserable kind of joke has occasionally been made, as scholars know, from the time of the revival of the great dead languages; and that the humour of it still finds favour with the illiterate may be gathered from a modern instance, which I am really almost ashamed to give in the learned pages of "N. & Q." "Amicus Plato, amicus Socrates, sed major veritas," is a sound maxim, which a recent American humourist has turned into "I may cuss Plato, I may cuss Socrates, said Major Veritas." JOHN LATOUCHE.

IRISH MSS. COLLECTED BY EDWARD LHWYD (4th S. vi. 387, 516; vii. 42.)—The inquiry as to what became of these has not yet been answered. It is of importance that the matter should be cleared up if possible; perhaps by reviving the subject some additional information may be obtained. In the first place, it is well to notice what Lhwyd himself says about the matter. In the *Philosophical Transactions*, vol. xxvii., London, 1712, a letter dated Dec. 15, 1699, from Mr. Edward Lhwyd, Keeper of the Ashmolean Museum at Oxford, to Dr. Tancred Robinson, is published; in it Mr. Lhwyd says :—

"Near Larne, in Antrim, we met with one Eoin Agniw, whose ancestors had been hereditary poets for many generations to the family of the O'Neals, but the lands they held thereby being taken away from his father, he has forsaken the muses and has betaken himself to the plough, so we made an easy purchase of about a dozen ancient manuscripts on parchment."

In the same volume, p. 524, another letter, dated Aug. 15, 1700, from the same to the same, is given. Mr. Lhwyd writes :—

"I have in divers parts of the kingdom picked up about 20 or 30 Irish manuscripts on parchment; but the ignorance of their criticks is such, that tho' I consulted the chiefest of them, as O'Flagherty (author of the *Ogygia*), they could scarce interpret one page of all my manuscripts, and this is occasioned by the want of a dictionary, which it seems none of their nation ever took the trouble to compose. I was informed (but how truly I know not) they have lately printed one at the Irish College at Lovain, which if I could procure, I should not despair of being in a short time able myself to understand these manuscripts; tho' many of them being but insignificant romances, it would scarce quit the pains. What I most value amongst them are their old laws, which might give some light to the curious as to many of their national customs, and some of their old poems. But all are of use to any that would compose a dictionary of their language, which was anciently (considering the narrowness of their knowledge as to arts and sciences) doubtless very copious."

Further on, having spoken of other finds, he says, "All of which (together with the manuscripts) I have long since sent to Oxford." Query, are they at Oxford still? It would appear that Edward Lhwyd himself published a catalogue of his Irish MSS. The Rev. Wm. Reeves, D.D., in a short tract on the *Book of Armagh*, states that Lhwyd, the famous Welsh philologist, published, in 1707, his *Archæologia Britannica*, and that he gives therein a catalogue of Irish MSS. "At page 436 he gives the titles of twelve which were found in the possession of Arthur Brownlow of Lurgan." Perhaps some one who has access to this work of Lhwyd's would send to "N. & Q." a copy of this list, as this would be a step towards their recognition if the MSS. are still in any of our public or private collections. Some of Lhwyd's papers perished by fire; for Dr. Reeves, in speaking of a document concerning the *Book of Armagh*, says that it "was found among his papers (nearly all,

alas! since destroyed by fire while in a binder's hands), and was communicated by the Honourable Charles William Wynne to the Rev. Dr. O'Conor, who, in 1814, presented it to the public in the first volume of his *Rerum Hibernicarum Scriptores.*"

I would hope that the Irish MSS. sent by Lhwyd to Oxford are still in some of the libraries there. Perhaps some one who knows the collections there can inform us. I confess to a special interest in the dozen purchased in Larne from Eoin Agniw in August, 1699.

W. H. Patterson, M.R.I.A.

Belfast.

The Robin and the Wren (5th S. iii. 84, 134.)—The almost sacred character ascribed to the robin in most rural districts—a character in which the wren also participates—may be traced to a very high antiquity, the reverence in which these birds are held having descended to us from our remote Aryan ancestors. In the myths of this primitive people fire is said to have been brought from heaven to earth by a bird. Jove's eagle, the bearer of the thunderbolt, is one of the forms of this myth; but the more insignificant wren also claims the honour of being the bearer of the heavenly fire, and, according to Aristotle and Pliny, disputes with the eagle the sovereignty of the birds. In the popular legends of Normandy (see *La Normandie Romanesque et Merveilleuse*, by Mdlle. Amélie Bosquet) it is related that, a messenger being wanted to fetch fire from heaven, the wren undertook the dangerous task, but got its plumage burned off in accomplishing it. The other birds gave each a feather to replace those the wren had lost, with the exception of the owl, who held back and refused to honour the heroic act of the wren. For this cause the owl is scouted by all the feathered tribe, and dare not show himself in the daytime. A Welsh legend (see "N. & Q." 1st S. vii. 328) relates that the robin bears daily in his bill a drop of water to quench the flame of the infernal pit, and that in so doing he gets his feathers scorched, and has thus acquired the name of redbreast. It is probable that the species of wren supposed to be the fire-bringer was originally not the common brown wren, *Troglodytes Europeus*, but the less common golden-crested wren, *Regulus auricapillus*, or the still rarer *Regulus ignicapillus*, fire-crested wren. The woodpeckers of various kinds, all with a bright red spot on the head, and the stork with its red bill and legs are connected also with fire-bearing legends. With respect to the robin as a fire-bearer, the following story was related to me by an old woman, a native of Guernsey, who died a few years ago at the advanced age of eighty-eight:—"The robin was the first that brought fire to Guernsey. In crossing the water his feathers were singed, and his breast has remained red ever since." She added, "My mother had a great veneration for the robin; for what should we have done without fire?"

For further information on the superstitions connected with birds, Kelly's *Curiosities of Indo-European Tradition and Folk-lore*, chap. iii., may be consulted. Edgar MacCulloch.

Guernsey.

To the superstition indicated in the saying, "The robin and the wren are God's cock and hen," refers the following "sage," which is very current in Normandy. The tale runs as follows:—

"The wren brought the fire from heaven to earth. On this occasion the little bird burned all its feathers. In order to restore the poor little fellow all birds gathered, and every one of them gave it a feather out of its plumage. The cuckoo alone abstained from doing so, and is therefore despised by all birds. The robin wished to contribute its share too, but came too near to the burning bird, so that its own plumage took fire too, by which circumstance it got a red spot on its breast and the name 'redbreast.'"

In Spenser's *Epithalamion* the redbreast is called "ruddock." What may be the derivation of this word? Theodor Marx.

Ingenheim, Germany.

If the wren is respected in Wales, it used to be persecuted in Ireland. On St. Stephen's day this poor little bird was chased, captured, and killed whenever it could be found, and its dead body carried about in an arbour of leaves.

I have understood that the ceremony was traced back to a traditionary battle between the Irish and the Danes, in which the former were prevented from surprising their enemy by a wren, which tapped upon the drum of the Danish drummer (supposing him to have possessed such an instrument of music).

These wren processions were, I believe, often accompanied with party fights. I have a faint recollection of seeing one in 1821, and of being at a house whose doorstep bore a mark of blood from a former contest. This was in county Clare, bordering on Tipperary. Frederick Mant.

The sacredness and affection which attach to the robin date from early ages, and are due to a touching little legend. When our blessed Lord was bearing his cross up Calvary, he was weak from the loss of blood, and the agony of the thorns pressing into his brow. A robin, moved with love for his Creator, tried to extract one of the thorns, and in doing so wounded his own breast, which previous to this had been brown. Now, to commemorate the little bird's tender pity, his descendants all bear the red breast, that this act of love may ensure for them kindness and protection at the hands of man. M. V.

Streatfeild's Kent MSS. (5th S. iii. 447.)—The Rev. L. B. Larking kept his promise and found an editor, T. G. Godfrey Faussett, Esq., of

l men the best fitted for the undertaking, but health has unfortunately made it impossible at he should continue the work he had just gun, and (this is no very recent event) I am rry to say that, to cut a long story short, nothing being done in order to publish the great collecons for a new History of Kent that were made y my father. He left, and there are now lying seless, besides his innumerable MSS. and memoanda of Kent matters, dozens of copper-plates and undreds of woodcuts, all available, without cost to he county, for a new history to be competently dited. Mr. Larking, alas! is now also dead; he lso left great MS. collections for a History of Kent, which are in his brother's hands, and are equally, and without cost, I believe, available for the purpose. It is a great pity that it is at a standstill, and I cannot doubt that, if the voice of all the men of the county could be evoked, it would be begun, and completed too. The 300 or so subscribers obtained some few years ago are not more than about half as many as are wanted to make it pay for the editing and printing, for more (necessary) illustrations, &c. And although some few liberal men there are who offer to give money with which to begin the undertaking—which is, no doubt, a very great undertaking—nothing, I am sorry to have to say and repeat, is being done at the present time. What is best to be done?

J. F. STREATFEILD.

Upper Brook Street, W.

UPPING STOCKS (5th S. iii. 409.)—These were once met with in almost every farmyard in this district. The space beneath them was often utilised as a dog-kennel. When large tubs or cans filled with milk were formerly brought to Manchester, they were suspended with straps one from each side of the horses' backs, for which purpose a double stock was requisite, *i. e.*, Ashlar stones were erected, so that the animal could be brought between them, whilst the burden was hung on the huge pack saddle. A large horsing stone was placed near the entrance to Gorton Dissenting Chapel in 1705, and was for the convenience of equestrians attending that place of worship, which was then the only Nonconformist one for miles around. The horses were stabled at the hostelry close by until the conclusion of the service, when the couple mounted, and, by means of a pillion, jogged off homewards. In other cases they were then useful. The burial of my father's brother, in 1804, was attended by a dozen double horses (*i. e.*, each carried a man and a woman) from Higher Catsknoll to Cheadle Church, six miles distant. A cortége of that description once left the adjoining township of Droylsden with twenty couples, whilst the funeral of a farmer from Reddish Hall, in this parish, was accompanied by more than four score horses. A horsing stone formerly stood against the village stocks near here on Ardwick Green. JAMES HIGSON, F.R.H.S.

Ardwick.

Upping stocks are common throughout Scotland, and are called "louping-on stanes." They are used for the same purpose as upping stocks, and seem to be identical. They are serviceable to women, and elderly men whose agility is on the decline, but are of course much less required now than formerly. The following occurs in one of Galt's novels:—"'What's the laird doing, Jock?' 'Doing? What should he be doing, but sitting on his ain louping-on stane, glowering frae him?'"

J. C. of R.

Redhall.

These used to be common near every church, and in every stable-yard of the gentleman and yeoman. They were chiefly to enable the dames to mount and dismount the pillion, on which, in days gone by, they rode behind their husbands or servants to church, to market, visiting, &c. The pillion having gone out of fashion, the upping stocks have also gradually disappeared.

H. T. E.

These steps are called horsing steps in Lincolnshire. They were once very common, and many examples must exist to this day. There is a set at a farmhouse at Ashby in this parish, and another existed at Northorpe Hall, near Kirton-in-Lindsey, until a few years ago. They were used for the purpose of assisting ladies to mount upon their pillions. EDWARD PEACOCK.

Bottesford Manor, Brigg.

A PURITAN LETTER (5th S. iii. 445.)—I am not concerned to defend the various sects censured by Edwards in his *Gangræna*, nor yet his own Presbyterian party; but, without further and strong evidence, I should not take this letter from "Ignatius Jordan" to be other than a seventeenth century skit or squib. It has the flavour of one throughout. Especially suspicious is the "I have almost forgotten one main thing," when only two or three short precepts have gone before, and the words read like a transparent excuse for lugging in, by head and shoulders, one of the commonest imputations against some of the assemblies of "the brethren." Equally indicative of the squib character of the production are the words, "Make use of these brief precepts, and you shall have more hereafter, sooner, I hope, than you look for," the mere excuse-ending of the writer of a trifle. Still more indicative is the intentionally undisguised joke about whole draughts [in the company of] irregular reprobates, and the consequent lapse of the writer into a less imitative style. Much more might easily be said on these and other points, but the mere indication of them is sufficient. The names alone seem all but decisive.

The (supposed) father may have been christened Ignatius, but if so, the name and the names of his godfathers must have been a perpetual blister to him, and it is barely within the bounds of probability that one holding the opinions given him should have called his son by that name. Taking both Ignatius and Jordan together, they read like a name concocted by a Church and State upholder to express his belief in the Jesuitical hypocrisy of the "elected saints." B. NICHOLSON.

This document is in no way whatever a specimen of the *Animus Puritanicus*, but is curious and valuable as an instance of anti-Puritanical satire. I am inclined to think from the style that it is somewhat more modern than 1640-5. I believe that it is not earlier than the time of Charles II.

EDWARD PEACOCK.

GRAY'S "STANZAS WROTE IN A COUNTRY CHURCHYARD" (5th S. iii. 100, 313, 398, 414, 438, 478.)—I have referred to my copy of Gray's *Elegy*. I find I have only the title-page of the *Grand Magazine of Magazines*, and the page on which the *Elegy* occurs. The magazine is stated to be collected and digested by Roger Woodville, Esq., and was "published by Cooper at the Globe, in Pater Noster Row. Price 1s., 1750." But the heading of the page on which the poem occurs is, "For April, 1751," and beneath is written, "Poetical Essays in March, 1751," and then comes the *Elegy*. I fancied that the page on which the *Elegy* appears belonged to the title. I bought them together, but the difference of date, which I had not observed before, surprises me. MR. SOLLY is correct as regards the date, but there is no doubt that Gray's *Elegy* first appeared in the *Grand Magazine of Magazines*.

F. LOCKER.

[See page 500.]

A QUESTION OF ENGLISH GRAMMAR (5th S. iii. 165, 315.)—Your correspondents on this subject do not seem to have observed that the objection raised against the use of the perfect infinitive *have heard*, in the sentence, "I should have liked to *have heard* more about Effra," applies also to the use of the perfect infinitive *have liked*. *Should*, being a past form, has a force similar to *was under obligation;* and as "the two words *have liked* take us back to the time when he wished *to hear*," so *should* takes us back to the time when he was under obligation *to like*.

Cobbett, in the passage in his *Grammar* (par. 259) referred to by MR. WING, does not, to my mind, clear up the difficulty. His objection to Goldsmith's words, "I wished to *have submitted* my manuscript to him," holds, if it supposed that the speaker did not intend to imply that the manuscript was not submitted; but if he did intend to imply that it was not submitted, it is at least doubtful that the phrase "I wished to have submitted" is not as proper as "I would, should, or might have submitted," or "I ought to have submitted." The use of the perfect infinitive after the past tense of what are called auxiliary verbs is rooted in the language in non-fact clauses, as "I ought to submit, and I did"; "I ought to have submitted, but I did not."

In his next paragraph (260) Cobbett tells us that *hearing* should be *having heard* in the sentence, "I had not the pleasure of *hearing* his sentiments when I wrote that letter." This is clearly wrong, unless the speaker refers to a pleasure of memory. If the hearing took place before the writing of the letter, the words should be "I had not had the pleasure of hearing," not "I had not the pleasure of having heard," which makes the pleasure subsequent to the hearing. "More light!" SIGMA.

QUEEN ELIZABETH OR DR. DONNE? (5th S. iii. 382, 433, 472.)—Of the several editions of Dr. Donne's works, MR. FRISWELL speaks of the "4to. of 1633 and the 12mo. of 1635, 1651, and 1669." None of these have I seen except that of 1669, which I possess, and which is an 8vo. His allusion to these editions would imply that the quatrain in question appears the same in all. If so, he has misquoted a very important word. Instead of "*His* was the word," &c., as he gives it, Donne's version is:—

> "*He* was the Word that spake it;
> He took the bread and brake it;
> And what that Word did make it,
> I do believe and take it,"

—a very important change, or mistake, especially as *Word* is in both cases printed with a capital *W*. Having pointed out two errors may I mention a third? Speaking of the "Divine Poems," MR. FRISWELL says, "These commence with a 'Hymn to Christ,' and then follows the quatrain 'On the Sacrament.'" Now, in the 8vo. of 1669 the "Hymn to Christ," and the lines "On the Sacrament," occupy the 38th and 39th pages of the "Divine Poems," which, with a running title, follow the "Progress of the Soul."

S. H. HARLOWE.

St. John's Wood.

MATTHEW FLINDERS (5th S. iii. 429.)—I am the only child of the said Captain Flinders, and have in my possession the only authentic portrait of him. It is a miniature, and has been engraved twice, most unsuccessfully. The copper-plate in Sidney's *Three Colonies of Australia* is very unlike the original, and Beeton's woodcut, in his *Boys' Magazine*, is worse. I do not think it likely that Mr. W. Westall took any likeness of my father. He was not a portrait painter, and I never heard of his attempting to draw any such likeness. I purpose having the miniature photo-

graphed, and would gladly send a copy to MR. SHILLINGLAW if I knew for what purpose he wanted it. ANNE PETRIE (*née* Flinders).

8, Crescent Road, Bromley, Kent.

"THREE CENTURIES HE GROWS," &c. (5th S. iii. 340.)—I know not the author, but the omitted couplet on the age of the oak tree is as under :—

"Behold the oak, the monarch of the trees,
Shoots rising up, and spreads by slow degrees;
Three centuries he stands, and three he stays
Supreme in state, and in three more decays."

COLLINS TRELAWNY.

Ham.

P.S. My version, of at least sixty years' standing, for "grows" reads *stands*, which, for the sake of euphony, I consider a better word.

CHINESE PIRATES (5th S. iii. 420.)—While Turner's capture by Chinese pirates occurred in December, 1806, that of Glasspoole was not till September 22, 1809. I am not aware that they published a joint narrative, but if your correspondent wishes to see their stories, he will find a summary of them in the *Chinese Repository*, vol. iii. (June, 1834). W. T. M.

Shinfield Grove.

SPURIOUS ORDERS (5th S. iii. 442.)—I am interested in correcting some of the errors into which MR. R. N. JAMES has pardonably fallen in regard to the spurious orders of chivalry which have been tacked on to Freemasonry, and am able to do so from many authentic documents. Prior to about 1723 Freemasonry consisted only of three degrees, the ceremonial bases of which were of great operative antiquity. After that time the Rosicrucian party in Freemasonry gave origin to a number of rites and degrees perhaps of no great authenticity. Amongst the rest, the degree of Knight Kadosh was given about 1740, and there is mention also about this time abroad of the Red Cross degree of Knights of the Sword, the Eagle and Palestine. The Mark degree is unquestionably of still more recent origin, and equally spurious, as every Apprentice Mason anciently received a mark for his work or his tools. The English degree of Royal Arch, however, dates from 1740, and is only another version of the foreign degree of Knight of the Sword. The Templar is a bastard Kadosh degree, and is first mentioned in England about 1780. It has always required a belief in the Trinity in this country. In 1780 it was styled the "Order of Knight Templars"; in 1791 the "Grand Elected Knights Templar Kadosh of St. John of Jerusalem, Palestine, Rhodes," &c., thus combining both the modern and the more ancient title. In 1850 it assumed the title of "Masonic Knight Templars," in order to please the spurious "Ancient and Accepted Scottish Rite," of which the Prince of Wales is now "Grand Patron," and which was commenced by a pimp of Philippe d'Orleans, and consummated by a charter forged upon Frederick the Great of Prussia. The Malta titles have been used from time immemorial, and it seems necessary that the Order should either continue them or shut up shop for the conferment of sham decorations. For the respectability of Freemasonry, it is to be hoped the Prince of Wales will suppress the higher degrees altogether. Unfortunately he was initiated in Sweden, where the feeling in their favour is strong, in consequence of the suppression of exoteric inquiry. No other severance from Freemasonry has taken place than such as consists in the rejection of a title only twenty years old in the Order. The great objectors are the spurious A. and A. Rite members. Why?

HISTORICUS.

PHRASES (3rd S. iii. 70; 5th S. iii. 218.)—H. B. C.'s explanation is too far fetched; so, at least, it appears to me. I fancy we may find something more feasible nearer home. Turning to the word *slice* in Wedgwood, I find he derives it from the O. F. *escleche*, and renders, "separation, dismemberment, *portion*." The last word I italicize because that is the one which serves my turn. Granted, then, that *slice* is sometimes used in the sense of *portion*, and that it may be so used here, the difficulty, to my mind, disappears, and the meaning is, "The sluggish Thomist drinks his slice (portion) of wine." I shall be obliged to any one who can furnish me with examples of this usage.

Again, may not *slice* be put for *sluice* by a misprint or otherwise? And may not *sluice* by a metonymia* be taken for a *sluice-full?* So that if this worthy Thomist were a hard drinker, the meaning would be, by an exaggeration, that he drank as much as was contained in a sluice, or the "lock of a canal," one of the renderings given by Wedgwood. EDMUND TEW, M.A.

WALKING ON THE WATER (5th S. iii. 446.)—At Gorton Wakes, in September, 1850, Herr Kjellberg, who styled himself the "water-king," walked upon the water, and drew a boat laden with passengers (one of whom was my sister) for a considerable distance upon the lake in Belle Vue Gardens.

JAMES HIGSON, F.R.H.S.

Ardwick, Manchester.

TITLE OF "RIGHT HONOURABLE" (5th S. iii. 328.)—The only valid title daughters of dukes, marquises, and earls can claim in virtue of their birth is "honourable," which is applicable alike to the sons and daughters of peers (*vide* Chambers's *Ency.*, art. "Courtesy Titles").

J. POTTER BRISCOE.

Nottingham.

* Just as we say, "He likes his *glass*," or "is fond the *bottle*."

Cædmon, the Saxon Poet (5th S. iii. 449.)—In the year 1832 was published, by the Society of Antiquaries of London, Cædmon's *Metrical Paraphrase of Parts of the Holy Scriptures, in Anglo-Saxon.* With an English Translation, Notes, and a Verbal Index, by Benjamin Thorpe, F.S.A., &c. This work was edited from the Bodleian MS., respecting which the Translator's Preface says :—

"The original MS. of the poem, preserved in the Bodleian Library, is a small parchment volume in folio, containing two hundred and twenty-nine pages, the first two hundred and twelve of which are written in a fair, though not elegant hand, apparently of the tenth century. The remaining seventeen pages, forming a Second Book, are in an inferior handwriting. . . . Of the history of this MS. nothing more, I believe, is known than that it was the property of Archbishop Usher, who presented it to Junius, by whom, with the rest of his MSS., it was bequeathed to the Bodleian Library."

See, *passim*, *Archæologia*, London, 1832, vol. xxiv.; Morley's *English Writers* (the writers before Chaucer), London, 1864, pp. 302-318; and Macray's *Annals of the Bodleian Library*, London, 1868, pp. 102, 327. J. Manuel.

A Guinea, 1775 (5th S. iii. 389.)—The initials on the reverse of Mr. R. Kelly's guinea of 1775 stand for the high-sounding titles of the House of Brunswick in the days of the Holy Roman Empire :—"Brvnsvicciæ et Lvnenbergiæ Dvx, Sacri Romani Imperii Archi-Thesavrarivs et Elector." They appear, with slight variations, on all the gold coins of England from the beginning of George I.'s reign in 1714 down to 1798.

R. M—m.

"B(runsvicensis) et L(unenbergensis) D(ux,) S(acri) R(omani) I(mperii) A(rchi-)T(hesaurarius) et E(lector)"—Duke of Brunswick and Lunenburg, and Arch-Treasurer and Elector of the Holy Roman Empire (Humphrey's *Coin Collector's Manual*, Bohn, vol. ii. p. 684, col. ii.). A slightly different reading of the titles is given in Henfrey's *Guide to English Coins* (J. R. Smith), p. 3, and Lunenberg is spelt with two *c*'s. W. S. J.

Gray's Inn.

The letters after the usual inscription are not peculiar to the reign of George III., as they also appear on the guinea of George I., 1717, as well as that of George II., 1757. J. Speed D.

Sewardstone.

James Wright Simmons (5th S. iii. 228) was also the author of *Blue Beard; or, the Marshal of France*, a poem, Phil., 1821, and *The Maniac's Confession*, a fragment of a tale, Phil., 1821. He is referred to in the second volume of Duyckinck's *Cyclopædia*; but he is not referred to either in the Harvard *Memorial Biographies*, or Palmer's *Necrology of Harvard*. He died in 1852.

Gaston de Berneval.

Philadelphia.

Translations by Philip Smyth (5th S. ii 288.)—If the date given by Dr. Wellesley i correct, the work referred to must be Aldrich' *Elementa Architecturæ Civilis, ad Vitruvi veterumque disciplinam, Translated into Englis by Phil. Smyth*, Oxford, 1789, 8vo. Dr. Smyth was of New College, Oxford, and was the autho of several volumes of poems.

Gaston de Berneval.

Philadelphia.

Rev. Joseph Wise, 1764 (5th S. iii. 448.)—Thi gentleman figures as a dramatic writer; but the *Biographia Dramatica*, usually to be depended upon for some information about its subjects, dismisses the reverend author briefly as, "Joseph Wise, a clergyman in Sussex." As a contribution towards Cumbrian's inquiries, I may here note that I have the following works by him :—

1. "The Coronation of David. By a Sussex Clergyman." 8vo., Lewes, 1766.
2. "A Miscellany of Poems. By the Rev. Joseph Wise, Rector of Penshurst, Sussex." Lond., 1775.
3. "Nadir, a Dramatic Poem. By the Rev. Joseph Wise." 12mo., Lond., 1779.

Numbers two and three contain "Lists of subscribers," showing others of the name about Maryport. J. O.

Transfusion of Blood (5th S. iii. 427.)—It is most improbable that any attempt to transfuse the blood of boys into the arteries of the dying Pope was made in 1491. The transfusion of blood was first suggested, it is usually said, by Sir C. Wren. The first experiments with animals were made at Oxford by Dr. F. Potter, about 1640, and by Dr. R. Lower in 1665. Shortly after this Dr. Denys, at Paris, successfully transfused the blood of an animal into the bloodvessels of his own body. A warm discussion then ensued whether the merit of the application was French or English; and in the second volume of the *Transactions of the Royal Society* there is a letter pointing out that both had been anticipated in the suggestion by Libavius, who had published it in his *Examen Philosophiæ Novæ*, Franckfort, 1615. The following extract from Bruy's *Histoire des Papes*, 1733, vol. iv. p. 278, gives a more probable account of what took place in the last illness of Pope Innocent VIII. :—

"Depuis l'attaque d'apoplexie qu'il avoit euë deux ans auparavant il n'avoit pû jouir d'une Santé parfaite. Ne trouvant aucun soulagement à ses maux dans l'Art de la Médecine, un Juif lui prépara un breuvage composé du sang de trois jeunes garçons qui venoient d'expirer; et le Pape l'aiant sçu, il en eut une si grande horreur, qu'il donna aussi-tôt ordre d'arrêter ce Juif, et de le punir; mais celui-ci évita le châtiment par la fuite."

This statement is probably taken from O. Panvinius's supplement to Platina.

Edward Solly.

DR. WEBSTER'S DIET DRINK (5th S. iii. 448.)—I have in my possession an old book which contains the following recipe; I know nothing of the *inventor*:—

"Diet Drink, an excellent Spring Medicine.

Take of Sarsaparilla	4 oz.
,, Sassafras Chips	2 oz.
,, Stick Liquorice	2 oz.
,, Prunes .	1 lb.
,, 1 yellow dock root.	

Boil in six quarts of water till it comes to four quarts; strain."

C. C.

Amersham.

MINORS CREATED BARONETS (5th S. iii. 449.)—George William Farmer, a midshipman, fifteen years old, was, on 29th October, 1779, created a baronet, in admiration of the daring intrepidity of his father, who, while commanding the Quebec, came up with and closely engaged La Surveillante, a French frigate of greatly superior force, and continued the unequal contest until his own ship, accidentally taking fire, was blown into the air, with her brave commander and most of the crew. See *Gent. Mag.*, 1779, pp. 520, 567; Burke, *Peer.*, *voce* "Farmer." JOHN PIKE.

NONAGENARIANISM (5th S. iii. 148, 352.)—If human assurance can be presumed even for a moment, the twentieth day of this present June (so endeared to us by the accession of our beloved queen) will enter me into my ninety-ninth year; pass another twelve months, and the instantaneous confluence of June the 19th, 1876, into June the 20th, will dismiss me from among the nonagenarians, without locating me in the centenarian order—in what fractional intermediacy baffles conjecture. Chambers and Webster define a nonagenarian as "one ninety years old," Maunder as "one aged ninety years," each of these philologers numerating 0 for 1, and consecutively 2 for 3, till they complete the decades at 9. If no man can be called a nonagenarian "who has not reached his ninetieth year," he who has *reached* his hundredth may be called a centenarian. *Reach* and *complete* possess, however, no synonymy; in their perplexing anomaly lies the distinction between the actual and the ideal. A hundred pounds may, not necessarily by pennies, pass from hand to hand, *simul ac semel*; whereas a hundred years must tell themselves off consecutively by minutes. As an old correspondent of "N. & Q." the editor will wish to see my centenarianism outlive the pending logomachy. EDMUND LENTHALL SWIFTE.

"HISTOIRE DES RATS" (5th S. iii. 428, 474.)—In 1788, one year later than the date of the volume referred to by ABBBA, there was published in Paris an 8vo. volume, entitled *Les Intrigues du Cabinet des Rats, Apologue National, &c.*, "ouvrage traduit de l'Allemand en Français, et enrichi de vingt-deux planches gravées en taille douce." This volume is, however, only a version of *Reynard the Fox* under another title. I shall be glad to know whether the *Histoire des Rats* has any resemblance to the volume mentioned above.

WM. BRAGGE, F.S.A.

SHAKSPEARE'S LAMENESS (5th S. i. 81; iii. 134, 278.)—JABEZ does not meet my question. Upon his theory of the interpretation of the word "lame," I asked him to account for the presence in the same line of "poor" and "despised." He simply says they are metaphorical, which, if true, would in no way explain the incongruity. But are they metaphorical? The expression of social inferiority is surely the very keynote of this portion of the sonnets. Your correspondent tells us that Shakspeare was "a man of substance" when he wrote these poems, a statement which is not only entirely unsupported by evidence, but altogether opposed to any rational inference as to the date of their composition. Again, Shakspeare belonged to a despised calling, and was himself, as we know, personally despised by the scholar dramatists of the period. If, therefore, the word "lame" is to be taken as indicating Shakspeare's supposed bad or "stagey" manners, its use must be accounted for upon some other principle than that which led to the selection of the other epithets; and I assert, *pace* Turveydrop, that any such association here would be absurdly incongruous and to the last degree un-Shakspearian. I remember reading many years ago, in the pages of a rather fast magazine, a paper upon the question, "Was Shakspeare a cad?" JABEZ would appear to have put the same query to himself, and to have answered it in the affirmative. For my part, I cannot believe that Shakspeare was ill-bred, or that he was "stagey"—a kind of male Mrs. Siddons—or that the author of *Hamlet* would have been in the least likely to have considered an unfashionable deportment the chief of all human ills. In this 37th Sonnet the word "lame" is twice placed in marked and unmistakable antithesis to "beauty," and to me, therefore, it is even plainer than a pikestaff that the poet refers to some form of physical imperfection, it may be intensified and exaggerated in the writer's mind, as instanced in the case of Byron's infirmity, but certainly based upon fact. JABEZ refers me to an article upon the sonnets in *Macmillan's Magazine*, but I find here a totally different explanation of "lame," which the writer holds to express Shakspeare's own modest estimate of his verse—verse for which, it will be remembered, he has just before claimed immortality. There would seem to be something in the very atmosphere of the sonnets which is eminently favourable to the production of these morbid growths. Does your correspondent really think they are worth serious criticism? SPERIEND.

Chapman, the Translator of Homer (5th S. ii. 487; iii. 226, 335, 397.)—

"How like the plague
Unfelt he strikes into the brain of truth!"

This terrible epidemic had a very direct and direful effect upon the brain, great mental disturbance being an early symptom, and in a later stage the power of the will on the muscles became much impaired, so that the patient resembled a person intoxicated.—Chambers's *Encyclopædia*.

"Worse than the poison of a red-hair'd man."

Can this be an allusion to that Judas-coloured hair which is thought to indicate deceit to this day?

"Slave to a Jew
Or English usurer."

It was thought imperative in Chapman's time to pass the Usury Act (21 James I.), restricting the rate of interest to 8 per cent, and it may be added that Sir Giles Overreach had a terribly real prototype in Mompesson.

"That toad-pool that stands in thy complexion."

A "toad-pool" is, I suppose, a pool foul enough "for toads to knot and gender in," and is a very forcible way of expressing that the unhappy individual whose "blood was turned to poison" had a muddy complexion.

"Your brave Scotch running horse."

This would have greatly amused Dr. Johnson; one can imagine his hearty "Know we not Galloway nags?" We are not to suppose this horse of any native breed, but simply some fleet hunter that "great Guise" got out of Scotland.

W. Whiston.

The Leicester Square Statue (5th S. ii. 46, 91, 292, 458.)—A great many notices have appeared, from time to time, in the pages of "N. & Q.," respecting this much abused (now no more) statue of George I. Various dates have been suggested as to its first appearance in the square. The matter, however, is now finally settled by Mr. Tom Taylor, in his recently published *Leicester Square; its Associations and its Worthies*, 1874. The poorest historical book ever written contains some trifle worth preserving. Meagre as Mr. Taylor's book most assuredly is—a book written to order in every sense of the word—it has, at least, one redeeming point—the final settlement of the vexed question as to the first appearance of the "golden horse and man" in the square.

Speaking of Frederick Prince of Wales, Mr. Taylor says:—

"On the prince's birthday, November 19, 1748, besides the crowds huzzaing under the windows of Leicester House—for Prince Frederick was popular after a fashion—there was what the court newsman calls a very splendid appearance of the nobility and gentry, in the state drawing-rooms, to kiss hands and wish happy returns of the day. . . . It was on occasion of this birthday reception, as we learn from the court newsman, that 'the fine statue of George I. in the centre of the Fields was uncovered.'"

We should have thanked Mr. Taylor for a more exact reference to his authority, but should have been surprised had he given it us. However, as it is, we are thankful for what we get.

Edward F. Rimbault.

Hogarth's Pictures (5th S. iii. 169, 197, 238.)—I have what is no doubt the original "Modern Midnight Conversation," inasmuch as it is better painted than any of the numerous pictures of the same subject which have come before me, and contains, besides, a suppressed inscription, which explains the sprawling figure on the ground pointing to something. The sight measure is width 3 ft. 9 in., height 3 ft. It formerly belonged to Lord Chesterfield, who had one of the two large Chelsea vases, of which the other was in the Foundling Hospital, presented by Hogarth. The pair of vases were recently got together and sold to Lord Dudley for 5,000*l*. I have two or three other Hogarths not engraved, but nothing for sale.

Henry G. Bohn.

18, Henrietta Street, Covent Garden.

P.S. I omitted to say that the "Modern Midnight Conversation" is here, and can be seen at any time between 10 and 4 o'clock.

Neville's Cross, Durham (5th S. iii. 384, 434.—Your Durham correspondent, J. T. F., will find my etching and the description in the *Gentleman's Magazine*, October, 1854, p. 356. The history of the erection of the cross, and a quotation of the description from the *Rites*, are there given, and mention is made of the wood engraving given in Hutchinson's *History of Durham* (also in Richardson's *Local Historian's Table Book*) of the presumed appearance of the memorial; so that, "with our present knowledge of the architecture of our forefathers, and the aid of contemporary examples, it might now be rebuilt almost in facsimile of the original." The proposed "restoration" spoken of by J. T. F. would, probably, be in accordance with this. The cross was destroyed in the year 1589. Cuthbert Bede.

A Blondin in 1547 (5th S. iii. 146, 215.)—We may add to the cases of early "Blondins," one who performed at Edinburgh in 1598:—

"The 10 of Julii 1598, ane man, sume callit him a jugler, playit sic souple tricks upone ane tow, qlk was fastenit betwix the tope of St. Geill's kirk steiple and ane stair beneathe the crosse, callit Josias close heid, the lyk was nevir sene in yis countrie, as he zaid doune the tow, and playit sa many pavies on it."—Birrel's *Diary*, p. 47, quoted in Stark's *Picture of Edinburgh*, 1821, p. 253.

J. T. F.

Hatfield Hall, Durham.

Sir Walter Scott and the Septuagint (5th S. iii. 305, 354, 436.)—I beg leave to answer Mr.

NNEDY. First, I never said that Prior Aymer t Aylmer) and Friar Tuck talked "defective tin." I gave it as an instance of Scott's quotans from the Vulgate left out by MR. DAVIES. condly, priests of the Middle Ages were much ser than we are apt to think (see Maitland's *ark Ages, passim*), and we can hardly imagine e who did not know such a simple thing as the eaning of *Kyrie Eleison*. If MR. KENNEDY will member the full form of this "lesser Litany," I ink he will see this. Thirdly, the passage in *he Talisman* does not show that Scott himself new what it meant, or, as MR. KENNEDY chooses say, "was cognizant of its signification." "Lord, ave mercy on us," is not a bit more to the purose than "Thank God"; and we must consider, r, at least, I must, that Scott put it in as a mere ious expletive.

CHARLES F. S. WARREN, M.A.

Bexhill.

Miscellaneous.

NOTES ON BOOKS, &c.

PUBLICATIONS OF THE CAMBRIDGE UNIVERSITY PRESS. THE PITT PRESS SERIES.

1. *La Métromanie*, a Comedy, by Piron; with a Biographical Memoir, and Grammatical, Literary, and Historical Notes, by Gustave Masson.
2. *Lascaris, ou les Grecs du XVe Siècle.* Nouvelle Historique. Par A. B. Villemain. With a Biographical Sketch, Notes, &c., by Gustave Masson.
3. *Das Jahr* 1813. By F. Kohlrausch. With English Notes, by Wm. Wagner, Ph.D.
4. *P. Virgilii Maronis Æneides, Lib. XII.* Edited, with Notes, by A. Sidgwick, M.A.
5. *M. T. Ciceronis Oratio pro Tito Annio Milone.* With a Translation of Asconius's Introduction, Marginal Analysis, and English Notes. Edited by the Rev. John Smyth Purton, B.D.
6. *The Anabasis of Xenophon, Book IV.* With English Notes, by Alfred Pretor, M.A.

THE above half-dozen volumes, excellent guides and helps to students, are edited, very satisfactorily, for the Syndics of the Cambridge University Press. Perhaps the least known is Piron's comedy, *La Métromanie*, the author of which has much the same relation to Molière as Cibber, in his *Careless Husband*, has to Congreve in the latter writer's *Love for Love;* or as General Burgoyne and his *Heiress* have to Sheridan and his *School for Scandal*. Piron's rattling comedy of character contains many lines which are among the household phrases of France. Just half a century has elapsed since M. Villemain published *Lascaris;* and he was not found inferior to others who had selected for subjects of romance the realities of many centuries ago. *Das Jahr* 1813 is taken from Kohlrausch's *German History*, and in it the realities of modern times are even more romantic and heart-moving than those of earlier ages. The above three books were well selected for their respective purposes. The Latin and Greek volumes need no other meed of praise than what may be awarded by pointing to the names of their editors. All are in every respect handy and useful volumes.

A Supplement to the History of Woodstock Manor and its Environs. With a Notice of the Church and Parish of Wootton. By the Rev. Edward Marshall, M.A. (Parker & Co.)

IT is not often that supplements are as interesting as the original works to which they add information. But this is the case with Mr. Marshall's *Supplement to the History of Woodstock*. The book is as pleasant as the locality of which it treats. We may add, that those persons who may have read Burnet's account of Lord Rochester's conversion will be especially interested in the further details which Mr. Marshall has been enabled to give in a volume so creditable to his zeal and ability.

Genesis. With Notes by the Rev. G. V. Garland, M.A. Parts I. and II. (Rivingtons.)

THESE pamphlets may be found equally useful to junior and senior Hebrew students. To the same Hebrew words, as in other languages, is often allied a diversity of meaning. To reduce this diversity the use of points has been discarded. An interchange of letters has also been suggested, regard being specially paid to the most frequent rendering in the Anglican and Septuagint versions. The introduction of some words in type other than that of the text indirectly provides the reader with a commentary as well as translation. The explanatory foot-notes, evidently compiled with much careful study, are worthy of particular notice, as being of actual use. It is to be hoped that Mr. Garland has some other parts already in the press.

AUTHORS AND QUOTATIONS WANTED.—

The following verses are quoted by Goethe in *Wahrheit und Dichtung* as having been written prior to the publication of *Werther, i. e.*, before 1774:—

"Then old age and experience, hand in hand,
Lead him to death, and make him understand,
After a search so painful and so long,
That all his life he has been in the wrong.

To griefs congenial prone,
More wounds than nature gave he knew;
While misery's form his fancy drew
In dark ideal hues, and horrors not its own."

ALBERT COHN.

53, Mohrenstrasse, Berlin.

A parody on Hamlet's *Soliloquy*:—

"To wed, or not to wed?—that is the question," &c.

Answer to Horace Smith's *Address to an Egyptian Mummy*:—

"Child of the latter days! thy words have broken
A spell that long hath bound these lungs of clay," &c.

These amusing lines first appeared in the *Mirror*, May 5, 1824, and were signed "Mummius."

Lines beginning—

"Still on for Petra, till the desert wide
Shrinks to a valley, and on either side," &c.

Lines on "Matrimony":—

"Matches are made for many reasons,—
For love, convenience, money, fun, and spite," &c.

Song in praise of ale, said to have been written during the reign of Charles II.:—

"When the chill north-east wind blows,
And Winter tells a heavy tale;
When pyes and dawes, and dooves and crowes
Do sit and curse the frostes and snowes,
Then give me Ale," &c.

W. A. C.

"H is worst among letters in the crosse row,
For if thou find him other in thine elbow," &c.

J. M.

"I asked of Time for whom those Temples rose,
That prostrate by his hand in silence lie:
His lips disdained the mystery to disclose,
And borne on swifter wings he hurried by."

T. BOWDEN GREEN.

"The child of misery, baptized in tears."

"The mind of man is this world's true dimensions."

"We conquer by bearing our fate."

UNEDA.

Philadelphia.

The words of a song called *The Lock of Hair*, beginning—

"To remind you of me, tho' the token
Be neither of silver nor gold," &c.

* *

"For human beauty is a sight
To sadden rather than delight," &c.

E. A. P.

A correspondence interesting to the Liverpool public has been lately published in the newspapers there, in which occurs the following quotation:—

"The fault of the Dutch, the fault of the Dutch,
Is giving too little, and asking too much."

W. B.

Bebington.

"To-day man 's dressed in gold and silver bright,
Wrapt in a shroud before to-morrow's night.
To-day he 's feeding on delicious food,
To-morrow, dead: and nothing can do good.
To-day he 's nice, and scorns to feed on crumbs,
To-morrow he 's himself a dish for worms.
To-day he 's honoured, and in vast esteem,
To-morrow not a beggar values him.
To-day he rises from a velvet bed,
To-morrow he 's in one that 's made of lead.
To-day his house though large he thinks but small,
To-morrow he commands—no house at all.
To-day he 's forty servants at his gate,
To-morrow scorn'd, not one of them will wait.
To-day he 's grand, majestic, all delight,
Ghastly and pale before to-morrow night.
True, as the Scripture says, man's life 's a span,
The present moment is the life of man;
Of life, the present moment all we 've sure.
We can't call back the past, nor one to come insure."

So far as I am able to judge, the above were written in 1785, and first appeared at Collumpton, Devon.

J. F. S.

Taunton.

"Free from bustle, care, and strife,
Throughout this variegated life," &c.

Some time between 1826 and 1836 there appeared in the *Observer* newspaper some lines on the occasion of a love affair, beginning:—

"Oh! would a lowlier lot were thine,
For then my heart's emotion," &c.

A copy of the above poems is requested by

JOHN SHAW.

7, Longford Street, Rochdale.

THE MEMORABLE CASE OF JOHNSTON V. THE "ATHENÆUM" having come to an end, well deserves a recording note. The action was brought in Edinburgh, for libel, allegedly contained in a criticism on an Atlas published by the plaintiff. The damages were laid at 5,000*l*. The jury returned a verdict for Mr. Johnston, damages 1,275*l*. On a motion, on the part of the *Athenæum*, made this week, for a new trial, the Bench agreed that the damages awarded were excessive; and as the respective parties, to avoid a fresh process, left the question of damages in the hands of the Judge, his Lordship assessed them at 100*l*., and therewith brought this matter to a more righteous conclusion than that previously arrived at by the jury.

MR. EDMUND W. ASHBEE, F.S.A., is about to publish a selection of rare early-printed plays and interludes, and of short tracts principally illustrative of Shakspeare and the drama. Produced by the lithographic process, each article will be an absolute fac-simile of the original. The impression will be strictly limited to 100 copies, for subscribers only.

GRAY'S STANZAS, &c.—I am sorry to find that, writing under an old conviction, I have suggested that another was in error, when, in fact, I was wrong myself. I had a firm belief that neither the *Grand Magazine* nor the *Magazine of Magazines* was in existence till 1752; in this I was wrong, and probably Gray did refer to one of them. The question, however, still remains as to earlier appearances of the stanzas than that in the *London Magazine* for March, 1751. [See *ante*, p. 494.]

EDWARD SOLLY.

Notices to Correspondents.

WILTSHIRE FAMILIES (5th S. iii. 358.)—I do not think FRANCESCA could do better than consult Sir R. Colt Hoare's splendid work, the *History of Modern Wiltshire*, 6 vols., folio, 1822, for the best account of the landed gentry of the county. CH. EL. MA.

J. F.: MOORE'S POLITICAL SQUIBS (5th S. iii. 440.)—See an edition of Moore's Poetical Works published by Milner & Sowerby, Paternoster Row. No date.

FREDK. RULE.

"JOHN GREENHALGH."—See "N. & Q." 4th S. viii. 203. J. G. desires to communicate with J. D. J., the author of the query. Address, Miller, 4, Gracechurch Street, London.

J. H.—It was a custom prevailing from the earliest times amongst the Jews, and afterwards amongst Christians.

A. W. M. (Leeds.)—Monastic seal and Heraldic. See *ante*, pp. 334, 454.

A. E. B. (Guernsey.)—The reply to which you refer never reached the office of "N. & Q."

INQUIRER should consult Debrett.

H. RANDOLPH.—Next week.

J. G.—No charge.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

SCHOOL IMPROVEMENTS.—In all cases where class-rooms are lighted by gas during daytime, the Inspectors of Schools recommend the principals and the committees to have greater regard for the health and comfort of the pupils, by availing themselves of that useful modern invention, the Daylight Reflectors, of which for many years Mr. Chappuis has been the successful patentee and manufacturer, at 69, Fleet Street, London. Not only will the rooms be more healthy, but a considerable saving will be effected. The cost of the Reflectors is moderate, and their durability will extend over several years.—[ADVERTISEMENT.]

LONDON, SATURDAY, JUNE 26, 1875.

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Notes.

AN ANCIENT "SENTENCE OF CURSEINGE."

While perusing, for a purpose other than that of theology or its belongings, the splendid work on the *Antiquities of Southwell and of Newark*, by William Diekinson, Esq. (Newark, 1801, Part I. vol. i.), I alighted upon a very curious copy of an instrument contained in a "Forest Book," relating to the laws of Henry III. for the government of the forest of Shirewood, and records of the forest court to the time of Queen Elizabeth, which I append, as it shows how elosely conneeted the province of the Chureh was with aetions now ineluded in the jurisdiction of the eivil eourts:—

"The sentence of curseinge given upon the trespassers of the liberties of holie church, and namely of the iberties contained in the pointes of the great chartre of our Lord the Kinge, and of the chartre of the fforeste, to his freemen grainted in the said chartre.

"In the year of our Lord God MCCliij, the third idees of May, in the great hall of Westmr of our Lord the Kynge, in the consente and by the assente of noble Lord Kynge Henry, Kynge of England, and of Lordes W. earl of Cornewall, and of S. earl of Norfolke and Southfolke and Marshall of England, H. earl of Oxeford, and J. earl of Warwick, and other estates of the realm of England, and by the sufferance of God, the Archbushop of Canterbury, Primate of England, F. bushop of London, H. bushop of Elye, R. bushop of Lincolne, &c., arrayed with our pontificalls, with candles burning in our hands, solempnly declare the sentence of curseinge on all trespassors and breakers of the liberties of the church, or of any other custome of the realme of England, and in especiall of the liberties and customes of our Lord the Kynge of his great chatre of the fforeste, in form that followeth, &c., viz.:—

"By the authoritie of the Father and the Sonne and Holy Ghost, and of the blessed Virgin St. Mary, and of the Apostles Peter and Paul, and of all the apostles, and of all Martyrs, and of St. Edward the confessor, and of all the confessors, and of all the virgins, and of all the saints of God, we accurse, and from the liberties of holie church we sequester and depart all those that from henceforth wittingly and maliciously holie church depriven or spoilen of her rights, also all those that the liberties of the church, and of the chatre of the fforeste conteyned, granted by our Lord the Kinge to all Archbushops, and to all other prelates of England, to Earls, Barons, Knights, and free tenants, by any matter, craft, or engin, defile or breake, diminishe or change, privy or asserte, in deede or in worde, or in counsell against them, or any of them, in any pointe. Also all them that against the same liberties, or any of them, any statutes make, or such statutes made, keep or bring in, or such statutes brought in, keep the writers of such statutes, and moreover the counsellors and executors of the same, and those that after them presume to deeme all those, and each one of them, above rehearsed, know they themselfe in that deed, that they wittingly doe in the premises so enter into this sentence. And all those that ignorantly be fallen, or do any thing, or hurte, in the said premises, and therefore be admonished; but yet thereby within fifteen days after the time of the monition to them had themselfe and correcte, and by the arbitremente of the ordinary of the trespasses done make satisfaccord, from thenceforth in this sentence they be involved. Also wee bind knitt in the same sentence, all them that the year of our Lord the Kinge, and of the realme, presume to trouble. In wittnes of which thinge to everlastinge remembrance, to endure to this assente wee have put our signes."

JOHN JEREMIAH, Junr.

Red Lion Street, E.C.

THE OLD MUSIC-ROOM IN CHARLES STREET, COVENT GARDEN.

I have before me a curious folio volume, in five separate parts, entitled—

"THESAURUS-MUSICUS: being a Collection of the Newest Songs performed at Their *Majesties Theatres;* and at the Concerts in *Viller Street* in York Buildings, and in *Charles Street*, Covent Garden, &c. Printed by *I. Heptonstall* for *John Hudgebut*, 1693-6."

The composers who contributed to this volume were H. Purcell, J. Eecles, G. Finger, H. Hall, Colonel Pack, J. Hart, W. Turner, R. King, S. Akeroyde, R. Courtiville, &e. The singers, Mesdames Bracegirdle, Dyer, Ayliff, Cibber, Hudson, &c.; Messrs. Bowman, Dogget, Pate, Reading, and "the Boy."

The music-room in Villiers Street, in the Strand, is tolerably well known from the notices in Hawkins's *History of Music*, Roger North's *Memoirs*, Husk's *St. Cecilia Celebrations*, &c.; but the musie-room in Charles Street, Covent Garden, has been less fortunate.

Accidentally turning over a volume of the *London Gazette*, I hit upon two or three advertisements, which throw some light upon the early history of this room. They are these :—

"The Consort of Musick, lately in Bow Street, Covent Garden, is removed next Bedford Gate in Charles Street, Covent Garden (where a room is newly built for that purpose), and by Command is to begin on Friday next, the 20th instant, where it is afterwards to be continued every Thursday, beginning between 7 and 8 in the evening."—*London Gazette* (No. 2,637), 1690.

"The New Consort of Musick, performed by Mr. Franck and Mr. King, in Charles Street, Covent Garden (which was designed for Mondays and Thursdays), will be continued on Thursday next at the usual Hours, and every Thursday for the future, except the Thursday in Passion Week: Where will be speedily a sale of Valuable Paintings, which may be seen on the Musick Nights."—*London Gazette* (No. 2,648), 1691.

"At the new Auction-Room next Bedford Gate in Charles Street, Covent Garden (where the Consort of Musick is held every Thursday), the great sale of original Paintings, design'd to be sold on Tuesday next, will not be sold till the Friday following, being the 17th instant, at 2 after Noon, which may be viewed until the time of sale."—*London Gazette* (No. 2,652), 1691.

"At the Vendu next Bedford Gate in Charles Street, Covent Garden, the great Collection of Paintings, design'd for every Friday, will be continued to be sold this present Monday at 4 o'clock, and each Monday for the future; the new invention of *Lamps* will then be finish'd, and the Room kept warm."—*London Gazette* (No. 2,738), 1691.

For some future "Covent Garden" historian these particulars, trifles as they are, will have their value. EDWARD F. RIMBAULT.

[Charles Street, built in 1637, and named after the king, was stupidly stript of that useful distinction in 1844, when it was renamed Wellington Street.]

HENRY FIELDING AND TIMOTHY FIELDING.

I remember pointing out, some years ago, to the late Mr. Lawrence, through a mutual friend, the mistake into which I believed he had fallen by confounding the great novelist, Henry Fielding, with a somewhat obscure actor at Drury Lane bearing a like surname. Mr. Lawrence kindly accepted the information, and promised to avail himself of it. The matter had long passed from my memory when it was recalled to me, quite recently, by the purchase of the new edition of Mr. Henry Morley's *Memoirs of Bartholomew Fair*, where I found Mr. Lawrence's original mistake not only repeated, but amplified through a whole chapter, and more than a column of index. I have been told, too, that other writers have followed the same lead, and I shall therefore feel much obliged if you will find space for the following facts, which, I think, will show that there is no real authority for the story.

The first time the name of Fielding appears in a "bill of the play" is in connexion with a scratch company, who had taken the "little Theatre in the Haymarket" for a limited number of nights. They described themselves as "a new company, who never appeared on that stage before," and they produced there, on May 24th, 1728, *The Beggars' Opera*, "with all the songs and dances set to musick, as it is performed at the Theatre in Lincoln's Inn Fields." The opera ran, almost consecutively, for sixteen nights, "the last time of performing it till the Fairs are over" being on August 22nd. The names of the actors of the opera were not printed, but on August 9th and 12th *The Spanish Friar* had been played by the same company, "the part of Torrismond by Mr. Fielding." No further description was given of this performer, nor was it stated to be his first appearance. In September of the same year (1728), Messrs. Fielding and *Reynolds*, also one of the Haymarket company, opened a booth at the "George" Inn, Smithfield, and subsequently migrated to Southwark Fair, where they repeated the performance of the *Beggars' Opera*, "by the company of comedians from the Haymarket." In the season 1728-29 Fielding was engaged at Drury Lane, and remained there (with the exception of 1729-30, when he was again at the Haymarket) till the autumn of 1733; but although he had occasionally a share in a benefit, he never rose beyond inferior parts, such as, for example, Cepheus in *Perseus and Andromeda*, Truncheon in *The Strollers*, John in *Whig and Tory*, one of the mob in *The Contrivances*, Furnish in *The Miser*, and so on. But year after year he continued his booth at the fairs, either in partnership with others or solely on his own account, and in these bills he is usually described or alluded to in newspaper paragraphs as "of the Theatre Royal in Drury Lane." There can be no reasonable doubt, indeed, that the Fielding who owned the booths was Fielding the actor of Drury Lane Theatre. Mr Morley admits this, and then hastily arrives at the conclusion that *Henry* Fielding and the Drury Lane actor were the same man. But, whatever may have been the eccentricities and extravagances of the novelist in early life, it certainly does seem antecedently improbable that he, a gentleman by birth and education and of consummate ability, would have been content to occupy, for so long a period, such an inferior position, scarcely ranking above a supernumerary, upon the public stage. And there is really no ground for the assumption beyond the similarity of surname, and the undoubted fact that Henry Fielding wrote for the theatre, and was on terms of familiar intercourse with some of the players. Surely further investigation was desirable. And if Mr. Lawrence, Mr. Morley, and those who have repeated their story, had pushed their inquiries a little further, they might have found a paragraph in the *London Daily Post* of August 21st, 1738, which would have practically settled the question. It is as follows :—

"On Saturday morning early" (that is, August 19th) *died at his house, the Buffalo Head Tavern, Bloomsbury Square, Mr. Fielding, formerly belonging to the Theatre Royal, Drury Lane.*"

This, there can hardly be a doubt, was the showman of the fairs, who, up to 1734, had always been identified as a member of the Drury Lane company; for, after 1738, the name of Fielding appears no more in any play or fair bills. In 1739, the booth which had been advertised as "Fielding and Hallam's" was under the management of Hallam alone. On searching the Burial Registers of St. George's, Bloomsbury, I find the following entry:—

"1738. August 22. *Timothy* Fielding, of King Street."

FREDERICK LATREILLE.

P.S. Since writing the above, I have discovered the following paragraphs in the *Daily Post* of October 15th and 20th, 1733:—

Oct. 15. "We hear that Mr. Fielding, of Drury Lane Play-house, who has entertained the Town so agreeably with his Company of Comedians at the George Inn, in Smithfield, during the time of Bartholomew Fair, has taken that commodious Tavern at the corner of Bloomsbury Square known by the sign of the *Buffler*, and has provided good Wines to entertain all Gentlemen that please to favour him with their company."

Oct. 20. "Mr. Fielding (late of Drury Lane Play-House) designs to open the *Buffaloe* Tavern, at the corner of Bloomsbury Square, on Monday next" (*i.e.*, the 22nd), "when several gentlemen of the neighbourhood intend to favour him with their company."

From these extracts it is evident that Fielding of Drury Lane Theatre and Bartholomew Fair was the same person as Fielding of the "Buffalo Head" Tavern (called in the Burial Register *Timothy* Fielding), who died at his house on August 19th, 1738 (see *Daily Post* of August 21st), and certainly not *Henry* Fielding, the author of *Tom Jones*.

COWPER THORNHILL'S FAMOUS RIDE.

In *Once a Week*, June 16, 1866, appeared a paper, from my pen, entitled "The Hero of Stilton and Stilton Cheese." It gave many particulars of Cooper (or, rather, Cowper) Thornhill, and his famous ride from Stilton to London, from London to Stilton, and from Stilton to London again, in all 213 miles, in 11 hours, 33 minutes, and 46 seconds, being nearly 19 miles per hour. I may say that my paper was the result of sixteen years' inquiry into the subjects of which it treated; but, nevertheless, I was compelled to state in it that I had been unable to discover how many horses Cowper Thornhill rode in this famous match. This, of course, was an important point, and one which it was desirable to ascertain. Much local interest being created by my paper in *Once a Week*, several gentlemen (including the late Lord Carysfort and the Hon. George Fitzwilliam) endeavoured to discover this point, but failed to do so; and, up to the present time, it has been a matter for much speculation to many who were interested in the subject.

The other day, in searching for a widely different matter, I accidentally lighted on the information for which I and so many others had vainly sought for the last twenty-five years; and it may, therefore, be worth while to make a note of it here. In the *General Advertiser*, Tuesday, April 30th, 1745, appeared the following:—

"Yesterday morning, at four o'clock, Mr. Cowpe Thornhill set out from his house at the Bell at Stilton, and came to London in three hours, 52 minutes; then return'd to Stilton, where he staid almost an Hour, and set out for London again, where he arriv'd at 18 minutes after four in the after noon, in perfect health; so that upon the whole he rode about nineteen miles an Hour, made use of 19 Horses, and came upon the last (a Hunter belonging to his Grace the Duke of Ancaster) without stopping from the White Horse at Wormley."

In the *General Advertiser*, Wednesday, May 1st, 1745, appeared the following:—

"Mr. Cooper Thornhill, who rid the 213 miles on Monday last, was yesterday (contrary to the expectations of many people) quite active and in perfect health. He perform'd the whole in eleven Hours and a half, and came the last time from Stilton in 3 Hours, 48 minutes. This day he sets out on his return home."

The point regarding the number of horses is, therefore, here cleared up. It is singular that, in the researches of myself and others, in Stilton and its neighbourhood, on this subject, we have never been able to obtain a sight of the poem, "The Stilton Hero," printed in London in 1745, or of the engraving representing him performing the match. A woodcut of this curious engraving is given in Chambers's *Book of Days* (vol. i. p. 561), but without any transcript of the original title. I was once told by an old inhabitant of Stilton, who remembered to have seen a copy of this engraving, that "it had a good deal of reading at the bottom of it, telling you all about it"; and he thought that some of this "was in poetry." Whatever it was, it, doubtless, gave the number of the horses ridden by Cowper Thornhill; and, very probably, the poem of "The Stilton Hero" did the same. Can any correspondent quote from either of these? I should only be too glad to possess copies of the poem and engraving.

In noting Cowper Thornhill's ride, I have also made notes of several rapid rides, the fastest on my list being that performed by Mr. George Osbaldeston, in 1831, when, for a wager of 1,000*l.*, to ride 200 miles in ten hours, he accomplished the task in 7 hours, 10 minutes, and 4 seconds, being at the rate of more than 28 miles an hour. But it must be borne in mind that this match was on a race-course, the four miles in the Newmarket Houghton meeting, commencing and finishing at the Duke's stand; and that Mr. Osbaldeston was allowed to ride as many horses as he pleased. He

used 28 horses ; 1 hour, 22 minutes, and 56 seconds being allowed for stoppages.

Although there was a wide strip of grass on either side of the Great North Road, yet many miles out of the 213 would have to be ridden on the hard paved road, which in those days was so bad that (as I have been told on good authority) not a day passed without horses being brought to the "Bell" at Stilton with broken legs and other injuries, from slipping among the large stones and clinkers with which "the York Road" was strewn. This must be taken into account in any just estimate of Cowper Thornhill's ride. Since my paper appeared in *Once a Week*, I have gleaned a few more particulars on the subject, in addition to the number of horses, one of which I may here mention. At St. Neots the wagers were chiefly laid against Cowper Thornhill winning. When he rode for the second time through the town he "looked like winning." In order to prevent this, they essayed to barricade the street ; but they were not quick enough about it, for Cowper Thornhill dashed through the town, for the third and last time, before their barricade was formed sufficiently to prevent him from winning his wager.

CUTHBERT BEDE.

ETYMOLOGY OF THE NAMES OF "BAÏGORRY" AND "BAYONNE."—The ancient cartularies are quite untrustworthy when there is a question of Basque etymology. Bigur, Beygur, Baigur, Baigueir, Baiguer, Bayguerr, Beygorri, Vaygurra, and Baygeur, successively quoted by Mr. Raymond in his *Dictionnaire Topographique des Basses-Pyrenées*, and even the name of Baigorry, spelt *à la française*, instead of Baigorri, are not Basque, and are not quoted as Basque, any more than the names of Tardets, Tardedz, Tardetz, Tarzedz, Tardix, which are not given as Basque words by the same author, who quotes *Atharatce* as the only name belonging to that tongue. Baigorri alone is Basque. The ten others can only be considered as corruptions, owing to the influence of the language in which the cartularies have been composed. Baigorri cannot be better interpreted than as *ibai gorri*, or "red river," a designation which is applicable to that part of the waters of the Nive which passes by Baigorri, and which are seen to be more or less reddish ; thanks to the oxide of the iron of the environs, and especially of that which comes from the foundries of Banca. . . It will be observed on this subject, that the West-Basque-Navarrese dialect, to which the sub-dialect and the Baigorri variety belong, has a tendency to suppress the initial vowel of several words when it forms a syllable of itself. Thus we have in that dialect *mazte* for *emazte*=woman ; *khusi* for *ikhusi*=seen. *Ibai gorri*, therefore, appears to me the only acceptable etymology of Baigorri. As to the derivation of the name of Bayonne, from *ibai ona* "the good river," rather than from *bai ona*, "the good bay" ; this is rather possible than certain.

L. L. BONAPARTE.

London, 8th June.

MADEIRA AND MATTER.—Who, at first sight, would suspect any connexion between these two words? and yet there is, and a very close one. The Portuguese first colonized the island in 1419, and called it *Madeira*, on account of the forests (*madeira* = wood, in Portuguese) with which it was then covered.* But *madeira*, wood, comes from the Lat. *materia*, which means both *wood* (timber) and *matter*, so that *madeira* and *matter* are but different forms of the same word. And certainly good *madeira* is one of the pleasantest forms which *matter* can assume. It is matter spiritualized.

F. CHANCE.

Sydenham Hill.

BEAUMARIS CASTLE.—The accompanying extract from the *Monthly Magazine*, Aug. 1806, p. 48, is worth reprinting in "N. & Q." :—

"The following letter, written in the beginning of the year 1657, by Major-General Jones, commanding in the army of the Parliament, to the Lieutenant of Beaumaris Castle, in Anglesea, is, on the whole, a curious document. It exhibits the temper of the people then in power with respect to a petty offence ; and it shows the great attention which was paid to persons, even in obscure situations in life, who were of their own party :—

"'Captayne Wray,—I bad no time by the last post to write unto you as touching the two men you mentioned to bee continued in prison for stealing the lead of the castle. I have advised with the Advocate-General, and he tells me they cannot be tried by martial law without being sent upp hither with witnesses, soe that the way to proceed against them is putting them out of the list, and then cause them to be indicted and proceeded against at the sessions, and likewise those that bought the lead of them. But if you conceive them to be penetent, and there is any hope of their reducement to a civil life, you may lett them return to their dutie, and continue in the list upon their good behaviour, and forbear further proceedings against them. This I leave to your discretion. I intend to allowe Edward Gregorie, for his encouragement to continue in the garrison, ten pounds per annum, to be paid him now in May ; which I entreat you to pay him. I understand, likewise, that there be some fewe people in your towne that meet often together to seek the Lord, and to improve each other in the knowledge and fear and worship of God. I would have you pay them fiftie shillings to bee by them at their meeting distributed as they shall judge fitt, either for the relief of their poor or otherwise as shall be most conducable to the advancement of that good practise. I would have you likewise to pay to the hand of Cornett Jeffrey Pavry, who dwells near Pwllheli, in Caernarvonshire, five pounds, which is to be distributed by him and those that walk in the fellowship of the Gospel in that countie, in such a way as may be most for the encourage-

* In an Italian map, dated 1351, the island is called *Isola di legname*, or wood-island, so that the Portuguese were not, it would seem, the originators of the name ; they merely translated it. See Brockhaus's *Conversations-Lexicon*, *s. v.*

nent of their poor or otherwise; and twente pounds nore I would have you to pay unto such persons as shall ome for it, and are appointed to receive it by a note nder Mr. Morgan Lloyd's hand, which is intended for he poor likewise in other places where there is need. There will be, as I take it, twelve pounds remayning in your hand, beside the mens pay, which I leave with you ill things be better settled, or an opportunitie given me o come to visit the garrison. I have no more to trouble you.

"'Your assured friend,

"'Jo. JONES.

"'28 April, 1657.'"

It is to be regretted that the person who communicated the above to the *Monthly Magazine* did not state in what custody the original letter was preserved. K. P. D. E.

BISHOP HALL'S "SATIRES."—At the end of Mr. Singer's edition of this work, published at the Chiswick Press, 1823, a list is appended of "Terms wanting explanation." These are six in number, viz., "to give grasse," "Holyfax inquest," "pampilian," "Scots bank," "St. Peter's finger," and "th' Iland congée."

"To give grass" (*herbam dare aut porrigere*) is to acknowledge oneself vanquished; see Pliny, *Nat. Hist.*, bk. xxii. ch. iv.

"Pampilian" is noticed in Halliwell's *Dictionary*, and "St. Peter's finger" in "N. & Q." 3rd S. x. 187.

The passages which still want explanation are these:—

"Or some more straight-laced juror of the rest
Impanel'd of an Holyfax inquest."—Bk. iv. Sat. 1.

"Will one from Scots-bank bid but one groat more,
My old tenant may be turned out of door."
Bk. v. Sat. 1.

"There soon as he can kiss his hand in gree,
And with good grace bow it below the knee,
Or make a Spanish face with fawning cheer,
With th' Iland congée like a cavalier,
And shake his head, and cringe his neck and side,
Home hies he in his father's farm to hide."
Bk. iv. Sat. 2.

Perhaps as the aisles of a church were sometimes called "isles" or "islands," and as St. Paul's was a great place for loungers, "th' Iland congée" may refer to the salutations interchanged by the idlers there. The first scene of the third act of *Every Man out of his Humour* is laid in "the middle aisle of St. Paul's" (*Insula Paulina* as Carlo Buffone calls it). Two of the stage directions are, "They salute as they meet in the walk"; and again, "They salute." T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

BUTLER AND RABELAIS.—That many of our satirical writers were indebted to Rabelais for many of their best hits is often acknowledged, but I am not aware that any one has pointed out the passages where such allusion is plainly visible. I give a few quotations from Butler, which show that he, at least, was acquainted with Rabelais. Rabelais, bk. iv. 55, describes the thawing of words which had been frozen. Butler, pt. i. c. i., has:—

"Where truth in person does appear,
Like words congealed in Northern air."

Can any of your readers inform us of the origin of this strange idea? In the same chapter we have, "Demosthenes saith that the man that runs away may fight another day." Butler, pt. iii. c. iii., has:

"For those that fly may fight again,
Which he can never do that's slain."

Does anything like this occur in Demosthenes? Butler's wonderful simile, in which he compares the sunrise to a boiled lobster, is stolen from Rabelais:—

"The sun had long since from the lap
Of Thetis taken out his nap;
And, like a lobster boil'd, the morn
From black to red began to turn."
Iud., pt. ii. c. ii.

In Rabelais, bk. v. c. 7, we have, "When day, peeping in the east, made the sky turn from black to red, like a boiled lobster," &c.

E. L. BLENKINSOPP.

"STEP" IN RESPECT OF RELATIONSHIP BY MARRIAGE.—It is not unusual to meet with the expression son, daughter, or father *in law*, when, from the context, it is evident that the relationship intended to be described is that of *step* son, daughter, or father.

An instance occurs in *David Copperfield* (chapter vi.), where Mr. Creakle, the head-master of Salem House Academy, is made to say: "I have the happiness of knowing your father-in-law," referring to Mr. Murdstone, the second husband of the new pupil's mother.

Formerly, except in the case of mother, the prefix *step* does not appear to have been current. Dr. Johnson remarks in his *Dictionary* (edition 1824):—

"The Saxons not only said a *step-mother*, but a *step-daughter* or *step-son*, to which it, indeed, according to this etymology, more properly belongs; but as it is now seldom applied but to the mother, it seems to mean, in the mind of those who use it, a woman who has *stepped* into the vacant place of the true mother."

And, writing to Baretti at Milan (20th July, 1762), he says:—

"My daughter-in-law, from whom I expected most, and whom I met with sincere benevolence, has lost the beauty and gaiety of youth, without having gained much of the wisdom of age."

The lady thus flatteringly referred to was Miss Lucy Porter, his step-daughter.

If Webster (*Dictionary*, 1856) is to be accepted as a sufficient authority, the words appear to be still interchangeable, though his definitions on the subject are somewhat vague. If this be so, it can only tend to confuse, as the customary use of the respective words shows clearly the degree of relationship by marriage, and, in spite of its being

dictionary English, one would be surprised to hear an educated man introduce his *step-son* as his *son-in-law*.

CHARLES WYLIE.

THE "TE DEUM."—I wish to call attention to a strange literary and theological error of opinion, which seems to pervade the Church in England practically. It is specially exemplified in the fourth page of Mr. Frederick Helmore's arrangement of chants for the *Te Deum*.* He there says:

"I am indebted to the Rev. Thomas Keble for first suggesting the ancient mode of dividing the *Te Deum* into its doctrinal parts. The first part is a creed, setting forth the doctrine of the holy and undivided Trinity."

It is not so. The *Te Deum* is from beginning to end a hymn to the glory of Christ. Imperfect translation, an attribute misunderstood, and the interpolation of three verses, which were not in the original hymn I believe, have led to this error.

The first clause should be translated, "We praise Thee *as* God." "The everlasting Father" is one of the attributes of our Lord in Isaiah ix. 6. It means, and ought to be translated, "The Father of the Age"—the age to come, the reign of Christ. The interpolation arose probably from a similar error of the time, or from a desire to state the doctrine of the Trinity in Unity fully, which, however, was sufficiently involved before. The "Trisagion," in Isaiah vi. 3, is the hymn of the seraphim confessing the "glory of the eternal Trinity" in the Person of the Son. Compare Rev. iv. 8. The "communication of idioms"—κοινωνια ιδιωματων—explains the expressions.

HERBERT RANDOLPH.

Worthing.

EMIGRATION FROM SCOTLAND.—In a book printed in Edinburgh, in 1683, entitled *A Brief Account of the Province of East-New-Jarsey in America:* "Published by the Scots Proprietors having Interest there For the information of such as may have a Desire to transport themselves or their Families thither," occurs the following passage:—

"Let it be considered what number of People have gone out of *Scotland* since 1618, That the Warrs began in *Germany*, since in the *Swedish Armie*, at one time there was said to be 27 *Scots* Collonells: And into *France*, to *Dowglas Regiment*, from time to time, We believe it will be granted but a modest Calculation to affirm there hath been many thousands, and yet of that Vast Number few have ever returned, or had Succession; scarce any Family hath remained Abroad in any Comfortable Settlement. And to be sure not the 10th part hath ever returned, that their Equipping them abroad coast; they all, either dyed, or been killed there, without any benefit to our Countrey, but an empty Fame; Which is now in those parts little or nothing considered."

Another work, published in Edinburgh two years later, entitled *The Model of the Government of the Province of East-New-Jersey in America* adds this upon the same subject:—

"That *Douglas Regiment in France* hath since *His Majesty's Restauration, taken hence upwards of thirty thousand men*, besides what number have during all that time gone to *Flanders* and *Holland*, where there have been three Regiments of *Scots Men* of standing Force constantly till this day kept in pay, and are at present yet standing; whereby is occasioned the transport of a considerable number of men yearly for their recruits."—P. 43.

UNEDA.

Philadelphia.

SELLING ONE'S BODY.—The following singular letter, which is probably unique, is from Collet's *Relics of Literature*, and is stated to have been found among the papers of Mr. Goldwyr, a surgeon of Salisbury:—

"To Mr Edward Goldwyr, at his House in the Close, of Salisbury.

"Sir,—Being informed that you are the only surgeon in this city (or county) that anatomises men, and I being under the unhappy circumstance, and in a very mean condition, would gladly live as long as I can; but, by all appearance, I am to be executed next March, having no friends on earth that will speak a word to save my life, nor send me a morsel of bread to keep body and soul together until that fatal day: so, if you will vouchsafe to come hither, I will gladly sell you my body, (being whole and sound) to be ordered at your discretion; knowing that it will rise again at the general resurrection, as well from your house as from the grave. Your answer, sir, will highly oblige,

"Yours, &c.

"Fisherton-Anger Gaol, "JAMES BROOKE.
"Octr 3d, 1736."

H. A. KENNEDY.

Waterloo Lodge.

SAVONAROLA.—I have just met with the following prescription in an old Italian book, printed at Venice in 1644:—

"Questo è un rimedio santissimo per la testa dato da mistro Michele Savonarola.

Recipe—Specierum aromatici rosati drag. iiij.
Trium sandalorum drag. ij.
Zucchari albissimi drag. x.

Et cum aqua bugolosa, & rosata, an fiat confectio in rotulis tres pro unaquaque dragma."

This Michele Savonarola was, I presume, the grandfather of the celebrated Savonarola. He was a distinguished physician, and invited to Ferrara by Nicolo d'Este. If all his prescriptions contained such nice ingredients, it is not surprising that he became famous. The one here given reads like the old nursery rhyme:—

"Sugar and spice, and all that 's nice,
And that 's what little girls are made of."

RALPH N. JAMES.

Ashford, Kent.

OBITUARY VERSES.—The following lines lately appeared in the newspaper having the largest circulation in Philadelphia:—

* Published by Masters, New Bond Street.

"Lay aside his little trousers
That our darling used to wear;
He will never on earth need them,
He has climbed the golden stair."

M. E.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

CAPTAIN BURTON.—Perhaps you will permit me to conclude the notice of my husband's genealogy which you kindly allowed to appear (5th S. iii. 366), and to thank the kind correspondents who have attempted to lighten my task. Our friend MR. J. CROWDY prefers to write Drelincourt with one "l," and refers me to Saint-Simon (*Mémoires*), to Voltaire (*Siècle de Louis XIV.*), and to Watkins (*Biographical Dictionary*). He believes that there were only two Miss Gunnings, the elder, Elizabeth, who became Countess of Mar, and the younger, successively Duchess of Hamilton —married at Keith's Chapel, in Mayfair, then a local Gretna Green — and Duchess of Argyll, a marriage, which was concluded at 12 P.M., with a curtain-ring. But I have always heard that there was a third, who married a Mr. George Carter, West India merchant, of Bristol; and I know that her descendants are still living.

Another family tradition declares that the babe (Chevalier Le Jeune, grandson of Louis XIV.) was sent out of France because the king intended to make him a cardinal, and that a considerable sum of money accompanied him, also plate marked with the fleur-de-lys. He first went to Holland, and then to Ireland, where he lived under the charge of his maternal uncle, Dr. Drelincourt—the "read *Drelincourt on Death*" of Defoe—who had been appointed Dean of Armagh by William III. He became a Fellow Commoner of Trinity College, Dublin, married, and resided there till his death. His grandmother, Madame de Montmorenci, who remained in France, left him her immense property, but, "through the intrigues of Romanists, it was monopolized by the priests,"—at least, so says the document.

This Dr. Drelincourt Young (D.D.) left, I have said, a son, Hercules Drelincourt Young, whose issue, George Young, became a merchant in Dublin; others report that he had a hat manufactory in Temple Bar, Dublin. A third document adds:—

"His wife, Miss Odlum, was a woman of proud and ambitious nature, and continually instilled into the minds of her children the fact that they were of princely race. It was because he feared that this injudicious proceeding on the part of his wife would eventually lead her children into trouble that George Young burned the papers. He had two sons and one daughter. The elder son, named Drelincourt, was of the same proud temperament as his mother, and refused to follow his father's trade. He was desirous of entering the Church, but his father refused to allow him, and he died of a broken heart. Louis, the second son, followed his father's trade, and lived in Temple Bar (Dublin) until about 1816 or 1817, when he married one of his cousins, and soon after went away. He has never been heard of since. George Young's daughter married the Rev. J. Seymour, and gave the greater part of this information to the late James Drought, Esq., of Banagher."

This account does not agree with the end of the first document quoted *ante* p. 367. The latter states:—

"Fearing that his son Louis, an enterprising young man, might go over to France and endeavour to establish his claim, and perhaps lose his head, George (Young) burned all the family papers, save the marriage certificate (contract?) of Louis 14th with the Countess de Montmorency (*sic*). This curious document escaped, owing to its having been put to cover a drum-head by one of his young sons."

There is a family tradition that this most valuable paper was preserved by Mrs. George Young (Miss Odlum), but no one can tell me what became of it. Mrs. Drought, of Banagher, has a seal which belonged originally to the Countess de Montmorenci; it came into possession of the Young family through their ancestors, and thence it passed to the late James Drought, Esq. It is an old-looking affair of cornelian or cinnamon, bearing a pointed shield flanked on both sides by a wreath of roses, with the exergue "Concordia." Above the shield is the crest—a sinister hand couped at the wrist, and carrying a trefoil. The shield bears a chevron azure, charged with three mullets; two trefoils in the dexter and sinister chief, and at the base two hands clasped and couped at the wrist. I have heard of other relics, but have not been able to secure impressions.

Evidently my prime want is to know what became of the marriage document. All accounts agree in stating that it existed about the end of the last century, at the time when the French Revolution was raging, and surely some one must be acquainted with its fate. ISABEL BURTON.

Howlett's Hotel, 36, Manchester St., Manchester Sq.

[For P.S. see page 520.]

JAMES MCHENRY.—Can any of your Philadelphia readers favour me with a few biographical particulars of this well-known *littérateur* of the Quaker city between forty and fifty years ago? He is author of *The Usurper*, a tragedy, acted 26th Dec., 1827, at Chestnut Street Theatre (it is printed); *Genius*, a comedy; *Gertrude of Wyoming*, a drama (these are mentioned in Rees's *Dramatic Authors of America*, 1845); also another piece, not named in that work, reviewed in the *Knickerbocker*, 1835, *Which Shall I Marry; or, Who Loves Best?* a musical interlude. Dr. McHenry is author of *The Pleasures of Friendship*, a poem (1825?), and *The Antediluvians*, a poem, 1839; *The Insurgent Chief*, a novel, &c. The Doctor, I

believe, was a native of Ireland. What is the date of his death, or is he still living? There was published *Patrick*—a poetical tale, founded upon Irish incidents of 1798—Glasgow, 1810, by James McHenry. Possibly this may be by the same author. R. INGLIS.

EXTRA-MURAL BURIAL AND CREMATION.—There is an interesting little book upon this subject, *Etrennes aux Morts et aux Vivans, ou Projet Utile partout où l'on est Mortel.* A la Vallée de Josaphat, 1768. Who was the author? He mentions that—

"Un fameux M. Tyrres a fait auprès de Dorking, dans le Comté de Surry, un magnifique jardin, où tout rappelle l'idée de la dernière heure. On y voit un Temple de la Mort; des squelettes des Corbeaux, des Cercueils, des Sentences qui y sont relatives, des Peintures attristantes: enfin, tout ce qui se rapporte à l'autre vie. Ce Spectacle est Anglois; mais tous nos Français, qui s'attachent à copier ce Peuple spéculateur, s'empresseroient d'encherir encore sur le plan de M. Tyrres pour persuader à leurs Compatriotes qu'ils se distinguent par des idées philosophiques de la plus grande force: les hypocondriaques les malheureux iroient dans de pareils jardins nourir leurs idées noires, et les esprits forts iroient y philosopher sur le néant des choses humaines."

Who was M. Tyrres? SPERIEND.

COINCIDENT PASSAGES.—An eminent preacher said lately, on the spur of the moment, in a sermon, "There are persons whom we hope to meet in Heaven, but to see as little of as may be before." This was an unintended coincidence. In the Dedication, to Wilberforce, of a book by Jay, of Bath, called *Evening Exercises for the Closet* (1824), occurs:—"A writer of judgment and wit has said, 'There are good persons with whom it will be soon enough to be acquainted in Heaven.'" Who was the "writer of judgment and wit"?

LYTTELTON.

SCHILLER'S "SONG OF THE BELL."—In a note to his translation of Schiller's "Song of the Bell," Lord Lytton (*Poems and Ballads of Schiller*, 2nd edition, 1852, p. 212) refers to "the elegant version of Lord Francis Egerton (now Earl of Ellesmere)," which, he says, "has long since familiarized its beauties to the English public." I am desirous to see Lord Francis Egerton's translation, and should feel obliged by any of your readers directing me where to look for it. I may mention, after a search in the British Museum Library the other day, that the translation in question is *not* contained in a volume of translations from the German by Lord Francis Leveson Gower (afterwards Egerton), published by Mr. Murray in 1824. RALPH RICHARDSON.

BOOKS OF DRAWINGS BY FLAXMAN.—Can any reader of "N. & Q." inform me of the present whereabouts of two books of drawings by Flaxman —*The Adventures of a Knight Errant* and *The Casket*—which are minutely described by Allan Cunningham in his life of the sculptor (*Lives of the most eminent British Painters*, &c., vol. iii., pp. 313–320 and 332–337)? S. C.

AUTHORS WANTED.—

1. "Les | Bucoliques | de | Virgile | en vers françois. | Par le Sieur P * * | A Paris, | Chez Claude Barbin, au Palais, sur | le second Perron de la Sainte-Chapelle | M.DC.LXXXIX. | Avec privilege du roy."

2. "L'Apocalypse | de Meliton. | Ou | Revelation | des | mysteres cenobitiques | par | Meliton. | A Sainct Leger, | Chez Noël et Jaques Chartier. | M.DC.LXV."

The book, a small 12mo., has a frontispiece representing beggar monks loaded with victuals. On the page which comes before that frontispiece, and which the French call *feuille de garde*, I read this note in a modern handwriting:—

"Cl. Pithois est l'auteur de ce livre."

Is the note correct, and what is known about Cl. Pithois?

3. "La | Monarchie | des | Solipses, | traduite | De l'Original Latin | de Melchior Inchofer | De la Compagnie de Jesus. | Avec des | remarques, et diverses Pieces importantes sur le | même sujet. | A Amsterdam, | Chez Herman Uytwerf, Libraire. | MDCCXXII."

It is the French translation of *Monarchia Solipsorum*, a satire against the Jesuits published in 1645, under the name of Lucius Cornelius Europæus, and the authorship of which has been attributed to Gaspard Scioppius (*Schopp*), to Contarini, and to Melchior Inchofer. Who is the real author, and by whom was the French translation written? HENRI GAUSSERON.

Ayr Academy.

THE VULGATE, 1495.—I should be very thankful to you, or any of your correspondents, for information (which might be interesting generally) regarding an edition of the Vulgate, a copy of which is in my possession, and which, according to what I can make out of the statement at the end of the Apocalypse, was printed in 1495 by John Froben, of Hamburg. It is in double column, duodecimo I think, and full of contractions.

I should be glad to dispose of a very interesting autograph letter of the historian and philosopher David Hume. It is addressed to the editor of the *Edinburgh Magazine*, and accompanies the proofs, corrected by D. H., of a review he wrote of Dr. Henry's *History of England*, the price 18*l.*

HENRY M. FLETCHER.

Alton Berners Rectory, Marlborough.

MARTIN DOYLE.—It is not generally known that a reprieve was granted to Martin Doyle, who was hung at Chester for attempted murder in 1861, and that for some reason or other it never reached him. As I once had that reprieve in my possession, and know where it could yet be found, you will, I feel assured, credit me with not being

mistaken in the matter. It is a curious fact, and I should much like to know why such a document, after being fully prepared and signed, was not duly forwarded. Can any one of your readers enlighten me on this matter? J. B. LENO.

Booksellers' Row, Strand.

CURIOUS GAME.—In Pepys's *Diary* (Chandos Library Edition, p. 9) the following sentence occurs:—

"After this we went to a sport called selling of a horse for a dish of eggs and herrings, and sat talking there till almost twelve at night."

How was this game played, and is it alluded to by contemporary writers? NEOMAGUS.

JAMES I. AND HENRY BRIGGS.—Is there any evidence that James I. had anything to do with the calculation or expense of printing Henry Briggs's *Logarithms*, London, 1624, folio? I think there may be. W. BARRETT DAVIS.

ROYAL AFRICAN COMPANY.—James II. and his queen were shareholders, as were also the principal titled nobility. What has become of their papers? S.

SIR NICHOLAS BACON.—It is stated that this prudent Lord Keeper left behind him certain literary productions both in prose and verse. Are any such known to be extant? NIGRAVIENSIS.

MARY STIFF, 1640.—In Allibone's *Dictionary of Authors* is "Stiff, Mary. The Good Women's Crier against the Excise of all their Commodities. Westm., 1640, 4to." This book is not in the Bodleian Library. Any information about it will be acceptable, as also notes about the authoress and the Stiff family generally.

W. P. W. PHILLIMORE.

Queen's College, Oxford.

MICHAEL ANGELO: ALBERT DURER.—Michael Angelo's picture of Vittoria Colonna veiled as a widow is said in Grimm to be in England; where? Albert Durer's finest picture is by some said to be "Melancholy"; where is it?

K. H. B.

"HISTORY OF THE JESUITS."—Who was the author of this history, published in 1816 by Baldwin, Cradock & Joy, of Paternoster Row, in two volumes, dedicated to the Right Hon. Charles Abbot, Speaker of the House of Commons? Has any subsequent edition been published, bringing their history down to a later period? What is known of its learned author? F.

THE MURDER OF THE PRINCES IN THE TOWER.—In a copy of Yorke's *Union of Honour*, recently purchased by a friend, and now before me, I find, under King Edward V., the following MS. note:—

"A.D. 1673. In digging down a pair of stone stairs leading from the King's lodgings to the chappel in the white tower, ther were found the bones of two striplings in (as it seemed) a wooden chest, wch upon the presumption that they were the bones of this King and his brother, Rich. D. of York, were by the command of K. Charles the 2d put into a marble vrn and deposited amongst the R. Family in H. 7th chappel in Westminster at my importunity.—Jo. KNIGHT."

Who was the writer, Jo. Knight? G. A. C.

MRS. PRITCHARD.—Did Mrs. Pritchard, the actress, and friend of Garrick, leave any descendants? S. N.

Ryde.

Replies.

N. BAILEY'S DICTIONARIES.

(5th S. i. 448, 514; ii. 156, 258, 514; iii. 175, 298.)

The following additions should be made to the list of the 8vo. editions, volume i.:—

1721. A full title of this, the first edition, is given in the *Bibliographical List* of dictionaries, &c., just issued by the English Dialect Society (p. 7). Nineteen editions of the dictionary in all its forms are there enumerated.

1731. "The fifth edition; with considerable improvements." A copy is in the library of Edward Solly, Esq., F.R.S.

1753. "The fifteenth edition." In possession of the Rev. E. L. Blenkinsopp, M.A.; also "N. & Q." 5th S. iii. 298.

1755. "The sixteenth edition." In the hands of the writer.

1763. "The twentieth edition." In the same hands.

It seems from an examination of these and other copies that some of the editions were issued under different dates and by different printers. Thus, with respect to the last-named edition, impressions issued in 1764 and 1770 are also called the twentieth. An edition called the twenty-fourth is dated 1776, and a twenty-fifth 1789. These modifications are worth collecting, particular note being made of the publisher for whom the editions were printed.

Of volume ii. some peculiarities are indicated in the Dialect Society's *List*. In addition it may be remarked:—

1727. First edition. Printed for T. Cox, whose name is affixed to the second edition, folio. There were two distinct parts with separate title-pages. The first contains the additional collection of words, &c., under four heads. The second part is called the *Orthographical Dictionary*, and is peculiar to this edition.

1731. Second edition (for T. Cox) contains the "additional collection" as before, and an additional collection of *proper names*, peculiar to this edition.

1737. Third edition (for T. Cox) has the "additional collection" as before, and a collection of *canting words*, &c.

1756. Fourth edition (printed for T. Waller). There were thus two fourth editions, viz., Waller's and that indicated on the former list as by Mr. Buchanan, and dated 1759 (B.M.). The contents follow the third edition.

1775. Fifth edition. This also (printed for W. Cavel) is an additional edition, differing from that dated 1760,

called the fifth (B. B.'s copy, 5th S. ii. 156; iii. 176). The contents are as before.

The dedications to the dictionary are as confusing as the editions until all the variations of them are collected. The first or 1721 edition was inscribed to Prince Frederick Lewis, the Duke of Gloucester ("Illustrissimo Principi Frederico Ludovico Gloucestriæ Duci, auratæque Periscelidis Equiti"), and to his three sisters Anne, Amelia Sophia Eleanor, and Elizabeth Caroline, the children of George Augustus and Wilhelmina *Charlotte*, Prince and Princess of Wales; George I. and Sophia being then king and queen. The title Duke of Gloucester, it is noteworthy, was given to Frederick from 1718 to 1726, but the patent was never made out; in the latter year the prince was created Duke of Edinburgh. The second and third editions were dedicated in the same terms.

The first edition of the supplementary volume, 1727, had to a briefer and different dedication the same names prefixed, except that Frederick was styled Duke of *Cambridge* ("Cantabrigiæ Duci auratæque," &c.), and that another prince, William Augustus (Duke of Cumberland, born April, 1721), was added after Frederick's name. Bailey here alludes to the dedication to the former volumes:—"Cum *quinquennio* ab hinc elapso," &c.

The fourth edition of volume i., 1728, was the first to undergo a change, and that through the death of George I. in June, 1727. The inscription was then altered, Frederick being addressed as Prince of Wales, and he and the three princesses are said to be the offspring of George and *Caroline*, king and queen, &c. This dedication to the four children was unaltered in all the subsequent editions up to at least that of 1782.

The subsequent issues of volume ii. had the dedication to Frederick as Prince of Wales, to William Augustus, and to the three princesses, the children of George Augustus and Wilhelmina *Charlotte*, king and queen, &c. (The queen's full name was Wilhelmina Dorothea Caroline.) This inscription to the five children remained unaltered, the numeral adjective in the dedication itself being changed to "decennio" (1731), &c. The folio editions after the first were not dedicated to any patrons.

Bailey's dictionaries have still a value in that they preserve a great number of archaic words and phrases; and they thus form an almost indispensable aid to the elucidation of words or passages in seventeenth and eighteenth century authors. They have accordingly found favour with the English Dialect Society:—"Bailey generally marks the county to which each provincialism belongs, which greatly adds to the value of his book." The *Bibliographical List* adds that the vol. i. edition is one of the three which is likely to prove of most service to the society. All the editions made profession, *more Cobbettico*, of being "useful for such as would understand what they read and hear, speak what they mean, and write true English." The editor of the twenty-fifth edition said that the many advantages and general utility of the dictionary were fully evinced by the favourable reception it had met from the public in a succession of above *twenty* large impressions; adding that it had ever justly had the preference to every other performance of the same kind. The allusion here is to the dictionaries of Harris, Phillips, Kersey, &c., it being stated on the title-pages of several of Bailey's editions that they contain many thousand words more than those lexicographers, "or any English dictionary before extant." Kersey, who, in his second edition of 1715, alludes to the many useful dictionaries then in use as compiled by able hands, laid claim to being the first to give the *etymologies* of English words; and Bailey followed the example. Bailey's early editions were largely added to, and otherwise remodelled. Thus he embodied, in vol. ii., 1731, a considerable number of words from the arts and sciences, "not in the two first volumes *octavo*." "As for those who would have this work complete in one volume, I recommend to them my *Dictionarium* in *folio*, which I hope will give them entire satisfaction." To the third edition of vol. ii., 1737, he added, "for the satisfaction (but not the imitation) of the curious, a collection of words, &c., used by the canting tribe." The aim of Bailey and his editors was to fill their dictionaries with matters derived from every source, until they became, like the modern Webster, not "dictionaries of words only, but of persons, places, things; they are gazetteers, mythologies, scientific encyclopædias, and a hundred things more" (Trench). Bailey's compilation went so far as to insert proverbs with explanations; and it was the first work of the kind that used illustrative cuts. In these peculiarities lay the cause of its great popularity. Even so late as 1812, Chalmers (who says that for a long time it was the only dictionary in use) spoke of it as still continuing a favourite with a certain class of readers. It is sometimes seen in the homes of cottagers along with the family Bible or Josephus.

It is a well-known fact, but one that has not always been acknowledged, that Bailey's dictionary was that upon which Dr. Johnson's was founded. The latter was first announced in 1747. Hawkins tells us that, when Johnson began to collect materials, an interleaved copy of Bailey's folio (namely, the second edition of 1736) was made the repository of his notes and corrections (pp. 174-5). It is commonly assumed that Dr. Johnson was the first to compile an English dictionary, but up to the year of the publication of his dictionary Bailey had published nineteen editions; and a reference to the valuable *Bibliographical List* of the Dialect Society will reveal a surprising number of lexicographers before Dr.

Johnson.* This is said with all respect to the Doctor, who seems, however, to have been the first to add to the meanings of words the illustrative examples from standard authors.

An account of the entertaining lexicographer, Bailey, may be found in Chalmers's *Biographical Dictionary*, and in Nichols's *Literary Anecdotes*. The former regrets that there are no memorials of Bailey's personal history or character. He is said to have been a Sabbatarian. His Christian name was not Nathan, as given in Mr. Hole's *Biog. Dict.*, but Nathanael. On the title-pages of his work he appended to his name, after the manner of some early authors of dictionaries, the epithet φιλόλογος. He closed an industrious literary life on July 27, 1742. At the date of his first edition, 1721, he was "to be heard of" at certain booksellers', "or at Loyd's Coffee House in Lombard Street." He was at that time, and for many years afterwards, advertising as follows:—

"Youth Boarded and Taught the Hebrew, Greek, and Latin Languages, in a Method more easy and expeditious than is common; also other School Learning."

In the advertisement to the second folio edition the order of the languages is reversed. In these announcements there are references to "his house in Stepney, near the church." Mr. Harwood, who edited the twenty-fourth edition, complimented Bailey's acquirements and talents, terming him a diligent instructor of youth. Bailey himself, in the preface to vol. ii., 1731, said that his business had called him to the perusal of a great number of authors treating of all arts and sciences, and that this gave him the opportunity for collecting many new words.

Besides editing several classical books for the use of schools, Bailey was the translator of *All the Familiar Colloquies of Desiderius Erasmus of Rotterdam, concerning Men, Manners, and Things, translated into English*, 8vo., a work which formed part of Dr. Johnson's *Scheme for the Classes of a Grammar School*. I possess the second edition, dated London, 1733. It was first published in 1725, the preface being signed January 25, 1724–5. One is pleased to find that Bailey had a just opinion of Erasmus and this "golden book":—

"Since I have taken upon me to make Erasmus an *Englishman*, give me Leave to say that, in my Opinion, he as well deserves this naturalization as any modern Foreigner whose works are in *Latin*, as well for the Usefulness of the Matter of his Colloquies as the Pleasantness of Style and Elegancy of the Latin."

Bailey also wrote *The Antiquities of London and Westminster*, 24mo., 1726.

It is due that I should add that most of the facts in the foregoing notes were most courteously supplied by Edward Solly, Esq., who carefully examined the dictionaries enumerated, and suggested or supplied points in elucidation.

JOHN E. BAILEY.

Stretford, Manchester.

* One of Johnson's definitions of *lexicographer* was "a harmless drudge"; and *Grub Street* was "the name of a street in London much inhabited by writers of small histories, *dictionaries*, and temporary poems."

"THE DERBY DILLY" (5th S. iii. 24, 60, 70.)—The original number of the *Anti-Jacobin*, for April 23, 1798, lies before me. It does not contain the well-worn couplet about the "Derby Dilly" and its "three insides." When was the addition first published? In a note to Pickering's recent edition of Frere's works (1872), the twelve lines which did not appear in the *Anti-Jacobin* are said to be "by Mr. Canning," while the earlier portion (171 lines) is ascribed to Canning, Ellis, and Frere.

Rogero's famous song, as printed in the *Anti-Jacobin* of June 4, 1798, contained five verses only. The sixth and best was added afterwards:—

"Sun, moon, and thou vain world, adieu,
That kings and priests are plotting in:
Here, doomed to starve on water-gru-
el, never shall I see the U-
niversity of Gottingen—
niversity of Gottingen."

This stanza I have seen attributed to William Pitt. I should like to know whether it really belongs to the great Minister who saved England from ruin, and also when and where it, and Canning's twelve lines already mentioned, were first published.

MORTIMER COLLINS.

Knowl Hill, Berks.

The following is, I believe, a nearly complete list of the Members of the House of Commons who formed the party known as the "Derby Dilly," that is to say, Liberals who gave a more or less decided support to Sir Robert Peel in 1835, and opposed the policy of the Liberal leaders on the question of the Irish Church:—

*Lord Stanley (North Lancashire). *Sir James Graham (East Cumberland). *Lord George Bentinck (Lynn). *Mr. Richards (Knaresborough). *Mr. (afterwards Sir George) Sinclair (Caithness-shire). *Sir Andrew Agnew (Wigtonshire). Sir Robert Ferguson (Londonderry). *Mr. (afterwards Sir William) Feilden (Blackburn). *Sir Matthew White Ridley (Newcastle-on-Tyne). Sir Edward Scott (Lichfield). *Mr. Grenville Harcourt (Oxfordshire). *Mr. Granville Vernon (East Retford). *Mr. Benett (South Wilts). *Mr. Hughes Hughes (Oxford). Mr. Andrew Johnston (St. Andrews). *Mr. Gully Knight (North Notts). Mr. Lee Lee (Wells). Sir Charles Lemon (West Cornwall). Mr. F. North (Hastings). *Lord George Lennox (West Sussex). *Sir Michael Shaw Stewart (Renfrewshire). *Major Weyland (Oxfordshire). *Mr. Walter (Berkshire). Sir Oswald Mosley (North Staffordshire). Colonel Jones Parry (Carnarvon). *Mr. Robinson (Worcester). Sir Richard Bulkeley (Anglesea). *Mr. G. F. Young (Tynemouth). Mr. March Phillipps (North Leicestershire). Mr. David Barclay (Sunderland). Mr. P. B. Thompson (East Riding). The Earl of Surrey (West Sussex). Mr. Gilbert Heathcote, afterwards Lord Aveland (South Lincoln-

shire). Mr. W. Locke (Devizes). Mr. H. Wilson (West Suffolk).

Of these, many supported Sir R. Peel only during the first few weeks of the Session, and then returned to their former connexion with the Liberals. Some, as Sir C. Lemon, Mr. North, Sir O. Mosley, and Sir E. Scott, continued to act with the Conservatives on the question of the Appropriation Clause, while supporting Lord Melbourne on all other occasions. Those marked with an * soon became avowed Conservatives, and were merged in the general body of Sir R. Peel's supporters. Alfred B. Beaven.

Preston.

I also happen to have a copy of the *Anti-Jacobin Poetry*, second edition, in which the authors of *The Loves of the Triangles* are marked in MS., but as the results are different from those in our Editor's copy, perhaps it may be interesting to put them in parallel columns. The book has the plate of the Hon. Edmund Phipps, but of course he may not have made the notes, which are these :—

Editor's Copy.	*C. F. S. Warren's Copy.*
No. xxiii.	
1—55, Frere.	1—20, Frere.
56—74, Canning.	21—74, Canning.
No. xxiv.	
75—130, Ellis.	75—129, Ellis.
131—170, Frere.	130—183, Canning.
171—183, Canning.	
No. xxvi.	
Canning, Ellis, and Frere.	1—20, Ellis.
	21—62, Canning.
	63—end, Frere.

Charles F. S. Warren, M.A.

Wollaston's "Religion of Nature Delineated" (3rd S. iv. 389 ; 5th S. ii. 315 ; iii. 174.)—Few Hebræists will be found to agree with the conjectures of W. B. respecting this matter, more especially as the facts on which they are founded are incorrectly stated. The *Religion of Nature Delineated* first appeared in 1722, and only a few copies were printed for private use. It is well known that Wollaston was very fastidious about his literary compositions, so much so that he rigidly suppressed his work on Ecclesiastes, and shortly before his death he destroyed all his MSS., with the exception of a few which he overlooked. He deceased on October 29th, 1724 (his death being accelerated by an accident by which his arm was broken), after he had published a second edition (1724) with additions and corrections. From the advertisement to this it will appear that, if a copy of the first edition be extant, it must be exceedingly rare. The advertisement states that—

"A few copies of this book were printed off in the year 1722, but it being transcribed for the Press hastily, and corrected under great disadvantages, many errata and mistakes got into it, which could not all be presently observed. With a great part of them therefore still remaining, four or five of the copies were afterwards given away ; and some more, taken from the printing house, passed through hands unknown to the author, and he supposes were sold privately. There has been besides some talk of a piratical design upon it : and if that should take effect, both it and he might suffer extremely. For these reasons he has thought fit to reprint it himself more correctly, with some small alterations (in things not essential to the main design) and some additions. Tho *(sic)* he cannot but be apprehensive that still there may be many things which have escaped his eye or his attention."

It was composed in the form of a letter addressed to A. F., Esq., and subscribed N. N. at the end, not M. N., as W. B. assumes. Underneath this signature are printed the Hebrew abbreviations נכ"א ות"ל. There is no mystery about these that cannot be readily solved by a reference to Buxtorf's *Tiberias*, or Schindler's *Lexicon Pentaglotton*, or any similar authority. Written in full they are, מי כמוך אל ותהלה לאל ; *Mi kamocha El, utehillah leEl*,—"Who (is) like thee, O God, and praise (be) to God." In 1726, two years after Wollaston's death, Samuel Palmer, who had printed the edition of 1724, published a reprint, apparently of his own mere motion. For the first time the pseudonym N. N. was displaced, and the name William Wollaston substituted, and all subsequent reprints copied it. If Bibliothecar. Chetham obtained the signature M. N. from the edition of 1722, it would be interesting to know where it might be consulted, for W. B.'s interpretation is founded upon the supposition that they represent *Morè Nevochìm*. A full note upon the early printed edition of this scarce work of Maimonides (*ante* 1480) is given by J. B. De Rossi, in his *Annales Hebræo-Typographici*, in which he corrects some errors into which Bartolocci, Le Long, Wolf, and others, had fallen.

B. E. N.

"Whom" for "Who" (5th S. iii. 465.)—Without questioning the alleged tendency improperly to inflect the pronoun, I submit that the example is unfortunately chosen. In the first place, the assertion that the phrases, "Mind whom you marry" and "Take care whom you trust," are contracted, requires proof. But assuming them to be so, Prof. Attwell has not stated their expansion correctly. It should be "Mind *who it is whom* you marry," and "Take care *who it is whom* you trust." It would obviously be inelegant to make use of the double pronoun, and it is, I think, less shocking to the ears of most people to drop the first three of the italicized words than to drop the last three. Would "Tell me whom you are going to marry" be wrong? But this might be expanded into "Tell me who it is whom you are going to marry." Yet surely "Tell me who you are going to marry" would shock a grammarian. Latin is often a good test of grammar. Can any one doubt which would be right, "Cave cui credas," or "Cave

qui credas"? If the sentence is expanded, it will become "Cave qui sit cui credas."

Take, however, the following:—"A man whom we understand is coming." That is a specimen of an error in the use of the pronoun "who" which is distressingly common, especially in provincial newspaper writing, a species of literature which catches up, scatters, and perpetuates errors of every kind in grammar, spelling, and diction.

C. S.

It seems to me that PROF. ATTWELL has fallen into the mistake of attempting the correction of phrases which are perfectly grammatical, and that he has puzzled himself, and is trying to puzzle others, about a pretty simple matter. He says:—"The grammatical sense of 'Mind whom you marry' is plainly 'Look after your wife,' though no doubt its meaning is 'Mind who (*it is*) you marry.'" This is a puerile way of treating dependent relative clauses, and, besides, it takes no account of different shades of meaning that belong to the verb "mind" in its modern colloquial use. But, regarding it seriously, we see that in either sense the phrase is elliptical, and the meaning of course depends upon the method of supplying the ellipse, and upon the signification of "mind." If the "book title" in question is to have the first meaning, we must understand it as "Mind (*her*) whom you marry." PROF. ATTWELL himself explains it, when it is to bear the second meaning, as "Mind who (*it is*) you marry." Quite so. But he has not supplied the ellipse in full, and hence his bewilderment. He should have said, "Mind (*who it is*) *whom* you marry." Then he might have seen the truth, that we naturally prefer to retain the objective *whom* instead of the nominative *who*, which would be awkward and helpless without its supporting verb in such abbreviated expressions. The same remarks apply, therefore, to "Take care whom you trust," with regard to which PROF. ATTWELL has further mystified himself by some irrelevant notions he has about "an *in* or a *to*." Any good grammar, even of the most exact languages, reveals many a hard construction, owing to ellipse, which is unchallenged by scholars; and is there not Bos "On Ellipses"?

J. H. I. OAKLEY.

Portland Place, Leamington.

It may be as PROF. ATTWELL says, but, to my thinking, he has been singularly unfortunate in the examples he has chosen to illustrate his meaning. In neither of them can he do without the *whom*. (1.) "Mind whom you marry" according to PROF. ATTWELL should be "Mind who (it is) you marry," but, according to good grammar, I maintain it should be "Mind who (it is) *whom* you marry." (2.) "Take care whom you trust," on the same principle, I suppose should be "Take care who (it is) you trust," but I submit that it should the rather be "Take care who (it is) *whom* you trust." *Marry* and *trust*, as here used, are both transitive verbs, and govern an accusative, but by PROF. ATTWELL'S showing they govern no case at all, or, if they do, it must be the nominative.

As a grammatical parallel take this, "Whom shall I send?" Is. vi. 8. In the Septuagint it is, τίνα ἀποστείλω; and in the Vulgate of St. Jerome, "Quem mittam?" but by PROF. ATTWELL'S canon it ought to be, "Who (is it) I shall send?" Further, I cannot think that the "grammatical sense" of "Mind whom you marry" is plainly "Look after your wife," nor do I think PROF. ATTWELL would have so thought if he had remembered that "mind" and "take care" are expressions synonymous. EDMUND TEW, M.A.

PROF. ATTWELL is undoubtedly wrong in supposing that the "whom," in such sentences as "Mind whom you marry" and "Take care whom you trust," is a nominative. True, he may convert these sentences into "Mind who it is you marry" and "Take care who it is you trust," but this result is arrived at simply by suppressing the objective "whom." These sentences are elliptical, and require the insertion of the objective "whom" for their completion:—"Mind who it is whom you marry"; "Take care who it is whom you trust." That this is so will be better seen by substituting a noun or a personal pronoun for the relative "whom":—"Mind you marry Miss B."; "Take care you trust her." If PROF. ATTWELL insists upon maintaining that the "whom" is the nominative, where is his objective? Surely he will not try to maintain that the "you" is an objective.

J. R.

Ashford.

"TO CUT ONE OFF WITH A SHILLING" (5th S. iii. 444.)—This expression is stated in some work (I fancy Lord St. Leonards's *Handy Book of Property Law*) to be a lingering remembrance of the old common law of the realm, and there is little doubt of its being so. In early times a man's goods were divided into three parts, one for his wife, another for his children, and the remaining one for his own disposal. If he left no wife, the goods were divided in moieties, and the same if there were no children, and if neither wife nor children, the whole was at the owner's disposal. These shares of the wife and children were called their "reasonable" parts.

Magna Charta recognized this law, and stated that "omnia catalla cedant defuncto; salvis uxori ipsius et pueris suis rationabilibus partibus suis," and this distribution remained the universal law till the time of Charles I.; but gradually exceptions grew up and increased so as to become of more importance than the original rule, and this led many, and notably Coke, to believe, in

opposition to Blackstone and the older authorities, that the doctrine of "reasonable parts" never was the common law, but only a custom prevalent in certain localities. The old law, however, continued for some time longer in the province of York, in Wales, and in the city of London, until abolished as to York and Wales by statutes of William III., and as to London by a statute of George I.

R. PASSINGHAM.

[See "N. & Q." 3rd S. i. 245, 477, 517.]

PHILOLOGICAL (5th S. iii. 407.)—The Sanskrit word for king is *rája*, from *rajna*, to shine, and hence the compound words *Ráj-asthán*, royal lands; *Ráj-pút*, sons of kings; *Ráj-dharma*, royal faith, &c.; and it is only by inference that *Janaka*, the proper name of a person, can be understood as meaning king. Janaka was a Hindú potentate mentioned in the Rámáyana, who founded the city called after him Janaka-púr, about 150 miles west by south from the Hill station, Dárjeling, Bengál, and gave Sita the Fair, one of his daughters, in marriage to Rája Rámachandra, of the Súraj-vansi dynasty of Oude; the Bargújar, Kathérya, and other noble Ráj-pút houses, tracing their descent from the marriage.

Janaka, styled by courtesy Rája, was, as stated, originally a steersman, one who followed the steer and guided the plough, deriving his title Siradhwaja, or Plough-flag, from his agricultural labours, and is supposed to have been Tchangu or Jaunku, the younger brother of Oungh* Khán or Prester John, the Nestorian patriarch of Tartary.

E.

Star Cross, near Exeter.

LATIN SPEAKING (5th S. iii. 428.)—Latin speaking is much used on the Continent, especially in those universities or colleges which are under the direction of the Roman Catholic clergy. In my college, Evian les Bains (France), mental and moral philosophy was taught in Latin, and every disputation held in Latin. I attended for some time the lectures of the famous Collegio Romano, in Rome. Latin alone was used in philosophical debates and from the professor's pulpit. Students from all parts of the world were there; the Latin language was our means of intercommunication. I often admired the readiness and fluency with which young Italian philosophers were handling the old Roman tongue, and answering their opponents' arguments in majestic Ciceronian periods, interspersed with syllogistic *distinguo*, *subdistinguo*, *contradistinguo*, *concedo*, or *nego*. The University of France does not enforce Latin speaking in the classes of philosophy of her Lycées, and German universities, as a rule, teach philosophy in the German vernacular, but I was two years pupil in a free German institution, where, during the evening recreation time, no other language but Latin was allowed among us.

A. A. PAHUD.

King Edward's School, Louth.

"ODDS AND ENDS" (5th S. iii. 165, 315.)—"Orts" is used here vulgarly to express the leavings or unfinished part of a meal.

F. D.

Nottingham.

LITTLE LONDON (5th S. iii. 447.)—I can adduce another instance, near Southport, Lancashire. For this, as for the rest, I know but one reason for the appellation,—pure sarcasm. The hamlet I refer to is conspicuous for a few items, which would furnish material for the sarcastic comparison with its illustrious prototype, our great metropolis. The houses are of the common wattle-and-daub style, so popular with squatter landholders in fee. They are of but one story, and irregularly built; the paucity of traffic in its by-ways, called streets, would suggest the antiphrasis, London, as a concise description of its utter insignificance.

W. L. LANG.

Balham.

A row of small cottages, a few miles from here, bears this name. Taken in connexion with the instances given by your correspondent, the name would appear to be one expressive of contempt, or extreme littleness contrasted with the bigness of London. The cottages I refer to are ridiculously small, and have no upper rooms.

C. C.

There is a small hamlet thus named just detached from the village of North Kelsey, in Lincolnshire. When such a place springs up suddenly, and a name has to be invented for it, the above seems as likely as any to occur to the villagers, apart from any particular "origin."

J. T. F.

Hatfield Hall, Durham.

There are a few cottages at Messingham, near Kirton-in-Lindsey, built on land which was once part of the highway, which are called Little London, or, more commonly, Lunnun. I do not think the name is of old date, but they bore it in 1801.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

This term was in use as far back as the latter part of the thirteenth century (*temp.* Abbot Roger Norton), when it was applied to St. Albans.—

"Ipso eodem tempore, erat villa Sancti Albani adeo diligenti custodia, tam intus quam afforis, seris et barris obfirmata, propter guerræ formidinem, ut omnem aditum vel exitum negarent transeuntibus, præcipue ascensoribus equorum; quapropter, tunc temporis appellabatur per totam Angliam 'Minor Londonia.'"—*Gesta Abbatum Monasterii S. Albani* (Rolls Series), i. 426, ed. H. T. Riley.

R. R. L.

* *Mahummadan History*, by Major David Price, vol. ii. p. 553.

There is a cluster of houses so called near Rawden, in the West Riding of Yorkshire.

MIDDLE TEMPLAR.

A hamlet adjoining Finchingfield, in Essex, is so called. WM. FREELOVE.

Bury St. Edmunds.

A straggling street of mean mud-and-brick cottages, on the outskirts of Melton Mowbray, is called Little London. The cottages, many of which are now destroyed, used to be occupied chiefly by gipsies. THOMAS NORTH.

"IMPOSSIBILITIES" (5th S. iii. 406.)—I do not profess to give an answer as to the authorship of the verses quoted by MR. RULE, but would ask attention to the fact that the idea embodied in them probably did not originate with the writer, but was most likely adapted from an older production. Mr. Maidment has published, from the Bannatyne MS., a set of verses (never before printed) entitled "Woman's Truth," in which the fair sex are satirized in a similar manner. The probable date he gives is about 1568, but, from the rudeness of the language as compared with much of the Scottish poetry of that age, the little piece is perhaps much older. A verse or two will suffice to show the nature of the *impossibilities* to be compassed before "trewth of wemen" can be established :—

"And als ane blind man hard I reid
Vpon a buk allane.
Ane handles man I saw, but dreid,
In caichpule* faste playane.
* * * * *
The air [hare ?] come hirpland to the toun
The preistis to leir to spell.
The hurcheon† to the kirk maid boun
To ring the common bell.
* * * * *
The partane‡ with her mony feit
Scho spred the muk on feild."

A curious agricultural operation! Nearly as curious it is to hear, as an impossibility, of a "blind man reading alone." The climax—

"When all thir tailis ar trew in deid
All women will be trew"—

is nearly identical with the declaration at the end of the lines quoted by MR. RULE.

A. FERGUSSON, Lt.-Col.

U.S. Club, Edinburgh.

LINES BY THE COUNTESS OF BLESSINGTON (5th S. iii. 347.)—

"The 'mighty king' referred to in these simple lines was Louis the Ninth—'Saint Louis avait pris pour devise une Marguerite.' The English daisy is called Marguerite in France. The queen spoken of was Marguerite of Scotland, the first queen of Louis the Eleventh. She presented Marguerite Clotilda de Surville with a bouquet of daisies, the leaves wrought in silver and the flowers in gold, in acknowledgment of her poetical skill. The bouquet bore the following quaint inscription :—'Marguerite d'Ecosse à Marguerite d'Helicon.'"

This extract is taken from Richard Batt's *Gleanings in Poetry*, 1st series, London, 1836, pp. 227, 228, where the poem is given at length.

J. MANUEL.

COL. JOHN JONES (5th S. iii. 447.)—Some time since there appeared in "N. & Q." what may be called a *collateral* query, which, if answered, might throw a light on this, namely, Who was Lady Mary Jones, who early last century was connected by marriage with the *Taaffe* family? Jones was either her maiden name or she was twice married —first to a — Jones, and secondly to a Taaffe, or *vice versâ*. S.

"KABYLES" (5th S. iii. 449.)—The French in Algeria write the word *Kabaïles* and pronounce it *Kabaï*, three syllables. I frequently saw the word so written and heard it so pronounced when I was in Algiers in 1859. E. LEATON BLENKINSOPP.

A PARAGON (5th S. iii. 465.)—The following inscription, found near Lyons, and literally copied, furnishes another Paragon :—

"*Have Modii*
Have geminæ
Diis manib
Et memoriae
Septiciae geminae
Feminae sanctiss
Uniusq. marita [ ]
I modivs annianvs
Conivgi karissimae
Sviq. amantissim
Qvae vixit cvm eo
In matrimonio
Annis xxx.
Et sibi vivvs fecit
Amice lvde ioea
Re veni."

F. B. JEVONS.

Nottingham.

THACKERAY (5th S. ii. 408.)—The lady to whom Horace Walpole made proposals of marriage was Miss Agnes Berry. D. BLAIR.

Melbourne.

THE LONDON DIALECT (5th S. iii. 469.)—The peculiarities, real or supposed, of the citizens of London have been represented on the stage from very early times, and if we knew when the comparatively modern Cockney first appeared in the flesh, there would probably be little difficulty in ascertaining when his foibles and his dialect were set forth on the boards. It is certain, however, that Holcroft was not the first to introduce the character to the public, as ten years before he commenced his career of dramatic author, Foote's *Mayor of Garratt*, produced in 1763, had rendered the typical Cockney well known in the person of

* Tennis. † Hedgehog. ‡ Crab.

the once popular Jerry Sneak. Will your correspondent say to which of Holcroft's plays he alludes? CHARLES WYLIE.

DUNCOMB'S "HEREFORDSHIRE" (5th S. iii. 358, 455.)—The MS. continuation of this History was sold, after the death of the compiler, by his widow, to Mr. Parker, a bookseller in Hereford, of whom one portion was purchased by the Rev. C. J. Bird, of Mordiford, and the remainder by Mr. Robert Biddulph Phillipps, of Longworth. The latter gentleman left his portion of the MS. History to the Monastery at Belmont, near Hereford, and the other part was disposed of by the executor of Mr. Bird, and is still in the possession of the purchaser. C. W. R. C.

HERALDIC (5th S. iii. 147, 336.)—The coat of arms, though not accurately described by ZENAS, is that of the late Edmund Waller Rundell, Esq., of West Monckton, Somerset, who, as descendant and representative of the ancient family of Ketelby of Steple, Salop, bore the arms of Rundell and Kettelby quarterly, marshalled with the insignia of a Landgrave of Carolina. Thus, the shield is borne upon the face of the sun in its glory, with the motto about the face of the sun, "Viditque Deus hanc lucem esse bonam"; the whole being encircled by the purple ribbon with the pendant gold badge of the order, and surmounted by a Landgrave's cap of honour. His ancestor, Abel Kettelby of Steple Hall, some time Recorder of Ludlow, and M.P. for that borough, was, by letters patent, dated March 24, 1708-9, created a Landgrave of the Province of Carolina, with four baronies, to hold to him and his heirs. The particulars of the creation of this title and dignity, with a description of the robes, cap of honour, gold badge and chain, purple ribbon and motto, &c., are set forth in Register I 9, folios 198b to 201a, in Heralds' College.

The arms of Kettelby are, arg. two chevronels sa., a file of three points gu.; and they are rightly described by Papworth, p. 541, col. 1. No example occurs of a label of eight points, unless it be that upon the counter-seal of Saer de Quincey, first Earl of Winchester, who died in 1219. This design of the Rundell arms, set upon the face of the sun in its glory, is misdescribed by Robson, Burke, and Papworth, in evident ignorance of the symbol of the sun and its relation to Carolina.

B. W. GREENFIELD.

Southampton.

The coat is Rundell quartering Ketelby, and the shield is "set upon the face of the sun." It is misdescribed in Burke. The bearer, Edmond Waller Rundell, inherited the dignity of a Landgrave of the Province of Carolina from the Ketelby family. For further particulars consult the *Herald and Genealogist*, v. 479. H. S. G.

"THE TEA-TABLE" (5th S. ii. 511.)—I have two volumes, both anonymous, and the second dedicated to Walter Scott, with these titles:—1. "*The Banquet*, in three cantos"; 2. "*The Dessert:* a poem. To which is added *The Tea*, by the author of *The Banquet.*" Both volumes are dated London, 1819. They are readable specimens of versified gastronomical literature, with very good prose notes appended. The author was a man of varied reading and classical scholarship. He withholds his name very carefully. But here is a strange literary coincidence. In *Blackwood* for March, 1830, there is an anonymous poem, entitled *The Tea-Table.* In *Fraser* for January, 1857, the same poem is reprinted as a "hitherto unpublished composition of the late Hartley Coleridge's." This was a remarkable oversight on the part of the editor of *Fraser.* D. BLAIR.

Melbourne.

IRISH AIR (5th S. iii. 467.)—Some seventy years ago I often listened to the song in question from the lips of an old lady who was a frequent visitor at my father's house, and who sang it to please his children. Old as I am, it lives in my memory, and is as follows:—

"As I came o'er the Highland hills
To a farmer's house I came;
Night being dark, and something wet,
I ventured into the same;
Where I was kindly treated,
And a pretty lass I spied,
Who asked me if I had a wife,
But marriage I denied.

I courted her the livelong night,
Till near the dawn of day,
When she did boldly say to me,
'Along with you I 'll gae;
For Ireland is a fine country,
And the Scots to you are kin,
And I will gang along with you,
My fortune to begin.'

Day being come, and breakfast o'er,
To the parlour I was ta'en,
Where her father he did say to me,
'Will you marry my daughter Jane?
Five hundred pounds will I give with her,
Besides a piece of land';
But scarcely had he spoke the word
When I thought of Peggy Band.*

Oh! Peggy Band, thou art my own,
And my heart is in thy breast,
And though we at a distance are,
Still I love thee far the best—
Although we at a distance are,
And the seas between us roar,
Yet I'll be constant, Peggy Band,
To thee for evermore."

J. C. H.

BRAOSE=BAVENT (5th S. ii. 237, 436; iii. 57, 158, 192, 418, 457.)—There were at least four Peter de Braoses, unless there is some reason, of

* As she pronounced "Bhan."

which I am not aware, for rejecting the assertion in the Chronicle of Rochester that a Peter de Braose died in 1241. Further allusions to the different persons of this name occur, as then living, thus :—

May 20, 1346, "et Johanna uxor ejus" (*Rot. Pat.*, 20 Ed. III.).
June 3, 1348 (*Rot. Ex.*, 22 *ib.*).
July 8, 1355, "et Johanna uxor, neptis Adæ filiæ Laurentii de Saunford" (*Rot. Pat.*, 29 Ed. III.). (The duplicate Roll reads, "Adæ uxoris Laurentii.")
July 8, 1356 (*ibid.*, 30 Ed. III.), "et Johanna uxor."
Nov. 1, 1357, "et Johanna uxor" (*ib.*, 31 Ed. III.).
Oct. 6, 1364 (*ib.*, 38 Ed. III.).
March 23, 1378 (*ib.*, 1 Ric. II.).

In Harl. MS. 245 we find that certain lands were to pass in reversion to — Thomas, son of Beatrice, widow of Thomas, Peter his brother, Elizabeth his sister, Joan her sister. I have never met with Eleanor Bavent as wife of William de Braose in any but printed modern genealogies.

There are two Richards de Braose, whom I feel some difficulty in identifying. Licence was granted in 1296 to Alianora, widow of John de Verdon (and daughter of Thomas de Furnival), to marry Richard de Breous (*Rot. Pat.*, 24 Ed. I., Mar. 17). Richard de Breouse married Alice, daughter of William Lampet and Mabel Gobaud, daughter of Guy Gobaud and Alice Colville, daughter of Roger Colville and Margaret, sister of "Giles de Breouse le pierc" (*Inq. Post Mort. Guidonis Gubald*, 1333, 4 Ric. II., 29). The witness who gave this evidence is described as "J. de Breouse le piere, de Suff'," son of the said "Giles le piere." What Giles de Braose founded a family in Suffolk? Dates will not allow it to be the son or grandson of William de Braose and Agnes de Moeles. Is it the elder Giles, son of William and Maude de la Haye? Yet his son must have been nearly a hundred years old in 1333, while his grand-nephew Giles left no son, and *his* nephew Giles could not, I think, have a sister whose great-grand-daughter was married, even in infancy, before 1333. Do these Richards belong to any branch of Braose of Brembre at all? HERMENTRUDE.

LIMERICK BELLS (5th S. iii. 488.)—The story will be found in an article some ten or twelve years ago in the *Quarterly Review* on "Bells." A. P. S.

R. W. F. will find a fuller account of the tradition he refers to, in the note to p. 338, vol. i., Hall's *Ireland*. A. J. K.

ANCIENT BELL LEGEND (5th S. iii. 209, 415.)—In Greasley Church, Notts, is a bell bearing a legend similar to the one given at page 209, except as regards the name of the saint, which in this instance is Gabriel, instead of Michael. The inscription, which is rather roughly cast, is :—

+ Dulcis . sisto . melis . vocor . Campana . Gabrielis.

The initials of each word are in "Lombardic" capitals, rather smaller than the other letters. Each *s*, excepting the initial capital of *sisto*, is turned backward way. As a "stop" between the words is the founder's mark, "Willms ffounder me fecit," which has been engraved in a recent number of the *Reliquary* to illustrate Mr. Dunkin's paper on the church bells of Cornwall. All the other bells in this tower, with the exception of one made by George Hedderly in 1793, have been recently recast. W. P. W. PHILLIMORE.
Queen's Coll., Oxford.

HENRY CLARKE, 1776 (5th S. iii. 307, 414.)—In addition to the works enumerated by J. E. B., Mr. Clarke wrote *A Treatise on Shorthand* and *An Introduction to Geography*. The Henry Clarke, LL.D., who is referred to in Upcott and Schoberl's *Dictionary*, is the same person, that degree having been conferred upon him by the University of Edinburgh in 1802, when he was appointed Professor in the Royal Military College at Marlow. I have a copy of No. 6, the *Tabulæ Linguarum*, in a single volume. Other volumes were to follow, but I am not aware if they were ever published.
GASTON DE BERNEVAL.
Philadelphia.

THE LATIN AND GAELIC LANGUAGES (5th S. iii. 143, 289.)—MR. PICTON in his interesting remarks on this subject has fallen into an error in one of his illustrations. Though *disgybl* (better *dysgybl*) with its derivatives *dysgyblu*, *dysgyblaeth*, may have been formed after *discipulus*, still *dysgu*= L. *disco*=G. διδασκω is, I believe, native Welsh, and no more derived from the Latin than the Greek word is. We may write *dyk-sgu* as well as *dic-sco* or δι-δακ-σκω, and can point out the root *D K, i. e. dak* or *dik* (cf. δεικ-νυμι and δακ-τυλος), in the Welsh *dac-w*=there is; *dacwddyn*=there is a man—pointing to him; and in *dangos* (*dak-gos*)= to show, to point out. T. C. UNNONE.

FLETCHER, BISHOP OF LONDON (5th S. iii. 189, 296.)—The coat given in Grazebrook's *Heraldry of Worcestershire* is evidently a clerical error, as a cross patonce and four escallops azure could not, according to the English laws of heraldry, be placed upon a sable field. A. W. M.
Leeds.

PRINCESS OF SERENDIP (5th S. iii. 169, 316, 417.)—*Sinhaladvîpa* (not *Sinhala-devipa*) does not mean "island of lions," but "island of the Sinhalese people." *Ceylon* is a corruption, not of *Sinhaladvîpa*, but of *Sinhala*.
R. C. CHILDERS.

SUPERSTITION ABOUT BREAKING A LOOKING-GLASS (5th S. iii. 268, 297.)—The notion that ill-luck follows on such an accident is wide spread in England and Ireland. Bartholomew Simmons

based a ballad upon it, *The Doom of the Mirror*, which is included in the Irish ballad poetry. The origin, as well as the antiquity, of such a belief is indicated by an Irish canon of a collection attributed to St. Patrick, which excommunicates the Christian "qui crediderit esse Lamiam in speculo, quæ interpretatur Striga" (Todd's *St. Patrick*, p. 488, note). DAVID FITZGERALD.

Hammersmith.

Some seven or eight years ago I remember a slatternly cook with whom I was afflicted observing, by way of apology, after smashing a looking-glass, that she supposed she "should have no luck in getting a husband this year."

W. J. BERNHARD SMITH.

Temple.

"THE TWA CORB'ES" (5th S. ii. 189, 273.)—There are many versions of this interesting old ballad still current all along the Scottish border. I remember, many years since, seeing copies of those taken down by Mr. Andrew Blaikie of Paisley, and Mr. Thomas Lyle of Airth (the well-known collectors), but they were never printed. Besides the printed copies mentioned by MR. PEACOCK, see others in *Twelve Romantic Scottish Ballads*, privately printed by W. and R. Chambers, Edinburgh, 1844; Alexander Campbell's *Albyn's Anthology*, vol. ii. 1818; and Motherwell's *Minstrelsy*, 1827. EDWARD F. RIMBAULT.

"BIGARRIETY" (5th S. ii. 307, 434; iii. 36, 137.)—The very examples quoted by MR. WILLIAM PLATT show that the French word *bigarrure* means "un mélange de *choses* ou de *personnes* qui vont mal ensemble," and not "a motley assemblage of *persons*" only. A character "all hurry, flutter, and bigarriety," could be rendered into French, as far as *bigarricty* is the Anglicized form of *bigarrure*, by "un caractère qui n'est que précipitation, confusion et bigarrure"; and it would denote, not "a preference for the society of low and vulgar companions," but a character *bigarré*, *i. e.* unlike, full of inconsistent and disparate sides. M. Lafaye, in his *Dictionnaire des Synonymes de la Langue Française* (Paris, L. Hachette et Cie., 1858), a work rewarded with the prize of "Linguistique" by the French Institut, compares *variété* and *bigarrure*, and says (p. 524):—"*Variété* signifie un bel assortiment, et *bigarrure* un mélange disparate." Then he gives some examples which put the meaning in full light:—

"Il ne faut pas faire rire et pleurer dans une même nouvelle; cette *bigarrure* déplaît à Horace sur toutes choses; il ne veut pas que nos compositions ressemblent aux grotesques."—*La Fontaine.*

"Vous jugez très-juste du *moi* des *Essais de Morale*; il est vrai qu'il y a teinture de ridiculité dans cette expression; le reste est trop grave pour cette *bigarrure*."—*Madame de Sévigné.*

"L'Eglise grecque n'a point cette *bigarrure* d'ordres innombrables, presque tous ennemis les uns des autres."—*Voltaire.*

HENRI GAUSSERON.

NEW WORKS SUGGESTED BY AUTHORS (5th S. ii. 385, 496; iii. 137, 276.)—

"The life of Superbus [Tarquinius] would furnish the argument for a tragedy not unlike *Macbeth*."—Seeley's *Livy*, p. 49.

"How infinitely diverting a book might be written on 'Printers' Blunders'!"—Mr. Sala in "N. & Q." 5th S. i. 365.

"There is still room for a charming volume on the literary history of the daffodil and its allies."—*Athenæum*, May 8, 1875, p. 624.

"A history of private theatricals would be full of interest, although the materials for it would be, perhaps, difficult to obtain."—*Glasgow Evening Citizen*, April 15, 1875.

"All our religion, almost all our law, almost all our arts, almost all that sets us above savages, has come to us from the shores of the Mediterranean. The General [Paoli] observed that 'the Mediterranean would be a noble subject for a poem.'"—Boswell's *Life of Johnson* (1827 edition), p. 298.

"It would be amusing to collect out of our dramatists, from Elizabeth to Charles I., proofs of the manners of the times."—Coleridge's *Lectures on Shakespeare, &c.* (1874 edition), p. 261.

"In my happier days, while I had yet hope and onward-looking thoughts, I planned an historical drama of King Stephen in the manner of Shakespeare. Indeed, it would be desirable that some man of dramatic genius should dramatize all those omitted by Shakespeare, as far down as Henry VII. Perkin Warbeck would make a most interesting drama," &c.—*Ibid.*, pp. 156, *et seq.*

"It would form an interesting essay, or rather series of essays, in a periodical work, were all the attempts to ridicule new phrases brought together, the proportion observed of words ridiculed which have been adapted and are now common, such as *strenuous, conscious*, &c., and a trial made how far any grounds can be detected, so that one might determine beforehand whether a word was invented under the conditions of assimilability to our language or not."—*Ibid.*, p. 266.

NEOMAGUS.

SHERIDAN'S PLAGIARISMS (4th S. xii. 424, 454; 5th S. ii. 244; iii. 293.)—The anecdote of Sheridan having used his love-letters twice, quoted from *Scribner's Magazine*, was excerpted for that periodical from the *Literary Life of the Rev. William Harness*, of which a condensed edition is published in New York by Scribner, Armstrong & Co., as part of the fourth volume of the "Bric-à-Brac Series," edited by R. H. Stoddart. In the sixth volume of the same series, among many extracts from Moore's diaries, I find one noting that Sheridan declared he had not written any love passages in the *School for Scandal* for Charles and Maria, because the actors for whom those parts were destined were incapable of giving due effect to such. Mr. Smith and Miss P. Hopkins were the originals of Charles and Maria. Were they really unable to simulate love-making?

J. BRANDER MATTHEWS.

Lotos Club, N.Y.

Albericus Gentilis (5th S. iii. 308, 453.)—I as quite aware that he is usually stated (as *ante*, . 454) to have died at Oxford in 1611. It was ecause I happened to have discovered that he ctually died in 1608, and was buried by the side f his father in London, that I inquired whether ny of your correspondents, who are familiar with he London churches frequented by foreign Protesants in the seventeenth century, could help me to discover the resting-place of this great man. Will ou allow me to repeat the inquiry? T.

Coronation Rites and Ceremonies (5th S. iii. 287, 471.)—Much valuable and interesting information on coronation rites and ceremonies may be obtained by consulting Maskell's *Monumenta Ritualia*, vol. iii. pp. 1-142, *De Benedictione et Coronatione Regis.* The copious notes, which are replete with learned matter, would amply repay a careful perusal. E. C. Harington.

The Close, Exeter.

P.S.—The reader will find a reference to "the presenting of the spurs and sword," at p. 111 of the above. He can also refer to *The Coronation Service, according to the Use of the Church of England*, edited by the Rev. J. F. Russell, London, Pickering, 1875.

"Fangled" (5th S. iii. 85, 133, 258, 310, 392.)—

> "A Pedler's pack of new fangles."
> Lyly, *Euphues to Philautus.*

W. P.

Forest Hill.

"The City" (5th S. iii. 85, 155, 279.)—A group of some thirty or forty cottages in the parish of St. Helens, Lancashire, is called "The City."

Fred. Sherlock.

Rupert Lane, Liverpool.

Annular Iris (5th S. iii. 278, 416.)—Will Mr. James be so obliging as to give a more specific account of the phenomenon which he witnessed on August 14, 1852? Did the iris rest upon the earth, after *total cessation of the shower* at the point of observation, or was it painted on a dense mist gathering upwards? I take it for granted that it was a true "iris," not a "halo"; but as the sun was only three hours past the meridian, I cannot conceive any condition of the atmosphere and relation of the levels which could render the effect possible, nor can I understand "grey clouds drifting across" *in front of it.* I imagine that the arrangement of the prismatic colours is uniform and invariable. I have here no optical works to refer to. Herbert Randolph.

Worthing.

Musical Revenge: "Hudibras" (5th S. iii. 325, 393.)—I have a small 12mo. edition of *Hudibras*, pp. 408, published by Thomas Horne at the Royal Exchange in 1710. It contains the seventeen engravings enumerated by Mr. Wing, and an additional plate between 9 and 10, representing in the background the knight and Ralpho drawing their swords to fight; in the foreground the crowd playing rough music. G. D. T.

Miscellaneous.

NOTES ON BOOKS, &c.

Queen Mary. A Drama. By Alfred Tennyson. (H. S. King & Co.)

The book of the year, the dramatic poem that will live through all years, is the Poet-Laureate's drama, which takes Mary Tudor for its heroine. It is simple history told in poetic measure—told from the accession of the Queen down to her death, and leaving the reader with a mingled feeling of pity and execration for Mary herself,—pity for the woman, whose heart thirsted in vain for some poor draught of love from Philip,—execration for the Queen, whose disappointed love rendered her even more furious than ever in carrying out Philip's policy to crush the reformed religion by burning the reformed religionists. "Bloody Mary" is a name which Mr. Tennyson justifies by his portraiture. Mary's suffering, persecuting, fond, and frantic figure, is the chief one, of course, in this drama; but it is only one of many historical portraitures, including mob, gossips, &c., whose remarks are of as truthful report as the longer speeches of the personages of higher degree. Cranmer, with his infirmity and his heroism; Wyatt, with his good intentions and his fruitless bravery; Gardiner, the insatiable tiger; Bonner, a cautious wild cat; Courtenay, light of brain as the plume in the cap above it; Philip, Renard, Alva, and the crowd of Spaniards whose aim was to annex England, to rule her through Spain, and to subject her, in faith and morals (meaning everything besides faith), to Italian masters at Rome,—these are the chief male portraits, and in such sense are they painted. Among the women, Elizabeth is limned in strong contrast with Mary, and is as life-like as the wit and craft of poet could render her. The drama abounds, too, in single sentences that will fix themselves in the general memory to be constantly quoted; and there is wonderful beauty in some of the references to persons out of the drama; for instance, in this brief fragment of a touching description of Lady Jane Grey, the young victim so uselessly murdered by Mary Tudor:—

> "Seventeen—and knew eight languages—in music
> Peerless—her needle perfect, and her learning
> Beyond the churchmen; yet so meek, so modest,
> So wife-like humble to the trivial boy
> Mismatch'd with her for policy! I have heard

She would not take a last farewell of him,
She fear'd it might unman him for his end.
She could not be unmann'd—no, nor outwoman'd—
Seventeen—a rose of grace!
Girl never breathed to rival such a rose;
Rose never blew that equall'd such a bud!"

The poet's moral to his story is manifestly that England should be watchful lest she be ruled through agents, here, of a foreign power at Rome.

The Troubles of our Catholic Forefathers, related by Themselves. Second Series. Edited by John Morris, Priest of the Society of Jesus. (Burns & Oates.)

THE life of Father William Weston, S.J., a Kentish man, born 1550, and who died at Valladolid in 1615, the wonderful story of the lamentable fall of Anthony Tyrrell, priest, from the Catholic faith, these narratives form the staple of a very interesting volume. It may be read by Protestants as well as Roman Catholics, and the conclusions to which they will probably come is, that the bigots in all communities are the worst enemies of religion.

MESSRS. BLACKWOOD & SONS, in reproducing from "Maga" Mr. Frederic Marshall's *International Vanities*, have conferred a great obligation on that part of the reading public who love to be provided with any large amount of information on out-of-the-way subjects, or on every-day subjects that have quaint sides to them which have been overlooked. It is a book that no one can open, even for so short a time as an idle minute, without learning something of which he was before ignorant. In every page, too, of this capital book there is evidence of industry, excellent taste, and a rare power of giving interest to every matter dealt with.

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AUTHORS AND QUOTATIONS FOUND.—

The lines beginning (5th S. iii. 499)—

"Still on for Petra," &c.,

are from *Petra*, a Prize Poem, recited in the Theatre, Oxford, June 4, 1845, by J. W. BURGON.

"The child of misery, baptized in tears."

(5th S. iii. 500.) Let me re-enact the part of Scott to UNEDA'S Burns, and inform your valued correspondent in Philadelphia that this line is from Langhorne's *Country Justice*. My allusion is to an incident in Scott's life, 1786/87, as related by himself. See Lockhart's *Life*, cap. v.

"To bear is to conquer our fate."

(5th S. iii. 500.) Campbell. Lines on visiting a scene in Argyllshire. W. T. M.

Shinfield Grove.

"In matters of commerce, the fault of the Dutch
Is giving too little, and asking too much."

(5th S. iii. 500.) See "N. & Q.," 4th S. i. 267, 302, 427, 438. The lines form part of a rhymed dispatch sent by Canning to Sir C. Bagot, our Minister at the Hague, 1826.
G. W. NAPIER.

Alderley Edge.

Similar replies have reached "N. & Q." from nine other kind correspondents.

CAPTAIN BURTON (see *ante*, p. 507.)—P.S. I have just received the following:—"Madam,—There is an old baronetcy in the Burton family to which you belong, dating from the reign of Edward III., I rather believe *now in abeyance*, which it was thought Admiral Ryder Burton would have taken up, and which after his death can then be taken up by your branch of the family. All particulars you will find by searching the Heralds' Office; but I am positive my information is correct.—From one who read your letter in 'N. & Q.'"
ISABEL BURTON.

APPROPRIATE ANAGRAMS.—It may not be uninteresting to some of your readers, nor is the time inappropriate to recall two anagrams which appeared in *The Owl* some eight years since:—"*Disraeli*=I lead, sir." "*Gladstone*=G. leads not." W. L.

Arthur's, St. James's Street.

Notices to Correspondents.

J. M. (?)—"An advowson donation is when the king, or a subject by his license, founds a church or chapel, and ordains that it shall be merely in the gift or disposal of the patron, subject to his visitation only, not to that of the Ordinary, and vested absolutely in the clerk by the patron's deed of donation, without presentation, institution, or induction." Cripps's *Practical Treatise on the Laws relating to the Church and the Clergy*, which consult for further information.

HOGARTH'S PICTURES (5th S. iii. 169, 197, 238, 498.)—MR. CHR. COOKE states, "there is now, June 19th, on sale at Green's, opposite Drury Lane Theatre, price 10*l.* 10*s.*, an oil painting, by an unknown artist, of 'Strolling Players Dressing in a Barn.' The vendor alleges it to be the only extant copy of the recently destroyed original by W. Hogarth, burnt at Littleton House."

"GIANTS AND GIANTESSES" (5th S. iii. 469.)—See Chambers's *Book of Days*, vol. ii. pp. 325-6-7. F. D.

Nottingham.

C. H. G.—"Cleanliness is next to Godliness" is from Wesley's sermon on "Dress."

J. WASON.—For the explanation required, see Chambers's *Book of Days*, i. 671-2.

SCOTIA.—The queries will be inserted at an early opportunity.

F. B. (Edinburgh.)—Many thanks.

E. L. SWIFTE.—See *ante*, p. 497.

EREM.—Not received.

CORRECTION (5th S. iii. 483, col. 1, note.)—For "pogging," read *possing*. J. T. F.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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